

Missionaries to Muslims League.

NEWS AND NOTES, SERIES III, No. 7. November 1914.

A FAREWELL NOTE.

DEAR FELLOW-MEMBERS,

In the last issue of *News and Notes* I notified you of the fact that I had been invalided Home to New Zealand. We are planning to leave Colombo on October 31st by Orient liner "Orontes," German cruisers and other circumstances permitting. I regret very much that I am obliged at this juncture to lay down my work, especially that which the League represents. Having established the League and watched it grow into a useful institution, I have a love for it and had wished to make it still more helpful in the service of winning the Muslims for Christ, but for the time being I must drop out.

I had hoped that the League would have been able to carry through the Rev. A. French's proposal for the starting of a new and up-to-date magazine for the Muhammadans of India. The response to the appeal has been most hearty, and the money promised very encouraging, but after careful consideration it has been thought well to postpone the venture for the present, and return the amounts sent in. The opinions of the workers and the promises will be filed with the League's papers, and perhaps at a more convenient time the question will be re-opened.

I am pleased to be able to state that the Rev. H. A. Walter, M.A., of Lahore, who is the Y.M.C.A. specialist in Islamic subjects, has readily acceded to my request to take up the Secretaryship and carry on the work. I bespeak for him your prayers and sympathetic help in the way of sending items of interest and requests for prayer.

The work of making Christ known to the Muhammadans is more and more encouraging. The spirit of enquiry in Bengal is most manifest; the conversions in Burma are signs of a stirring among the Muslims there; the missionaries in China are linking up with the workers in India and Egypt, and by the wide distribution of special literature are making their influence felt. The Muslim world is everywhere feeling the impact, and it dreads the power of the living, saving Christ of the New Testament. He is faithful; *He ever liveth to make intercession for us; He has overcome the world.*

My prayers shall often be for all who are trying to uphold this living, conquering Christ before the Muslim world. Farewell!

Yours sincerely,

J. TAKLE.

NOTES.

When Satan first tempted Christ he tried to make Him a pessimist. He pointed to the scarcity of bread in the world. He suggested to Jesus that a Divine Government would require a radical change in human conditions—that the ordinary provision for man's wants was quite disproportionate to the resources of a benevolent God. Satan always begins by seeking to make us pessimists.

GEO. MATHESON.



Calcutta Muhammadans and Tuberculosis: The Health Officer of Calcutta in a recent report says: "Attention has already been drawn to the heavy incidence of tuberculosis among females. As the females, particularly in an oriental city, where a large portion of them are *pardahnashin*, are more constantly subjected to the influence of their environment, the heavy incidence of tubercle among those residing in insanitary and congested areas indicates very clearly the powerful influence of these conditions on the prevalence of tuberculosis. Reference has already been made to the fact that the zenana or female apartments are usually shut in and hidden away at the back of the house and hence are particularly ill-ventilated. Muhammadans suffered more severely than Hindus during 1912, the difference being most marked among the females owing to the stricter observance of the *pardah* system among the poorer classes." The Health Officer also remarks on the very high infant mortality: "306 in every thousand among Muhammadans, 248 among Hindus and only 138 among non-Asiatics. One in ten of the infants who are born *die in their first week*, and these deaths are largely due to preventible causes, debility and prematurity owing to early marriage, and tetanus owing to neglect or improper methods of treatment. In other words, 33 per cent of the deaths among infants under one month are preventible. Such a state of affairs ought not to be tolerated in any civilized community."



Islam in Liverpool: Some years ago it was the common thing to hear from an illiterate Muslim in the bazaars of Bengal this question—"Do you know Liverpool?" We knew at once that he referred to the few Europeans who had established a Muhammadan society in that city. We were prepared to give him information that rather shocked him. For instance we could tell him that at the meetings a harmonium was used to lead the singing of hymns picked out of Sankey's hymn book, and at *namaz* men and women knelt together—all of which proceedings were contrary to the teaching of Islam.

Recently we saw a letter from a missionary's wife staying in Liverpool. She says:—

"On a recent Friday afternoon when passing the Terrace where one of the houses a few years ago was used as a mosque, or meeting place for those who had embraced the faith of Islam, I was surprised to find the star and crescent were gone from over the door leading to the balcony of the upper rooms, where an English lawyer of the name of Quilliam used to stand and call the faithful to prayers. On enquiry I found that some time ago the place had been given up, and no one seems to know the whereabouts of the man who at one time under the patronage of the Sultan of Turkey seemed so zealous for the spread of Muhammadanism in Liverpool. I have

enquired from a number of people living in different parts of the city, but find there is no place known where Muhammadans meet. The Liverpool Corporation now occupy the place previously used as an office for the registration of births and deaths.

"At one time there was a rather flourishing orphanage where a number of children were taken in and cared for, but this also has come to grief."

Some time ago we saw in the London *Times* a notice to the effect that the King's Proctor wanted to know the whereabouts of Quilliam Sahib.



Muhammadan Persecution: In a history of Bengal published in Bengali by Kali Prasanna Banerjee, B.A., we find the following paragraph concerning the methods of the Muslims during the Mughal period:—

"Syed Raji Khan, the son-in-law of the Nawab, having been appointed as Dewan or Finance Minister, invented various methods to bring defaulting landlords to book. He was famous for his cruelty. He made some wear very loose trousers and then placed cats inside to annoy them, taking care that the defaulter could not remove them. Others he forced to eat and drink things that would bring on dysentery and then would allow no remedy until the last pice had been paid up with interest. But his pet persecution was "Baikunta." He would have pits dug in the ground about the height of a man and fill them with all kinds of unspeakably evil-smelling filthy substances; into this pit of hell, which was called "Baikunta," in mockery of the Hindu heaven, the landlords were kept until they promised to make good all arrears."



The other day we visited the Calcutta Museum and found much of special interest in the Archæological Section. It is mainly occupied with records of the Muhammadan period and illustrates the transition that took place in the twelfth and succeeding centuries when the Muhammadans attempted the Islamization of Bengal. One piece of stone had been brought from the ruined city of Gaur. On one side is an elaborately carved panel with an arabesque border. The other side shows that the stone had been taken out from a Hindu temple, for a carving of the upper two-thirds of the body of the six-armed Durga is still visible, notwithstanding attempts to obliterate it. Evidently, the Muslim masons tried to shape the goddess into an innocuous piece of foliage, with a certain pattern of leaves, the disposal of the legs being solved by turning them into elongated seed pods.



Many of the Mughal rulers broke the commandments of Islam by indulging in intoxicants and by allowing the drawing of pictures of the human figure. Jahangir not only did this, but apparently gloried in it, as the gold coins of the period clearly show. In the British, Berlin and Calcutta Museums there are coins depicting Jahangir in the act of holding up a drinking cup before him. In the Lahore Museum there is another coin picturing him in a sitting posture and raising the goblet to his lips. We understand this is the only specimen of the coin known to exist, for his son, Aurangzeb, who was an ardent supporter of Orthodoxy, was very careful during his reign to try and obliterate all traces of his father's irreligious conduct.

In the *Harvest Field* for September appears the following editorial note on the need for an All-India Mission for Muslims:—

“Some few years ago efforts were made in South India to direct the attention of the churches to the need of more workers among Mussalmans in India. Then those responsible for such work told us that the necessity in Africa was far greater than in India, and the home churches should expend all their energies there. Recently the question has been revived in Bombay. The Rev. A. J. P. French, S.P.G., appeals to his Metropolitan to bring the question before the leaders of the Anglican Church in England. Various missionaries have endorsed the appeal, and Canon Sell urges the co-ordination of all the missions into an All-India Mission, by which workers could be transferred from one part of India to another and adequate training given to evangelists.

“The appeal states that during the decade 40,000 Hindus became Muslims, and that some Christians had also joined their ranks. Last month we reported the activity of the Moplahs on the West Coast in their work of proselytising among the Hindus; and we are sure that the present indifference of the Christian missions of India to the Muhammadan population is working harm in many ways. Muslims are passing through a period of doubt, questioning and change, and very little Christian influence is brought to bear upon those who are in this uncertain state of mind. We require a number of thoughtful, tactful, spiritual workers, who are conversant with Muslim thought and the currents of opinion in Muhammadan countries, and who will show the young men of to-day how Jesus Christ meets their needs in a way that Muhammad cannot.

“The appeal should not be to the Anglican Church only but to all the churches; and if all would co-operate in one large All-India Mission for Muslims, and work on similar lines, the effect upon the Muhammadans of India would be potent and far-reaching. Strategic centres should be occupied, adequate training for workers supplied, helpful literature in Urdu and other vernaculars prepared and circulated, and every effort made to present Jesus Christ to the Muslims of India, many of whom are seeking a more satisfactory faith than that which has been handed down to them by the traditions of their fathers.”

MUHAMMADAN CHARMS.

In his book on the manners and customs of Modern Egypt, Edward William Lane tells an amusing story of the presents given him by an Arab, who took him for a pious Muslim. “Here,” said the pilgrim, “are some things which I know you will value highly. Here are two tin flasks of the water of Zemzem; one of them you may have; you may keep it to sprinkle your grave clothing with it. This is a ‘miswak’ (a tooth-stick) dipped in the water of Zemzem; accept it from me. Clean your teeth with it, and they will never ache nor decay. And here,” he added (producing three small oblong cakes of a kind of grayish earth, each about an inch in length, and stamped with Arabic characters: “In the name of God! Dust of our land (mixed with the saliva of some of us”). These are composed of dust from the grave of the prophet (God favour and preserve him!). I purchased them myself in the noble tomb on my return from the pilgrimage. One of them I give to you, you will find it a cure for every disease; the second I shall keep for myself; the third we will eat together.” Upon this he broke in halves one of the three cakes, and, says Mr. Lane, “We both ate

our share. I agreed with him (though I had read the inscription) that it was delicious; and I gladly accepted his presents."

The nature of the Arab's gifts to Mr. Lane illustrates the profound belief in amulets that one finds among Oriental peoples. Among the Turks, Arabs and Egyptians nearly every one wears a charm. The devout Muslim esteems a copy of the Quran in an embroidered leather or velvet case, slung over the left shoulder by a silk string, the most potent of all "hegabs" or protections. Failing this, the ninety-nine names of God, or the ninety-nine titles of the prophet, may be written down and carried on the person; those will keep away pestilence and disease, witchcraft, and the evil eye. The names of the Seven Sleepers and their dog are supposed to possess a similar efficacy, and the same is true of the list of belongings that Mahomet left behind him when he died, such as his eye-paint box, his tooth-pick, his white mule, and his she-camel. Amulets are placed in different positions for different purposes. The charm for the heart is worn almost universally in the East, and consists of a locket of metal or purse of cloth suspended over the breast, and containing a sacred picture of a verse from the Quran. Then there are charms for the eye, to counteract possible perils that may threaten men through their organ of vision; an amulet for the nose and mouth guards against the dangers that come by breathing; and one for the ear protects against the temptations of hearing. Egyptians are terribly afraid of "the evil eye," and preservatives against this may be seen in the little metal cases sewn on the caps of children and attached to the bridles of horses and camels.—From *Great Thoughts*.

[After reading the above it is interesting to turn to *Kamil-ud-Din's magazine* of September 1913, where we read "Islam came to uproot all superstitious beliefs and practices. We never use Quranic verses as charms. We do not believe in charms."—Sec. M. M. League.]

PRAISE AND PRAYER.

"There is greater need to-day than ever before of relating the limitless power of united Intercession to the missionary enterprise. Far more important and vital than any service we may render in the realm of promoting the science, strategy, efficiency, statesmanship, leadership, and unification of the vast and complex missionary enterprise, is that of helping to release the superhuman energies of prayer, and, through uniting in this holy ministry true intercessors of all lands and of all communions, of helping to usher in a new era abounding in signs and wonders characteristic of the working of the Living Christ."

DR. JNO. R. MOTT.

Special Topics Suggested.

Let us pray—

That the terrible war in Europe may be brought to a speedy end and the forces of Light, Love and Peace may speedily be in the ascendant in the world.

The following prayers used in the Anglican Church are helpful—
 “O Lord of Hosts, by Whose permission nation riseth against nation, Who usest their swords for Thy judgments, and at Thy will makest wars to cease: purify us, we humbly pray Thee, from all ills in our share of this present strife; and bring it speedily, if it please Thee, to a lasting peace . . . and if it may be, O our God! overrule, we beseech Thee, all these things to the blessed issue, beyond mere earthly peace, of restored brotherhood among nations, the enlargement of the Redeemer’s kingdom, and the reunion of Christendom in one faith and love. All this we ask, O Heavenly Father, for Jesus Christ’s sake, Thy Son, our Lord. Amen.”

Sir Geo. W. Macalpine, a member of the Edinburgh Continuation Committee, says, “God must have some great meaning for the Church and for the world in the overwhelming catastrophe which He has permitted to fall on Europe. It may be that He proposes to release for the work of the kingdom the immense resources in men and money which are now shut up by militarism and consecrated to the most pagan ends.”

That the distribution of the Scriptures among the Muslims may be specially blessed.

In a report of work in Malaysia we read—“Even among the Muslims nothing sells like the Bible! The total sales for the year 1913 in this field amount to 161,818. In Java alone 54,562 were sold, and of this number 98 per cent were sold to Muhammadans.” The following will show the steady increase in sales during the last three years in Malay (Arabic character): 1911, 10,709; 1912, 13,500; and 1913, 17,230.

That the movements in the Muslim World for the emancipation of women may be blessed. “Women are hereafter to be admitted by the Ottoman Government to special courses in the Universities.”

Egypt: Mr. J. Gordon Logan has written a leaflet giving some recent experiences of the wonderful working of the Holy Spirit in Ezbet el Zeitoun. Here is one incident:—

“Two Sundays ago we had the baptism of a young Muslim man: the Native Pastor of the Kullaly Evangelical Church, Cairo, came out to us and took the service. One rejoices at the spirit and power of many of these Native Pastors. His message was clear and spiritual—his charge to the candidate searching and powerful. All our hearts were touched, and afterwards as we united around the symbols of our Lord’s death and passion, His presence was manifestly with us. This young Muslim came down from the Upper Country some weeks ago. One of the worst men in his village, for two years he had been labouring under conviction, feeling his sin and need. Our Evangelist met him in the street, recognized him as a former comrade of his dissipated Muslim days, took him to his house, and there dealt with him over God’s Word, and in prayer the man surrendered himself to Christ as his Saviour. We kept him on under instruction for some time, and as he was able to give a clear answer concerning the hope that was in him, he was baptized. The following day he returned to his village commended to the care of the Evangelical Church there, and we have since heard from the Christians of their joy in receiving him as a brother in the Lord. He is working at his trade with a Christian Master, and we trust that he will be a faithful witness to Jesus Christ in that village where his life was once a testimony to the power of the devil.”

Cairo, Egypt: Mr. Upson, Superintendent of the Nile Mission Press, writing to an English paper, says that the sales of books, all aggressively Christian in their character, reached 123,000 for 1913, as against 84,000 for the previous year. May the printed page in Egypt be richly blessed!

BURMA MUHAMMADANISM.

(Facts collected from the Census of 1911.)

			Increase per cent, 1901-11.
TOTALS:	Buddhist 10,384,579	13
	Animist 701,473	76 ¹
	Hindu 389,679	36
	Muslim 420,777	24
	Christian 210,081	42

“Over 52 per cent of the Muhammadan inhabitants of Burma dwell in the districts of the Coast Ranges where they form 14.72 per cent of the total population. This high percentage is principally due to the number of Muhammadans in Akyab (186,323) where they comprise 33.66 per cent, or over one-third of the population of the district. Indeed, in this one district, 44 per cent of the Muhammadans of the Province are congregated.”

The increase during the decade was due to immigration and inter-marriage with the Burmese. That the Muslim immigrant in Burma is of a superior type is evident from the figures concerning literacy. We learn that the proportion of literacy among Muslims in India is only 33 per thousand, but for the Muhammadan community in Burma it amounts to 178 per thousand. The reason given is that “The great majority of the immigrants from India are recruited to perform urban occupations, many of which are only open to literate persons.” In India, the proportion of literate females amongst Muslims is as low as three per thousand, but in Burma it is as high as 77.

OUR FILE.

“There are only two ways of dealing with religious opinions, that of Gamaliel and that of the Inquisition.”

BISHOP CREIGHTON.

The Rev. A. French of Byculla, Bombay, writes .--

“I am most anxious to find out how many missionaries are actually engaged in Muslim work in India and Burma. The Year Book of Missions

¹ This increase due to fact that previously many Animists were reckoned as Hindus.

does not give the information. Perhaps some of *News and Notes* readers may know." If any member can help Mr. French, please do so by writing him direct.

Can Islam be reformed? An old question, always answered in the negative by those competent to speak. Mr. Maurice Baring, who knows Turkey well, in a new book entitled "Letters from the Near East," writes, "It is difficult to understand how progress can ever become a reality in Muslim countries unless the Muhammadan religion is changed out of all recognition, unless, in fact, it ceases to be Muhammadan: unless the word *Islam* ceases to mean resignation and becomes synonymous with hustle."

The Rev. W. Goldsack has a booklet in the C.L.S. Press dealing with the supposed prophecies in the Bible concerning Muhammad.

An enlightened Muhammadan once said that "At the Resurrection many a Christian will rise from a Muhammadan tomb."

"He who embraces in his prayer the widest circle of his fellow-creatures is most in sympathy with the mind of God."

NEW MEMBERS.

140	Miss E. Kettler	Raipur, C.P., India.
141	Miss V. H. Latham	Agra.

Annual Subscription to the League is Rs. 2 (2s. 8d.). Members are requested to send news and requests for prayer to

REV. H. A. WALTER, M.A.,
Y.M.C.A., Lahore, India.

