

Missionaries to Muslims League

News and Notes.

Series IV, No. 8.

December, 1915.

THE MUHAMMADAN WOMEN OF KASHMIR

The Kashmiri Muhammadan woman, with her handsome features and picturesque dress, is a strange mixture of good nature and bad-temper, obedience and self-will, ignorance and a keen sense of humour. While she repels by her untidy habits and her lack of personal cleanliness, she nevertheless appeals in some mysterious way to the love and sympathy of the observer. She could scarcely be other than ignorant when less than one per cent. of the total female population of Kashmir has even a rudimentary education.

In the home life of the average middle class Muhammadan woman the practical effect of these same qualities is seen. Girls are never as welcome as boys, and the mother allows her adored sons to do as they like from birth. As to her husband, the Kashmiri wife puts him next to God—indeed, in Kashmir there is a reported saying of the Prophet, to the effect that if Allah did not exist a woman's husband should be as Allah to her. Yet she is quite capable of sulkily rebelling against the wishes of those same sons or husbands, until they, driven to desperation by her childish actions, allow her to have her own way. The kitchen is the dirtiest and most untidy room in the house. Next in order to the kitchen comes the "banahkuth," a room where the head woman of the household keeps all the cooking utensils, food supplies not in immediate use, and personal property, such as clothing and ornaments.

Physically, she works hard. She does nearly all her own housework and busies herself at spinning in her spare moments. Seventy per cent., probably, of the total female population are injured for life at the hands of the native midwives when their children are born. Hardened by sorrow and physical suffering, the Muhammadan is less affectionate and responsive than her Hindu sister. However, she accepts all her vicissitudes as from the hand of "Fate", and it is the resignation to Fate that helps to keep her cheerful in spite of all her troubles.

Mentally, the average woman's thoughts run in a rut of household routine and petty gossip. Her religion is mostly a matter of belief in charms and fear of the evil eye. Some few who have learned to read Persian have religious books at their disposal, and others know parts of the Koran, which they recite, parrot-like, sometimes regularly and sometimes only on special occasions. Most of them scrupulously observe Ramazan. In order to keep the fast nursing mothers will frequently endanger the health of their children. At present it seems as if the women were most eager to listen to Christian teaching, but, so far, to accept it has been a very different thing. The men of the

household are often indirectly affected by the attitude of the women, and perhaps deterred by them from accepting Truths which appeal to their more enlightened minds. Morally, the Muhammadans have a worse name than the Hindus.

Medical, educational and evangelistic work for the women is undertaken by the C. M. S. and the C. E. Z. M. S., the State also following the example of the missionaries in the two first activities.

In Srinagar the Mission Hospital has special provision for the treatment of women, and during the past year had 599 female in patients. Dr. Kate Knowles has a dispensary and a large general practice. She started treating her patients in one tiny dark room (6 ft. by 10 ft.) of the building which is now wholly occupied by her work. She feels the great need of a hospital, especially for the women, where there will be more than one qualified woman physician, and where every maternity case can be personally supervised by one of the doctors, as even trained Kashmiri midwives are not to be trusted.

Miss Newnham, at Raniwari, also has a dispensary and much outside work; and there is a Mission Hospital for women at Islamabad, of which Dr. Gomery has charge. There is also a State hospital for women in Srinagar, but the physician in charge has more work to do than can be adequately performed by one woman, even with a number of native assistants. The medical work finds more favour with Muhammadans, the educational with Hindus.

There are five mission schools for girls in Srinagar, located respectively near the first, second, third, fourth and fifth bridges. The largest of these, and the only girls' mission school to which a Government grant is given, has an average attendance of from seventy to eighty girls. Miss Fitze, an honorary missionary of the C. M. S., is in charge, and has two teachers to help her, one of whom is a Muhammadan, the other a Hindu. Dr. Knowles has a smaller school in connection with her dispensary, where the attendance is perhaps one-third of that at Miss Fitze's. In both of these schools the girls are taught to sew in addition to the regular curriculum, and learn to make and wear their own "pherans" and veils.

The schools at the first, fourth and fifth bridges belong to the C. E. Z. M. S., and have an aggregate attendance of almost one hundred girls, though the number of pupils drops somewhat during the winter, owing to the withdrawal of Punjabi girls from Kashmir during the cold season. The C. M. S. school at Islamabad ministers to about seventy more girls.

The State schools for girls, most of which are in Srinagar, are showing the way in which prejudice against female education is being broken down. The attendance in the 23 schools in Jammu-Kashmir province, maintained or aided by the State, increased from 931 to 1,993 between the years of 1910-1915.

Muhammadans and Hindus are taught in separate schools under the State system. Few girls go higher than their Middle Standard examination, on account of domestic reasons. The schools are all suffering through a lack of competent teachers. It is most interesting to note that the State Inspector of Schools, Mrs. Humphrey, is an Indian Christian lady, and that the two largest and most efficient schools in Srinagar are developing under the care of Christian head-mistresses. No Christian teaching is allowed, although Muhammadan and Hindu religious instruction is given.

Zanana visiting is done by all the C. E. Z. M. S. ladies. They divide their work among Kashmiri and Punjabi homes. The women are nearly all friendly and affectionate, and are ready at least to hear the Word, but the supply of Christian workers is woefully inadequate in the face of the great need. Much opportunity for evangelism is given in connection with the medical work, and religious instruction, in the form of Bible reading and study and the memorizing of Scripture verses, is given in all the mission schools.

Thanks are due to the friends in Srinagar whose help has made these notes possible. We ask for the prayers and interest of all the members of the League for all who are so patiently sowing good seed in Kashmir that they may be strengthened and encouraged, and that their work may result in much fruit to the glory of the Master Gardener.

M. B. WALTER.

HOW CHRIST WON MY HEART

VI. ABRAS ALI

(Compiled by Miss C. Williams.)

(Concluded from our November Issue).

In the meantime the missionary had found out my whereabouts through one, named Radha Charan, whom he had sent to my home. I was not at home at the time, so did not meet him. I had courage to think that, perhaps, because of my weakness, the missionary would forgive me, so I wrote him a letter and asked him to let me know his opinion concerning my wife. The missionary replied to my letter, and asked me to go and see him.

I went to the Mission House and put the whole position to the missionary. I was very eager that my wife should come with me, so I was given money for the expense of bringing her, and I was taken to a magistrate to find out what the law was on the question, and we were given encouragement.

Mr. Barber had told me that he had made arrangements for us to go some time soon to a place in the district of Tipperah, where we would be sheltered and protected. This made me the more eager to act quickly.

Upon arrival home I began to make my plans for getting Shuhash away to Mymensingh.

After an account of a fruitless attempt to get his wife away from her relatives the story continues :

I had planned and done so much, yet nothing came of it. Was it not the Lord's wish that Shuhash should be brought into the Kingdom of God? Had I done anything contrary to His will? I could not understand it.

My thoughts then went out to that one who had always been my bosom friend, to Janik—he who has brought comfort to my mind whenever troubled. I went to him and for a time we walked together on the bank of the river, consulting as to what was to be done about Shuhash. Some of our proposals were very rash.

I did not sleep that night. I at first tossed about the bed in a troubled state of mind.

But when I remembered the abundant mercy and kindness of God who had helped me in all those past troubles, I did not despair; He would surely help me in this present danger. I spent the night in prayer.

The next day I got up with but one thought in mind, namely, that I must think of that day as a farewell day. But it was not a farewell in the strictest sense, for there was no display on my part, and my relatives knew nothing of what my going from home this time would mean. To me it was more like casting away from me all love for relatives for ever. This matter had been troubling me for some time. It had seemed to me that I had got away from God. Love of relatives and Muslim friends and worldly things had blinded my eyes, somewhat, but now I was determined to cast every hindrance aside. My mind was made up. I took Janik with me, and set out for the home of Shuhash, and all the way he talked as if there was no hope of our getting her away. When we arrived at the station we found the train gone, but I would not return home. I said we must walk the seven

miles to her house. We did so, but the whole way Janik only tried to discourage me, a thing so unusual in him. Seeing his attitude I was afraid he would let out my secret when we reached our destination.

Near Baushi bazaar, God in His wonderful way so worked it that I should meet with two palankeen besersers sitting by the roadside, talking. I told them that I would engage them, and they were delighted, agreeing to do whatever I wanted.

When we reached the house I said to Janik that I would think it a good omen if Shuhashini should suddenly appear outside. Janik was not hopeful, and it was not a very likely thing, but it just happened that she was outside, much to my delight. . . . Within a few hours we arrived at the train without a hitch, and soon we were on our way to Mymensingh. It was the first time that Shuhash had been in a train. When near Mymensingh town I told her all and she began to cry. I saw another trouble. If anybody in the carriage saw or heard her crying, they might think that we two young men were up to some mischief, carrying off this young girl. In any case they would be likely to come and ask questions, and if Shuhash burst out and told them the truth we might find ourselves in difficulties; so we began to sing and thus cover any noises that my wife might make.

That night we stayed in the Gospel Hall, and sent out Janik to buy food, but Shuhash would not eat anything.

The next day I sent Janik to the Mission House. Mr. Barber was away on tour, but Gopal Babu came and took us to Kali Bazaar, where he got our tickets, and in the course of time we arrived in Brahmanbaria, accompanied by our faithful friend, Janik.

On the 25th July, 1911, Janik, Shuhash, and I presented ourselves at six o'clock in the morning at the Mission House. The missionary, the Rev. John Takle, welcomed us very kindly, and at once arranged that we should have refreshment at the house of one of his preachers.

Mr. Takle and Mr. White came to the house and prayed with us. From the lips of the former I heard that he had a branch station of Duttkhola a village a few miles off. There were two preachers and a teacher working there among the Nama Sudras, and Mr. Takle arranged that I should go there too, as a teacher, on a wage of sixteen rupees per month.

In the afternoon we went to Duttkhola in a hired boat.

At night, before we went to sleep, I had a long talk with Janik in our house, on religious matters, and I entreated him to stay with me and become a Christian. From the first we had had great differences of opinion about leaving father and mother for Christ, forfeiting one's education, and leaving one's parents without support. And now my recent action in bringing Shuhash so far away from home did not meet with Janik's approval. He must have been thinking deeply upon the subject, for I had said but very few words when he exclaimed with great bitterness, "I have experienced nothing so cruel in this world as your new way of thinking. I have told you before that for no reason whatever would I think of leaving my family. If I wished I could do you great harm, but I won't. I shall not disclose your hiding place."

So we settled down, but from anxiety I was unable to sleep. When I saw Janik in the morning, I asked him to forgive me, and we were good friends as before.

In a few days Janik left us. I accompanied him as far as Brahmanbaria, and we stayed at the Mission House for a day, then I saw him off at the train. It was a sore parting. Weeping bitterly, he said, "To-day I am losing a precious jewel." For as long as I could see, and I saw through a mist of tears, my old friend remained leaning out of the carriage window.

The story goes on to tell of growth in grace and in knowledge under the teaching and influence of Mr. and Mrs. Takle and of Chandra Babu, the

evangelist in charge of the Mission work at Dattikkhola. In due time, after special instruction and testing, Abbas Ali and his wife were baptised together.

Immediately after the baptism, Shubashini, at her own urgent request, was sent to a Christian boarding school with Chandra Babu's daughters. Abbas Ali continued his school studies for another four years and has now entered the Theological College at Serampur.

Janik is now working in a jute office in Mymensing, within easy reach of the Mission House. Abbas Ali's last word in reference to him is this: "My earnest request to you who read is that you will pray for my friend."

We would add: And pray also for Abbas Ali and his wife, that they may continue to grow in the grace and knowledge of our Lord and Saviour Jesus Christ and that the promise of their early days among us may be abundantly fulfilled.

NOTES ON MUHAMMADAN OBSERVANCES

6. Pilgrimage to Mecca.

Every Muslim is bound to make a pilgrimage to Mecca once in his life, and it should be completed in the twelfth month of the Muslim year, although an ordinary pilgrimage may be made at any season.

There are three points essential to the lawful completeness of the pilgrimage: the wearing of no garment but the *ikram*, consisting of two seamless wrappers, one girding the waist and the other loosely thrown over the shoulders; to stand in Arafat, the Mount of Recognition, twelve miles from Mecca, where Eve is said to have been found by Adam; and to make the circuit round the Kaaba. There are five other observances which are obligatory, but their omission does not constitute absolute infidelity, although it is a sin. They are to stay in Al-Muzdalifa, half way between Mina and Arafat; to run between the hills of Safa and Marwah; to perform the ceremony of casting the pebbles at Mina; and to shave the head at the end of the pilgrimage. When the pilgrim arrives at the last stage, near Mecca, the ceremonies begin by his bathing, saying two short prayers, then putting on the pilgrim's garb, after which he neither anoints his head, pares his nails, nor shaves until the whole of the ceremonies are over. Facing Mecca, he says aloud what is termed the intention, "O God, I propose to make the hajj, make this sacrifice easy to me and accept it from me." He then goes to the city, reciting or singing the pilgrims' song:

"Labbaik (Here am I, O Lord) Labbaik

There is no other God but Thee. Labbaik!

Praise, blessing and dominion be to Thee, Labbaik!

No one may share with Thee therein. Labbaik! Labbaik!"

and then enters the sacred mosque, kisses the black stone, and makes the circuit of the Kaaba seven times, three times at a run, four times slowly, each time kissing the black stone and touching the other sacred stones. He then says two prayers at the station of Abraham, returns and once more kisses the black stone. He next goes to the so-called hill of Safa, 76 paces from the mosque, and three times recites the Muslim creed, adding, "He hath performed His promise, and hath aided His servant, and hath put to flight the hosts of infidels by Himself alone." He runs from this hill to that of Marwah, seven times and back, repeating the same sentences each time on each hill. This is usually done on the sixth day, and on the seventh the sermon at the mosque is listened to.

On the eighth day the journey is made to Mina, and on the ninth the pilgrim goes to mount Arafat, and, after saying prayers and hearing a sermon, stands on the hill and shouts Labbaik and prayers and texts till sunset. Early on the next day a second stand is made by torchlight for a short time round the mosque of Muzdalifa, between Mina and Arafat; but the chief ceremony on this day is at Mina. This is the day of sacrifice, on which the pilgrim throws seven stones at each of three pillars in Mina, saying, "In the name of God the Almighty, I do this, and in hatred of the devil and his shame." Then a victim has to be slain at Mina, from a sheep to a camel, according to the pilgrim's means, part of the flesh being given to the poor; and finally, Mecca must be visited again and the black stone kissed. At this time a great fair takes place at Mina, and the sacrifice may be made on any day of the fair. The pilgrim then gets shaved, takes off his pilgrim's garb, and the pilgrimage is over.

A visit is very generally made to Medina after the pilgrimage is over, except by Wahabis, who regard such a visit as idolatry. In Medina the prophet's mosque is the chief building to visit. There are the tombs of Muhammad, Abu Bakr, Omar, and Fatima, and many other places sacred to the Muslim heart.

Shias allow performance of the pilgrimage by deputy, and it is considered very meritorious to pay the expenses of one who cannot afford it. Any Muslim who has not made the pilgrimage may leave money to someone else to make the pilgrimage, and is thus considered to have fulfilled his duty.

The whole Meccan pilgrimage strikes an outside observer as a strangely meaningless superstition, perhaps one that does not elevate the character of the worshippers, and probably only produces an inordinate self-satisfaction on its completion. But its great utility to Muslim faith is evident, in giving it a centre and a uniting impulse.

To my mind, a religion without ceremonies does not attract the masses. What harm is there if a Christian from a distant part of the world visits the Holy Land in order to develop his spiritual life? I myself had only a nine days' trip to that most glorious land on this earth. I cannot express in words what a solace and comfort was afforded to my soul while walking in that sacred land, and reminding myself that once our blessed Lord in His human garb was one of its inhabitants.

A. S.

"ALQURAN"

An Urdu translation of the Quran, pp 508, thick paper, large size—price Rs. 2-12-0—by Rev. Ahmad Shah, of S. P. G. Mission, Hamirpur, U. P., author of *The Concordance of the Quran, Dictionary of the Quran, Muslim Objections, etc.*

"This," says the author, "is the second Urdu translation of the Quran by Christians" (the first one being that by the late Dr. Imad-ud-Din Lahiz, D.D.). This first translation served as an impetus to Muhammadans to give to the public idiomatic translations of the Quran, their former translations being entirely literal and more or less unintelligible. But the language of this translation was often harsh and prejudicial and the words read unfamiliar. On the other hand, the modern translations by Muhammadan writers are coloured by sectarian views, either Wahabi or Hanifi, Shia or Sunni.

Hence the present translation is meant specially to help Christian preachers. The author has kept the following aims in view:—(1) To keep as close as possible to the original Arabic and still to make the translation idiomatic

without the addition of superfluous words; (2) not to translate Arabic words that are quite familiar to Urdu-speaking people; (3) to give the 'shan-i-nuzul,' viz., the occasion and circumstances of each revelation about which there is a consensus of opinion among the Muhammadan divines, in the form of foot-notes. These foot-notes cover about one-fourth of the entire volume. (4) To give the translation as a Muhammadan translator would do, without any prejudice against Islam or its scriptures.

The author also intended writing an Introduction to the Quran, but for fear lest he should violate the last aim of avoiding prejudice, and also because the introduction would increase too much the bulk of the book, he has postponed it, and expects to publish it later in the form of a separate book.

The author has succeeded well in carrying out these aims. We are also glad to see in some places references to corresponding passages in the Bible. We wish this were done on a much larger scale. It would be a great service to the cause of Christianity if such correspondences and debts to the Christian Scriptures were systematically pointed out in a Christian translation of the Quran, by one possessing an intimate knowledge of both scriptures. A Christian preacher dealing with a well-informed Muhammadan inquirer would find this an immense help.

The publication is not free from mistakes. It is so hard to avoid this fault in a lithographic vernacular publication. We cite one instance where there are three or four mistakes in the footnote on p. 456, for which the copyist of the manuscript seems to be responsible.

A Hindi translation of the Quran has also been published by the author, and sold for the same price.

We might here quote the names and prices of some of the other books by the same author:—

- (1) *A Complete Concordance of the Quran* (Arabic and English), Rs. 16.
- (2) *A Dictionary of the Quran*, Rs. 8.—or both Nos. (1) and (2) in one volume, Rs. 20.
- (3) *Moslem Objections to Christianity*, As. 12.
- (4) *Translation of Kabir's Granth*, Rs. 1/4.
- (5) *Studies in the Quran—Quranic Stories*, Rs. 1/4.
- (6) '*Inirat-ul-Quran*'—All that the Quran says about Muhammad, As. 6.

R. SIRAJ-UD-DIN.

NOTES

The Prayer Cycle.

Members of the League are asked to send corrections of names and addresses for the new Prayer Cycle to the Secretary immediately. The generous and prompt co-operation of all our members will prevent the perpetuation of avoidable mistakes through the entire coming year.

Confidential.

Readers of *News and Notes* are asked to remember that all of the contents of the paper are strictly confidential. Its very existence is conditioned on the faithful observance of this requirement. Recently several unauthorized quotations have been made from *News and Notes* in other Christian periodicals which are circulated broadcast, with resultant misunderstanding and the serious obstruction of missionary work in some quarters. We must ask that henceforth no quotation be made from *News and Notes* without the Editor's explicit permission in each individual case.

Muslim Propaganda in Bengal.

Mr. Goldsack sends us the following clipping from the *Mohammadi* with his comment :

"The discussion of the work of the Bengal Muslim Mission in a paper published in England (*i.e.*, *The Moslem World*) has produced something like consternation in the ranks of the Christian missionaries in Bengal." He means, I presume, that the missionaries are alarmed at the revelation of the strength and activity of the Muslim Mission. To-day's *Mohammadi* announces the opening of a Theological College "for the preparation of worthy preachers of Islam."

A Suggestive Experience at Dacca.

Members of the League will be interested in the following recent experience of Rev. L. Bevan Jones, of Dacca. We quote from his letter :

"I had been discussing the perennial topic of the "Paraclete" with an acquaintance of mine, an old Sheikh who prides himself on being a bit of an author, and before leaving gave him copies of Rouse's tract in Bengali and Urdu. About a fortnight afterwards I received a most astonishing letter from him. He declared that the author of the tract had used such abusive language about their prophet that he had written to the Government requesting them to stop its circulation, and, said he, no doubt you will be duly notified !

"He called on me shortly afterwards and we had it out together. It proved to be a case of suspicion run wild. A reference to the Urdu edition of this tract (P. R. B. S., Lahore, 1908) will make this clear. The poor old man very naturally halted slightly on the word 'Paul,' as he came to the end of the first page, but on turning over took the word 'rasul' with 'shaitan-ko'; thus making the whole clause read:—'Paul calls the Apostle Satan the Lord of this World.' The fact that 'rasul' is reserved for special use with orthodox Muslims, together with his careless reading of the text, completely upset his judgment. I think he was rather mortified to find what a silly mistake he had made.

"But I had not yet heard the end of it. A week or so after seeing him I visited another acquaintance in the city, a *hakim*, and learnt from him that my friend the Sheikh had actually gone to the length of announcing his discovery at a meeting of elders and the rumour was about in the bazaar that I had already been served with a notice from Government !

"I was disappointed to find that the old man evidently lacked the courage and the honesty to confess that he had blundered. But it speaks volumes, doesn't it, that so many should have allowed their suspicious and prejudiced to follow his lead in the matter. I was glad of the opportunity to establish more friendly relations by a sane explanation of what the tract does contain."

A Converted Mullah in Peshawar.

The Missionary Review of the World for September contains the following paragraph :—

From Peshawar, on the north-west frontier of India, the *C. M. S. Gazette* reports the baptism of a Moslem, who has been until the last few months a *mullah* at a mosque in that city. By some means or other he came across a Bible in the mosque, and read a good deal of its contents. He was attracted by its teaching, and, desiring to have it explained, went to the Cantonment magistrate, in order to ask him about Christianity. The magistrate listened to his request with much kindness, and sent him with a note to the senior Church Missionary Society missionary at Peshawar, who was, however, absent in the hills. A Moslem friend told him that he could find out all he wanted by attending the daily preaching at the Church Missionary Society hospital,

adding that "the missionaries gave good medicine but bad teaching." So the *mullah* began to attend the preaching, though he applied for no medical treatment. After a fortnight Dr. Lankester discovered why he came, and he was carefully instructed. About the end of 1913 he said that he could not possibly go on conducting Moslem prayers in the mosque. Accordingly, he left it and came to the hospital, where he was supported until he found employment in a mission school.

The Paper for Muslims.

Rev. Arthur French, of Bombay, who has returned from furlough, writes as follows regarding Miss Davidson's recent suggestion of using in India an edited translation of an Egyptian paper for Muslims:

I feel bound—as having originated the idea of a paper dealing distinctively with Christian and Moslem religious questions—to comment on Miss Davidson's very valuable suggestion. Miss Davidson places at our disposal Dr. Zwemer's suggestion to begin by translating a paper issued in Egypt. There are three papers issued by Missions in Egypt:

1. *Ash-Sharg wal Gharb*, formerly *The Occident and Orient*, issued both in English and Arabic, now only issued in Arabic fortnightly by Mr. Gairdner and Mr. MacNeil (C. M. S. Mission) at Cairo. It is about 8 pages: price Rs. 5-7-6 per annum.

2. *Al Huda*, published by the American Mission at Alexandria. This is a weekly, edited by a Coptic Egyptian; the paper is about the same size as the above, Rs. 1-14 per annum.

3. *Blessed be Egypt* (English), Nile Mission Press. Quarterly.

The paper Dr. Zwemer referred to is probably *Al Huda*.

The first question is, Who will translate? Have we anyone sufficiently acquainted with Egyptian Arabic? Again, Who will edit? We cannot expect a mere Urdu translation of an Egyptian paper to appeal much to Indian Mussalmans. Moreover, it is always the *personal* element which appeals. We should deal with Indian Moslem periodicals and comment on them editorially—admit letters, answer queries, etc., etc. Moreover, I am more than ever certain that the Indian Moslem is a totally different being from the Egyptian Moslem. The line of appeal to the former must lie along largely different lines to the latter.

Still an essay could be made in the direction of an "edited" translation of either *Occident and Orient* or *Al Huda* with (say) two pages of letters, or answers to queries, provided the right men can be found to undertake the dual tasks of Editor-Secretary and Translator.

A Committee of Management should also be appointed.

PRAISE AND PRAYER

Praise:

For great blessings and spiritual quickening received by the attendants at the recent Christian Conventions, at Sialkot in the Punjab, Asansole in Bengal, and Lucknow in the United Provinces.

For the great revival in South India brought about by the United Evangelistic Campaign of the South India United Church.

Prayer.

For the meetings of Mr. Sherwood Eddy and his party in India throughout December.

China.

For the three new tracts in Chinese now being printed for free distribution among the Muslim people of eighteen provinces.

For the Mullahs who are keenly reading Cairo Christian literature, and the Arabic correspondence between China and Christians in Egypt. May there soon be a break in these hitherto solid ranks, and some Mullahs be brought to Christ.

F. H. R.

Pathankot.

A Muhammadan member of my Prem Sangat (Bible class for non-Christian men) says he gave his heart to Jesus about two months ago, and last week, one morning at prayers, he asked, before several men, that I would pray that he might be filled with the Holy Spirit.

My most encouraging work is among Sikhs and Hindus, but I have many Muhammadans on my heart. There are two dear Muhammadan girls, students in my school, just waiting for baptism.

Oh, what blessing God gave His children at the Convention in Sialkot! We feel the effect is far-reaching.

MARY T. CAMPBELL.

Tiruvannamalai.

At a meeting for our Indian workers, lately held at Tiruboiten, we had a special meeting for the women workers, and the paper, read at this meeting, and the discussion, was about work among Muhammadans. We find an increasing interest in this work among our Bible women and other Indian helpers. The zenana missionary at Tiruvannamalai invited me to go to Tiruvannamalai to start regular work among the Muhammadan women. I have been here for a fortnight and have had a most encouraging time.

M. MALTRE.

Mardan.

We have much to praise for here. A Pathan woman came to Christ some little time ago in our hospital here, and was baptized the last Sunday in September. She is having rather a rough time of it from the Muhammadans round, but it is grand to see her trust in the Lord, and He is keeping her safe. Please pray and praise for her.

F. M. D.

NEW MEMBERS

| | | | |
|------|----------------------|-----|---|
| 196. | Rev. A. E. Harper, | ... | American Presbyterian Mission, Sharakpore, Lahore District. |
| 197. | Rev. V. M. Petersen, | ... | Danish Mission, Tiruvannamalai, South Arcot District. |
| 198. | H. S. Conway, Esq., | ... | China Inland Mission, Shekichen, Honan. |
| 199. | Miss Emilie M. Park, | ... | C. E. Z. M. S., Lucknow. |
| 200. | Dr. A. C. Boggress, | ... | Late of Reid Christian College, Lucknow. |

Supplement to News and Notes, December, 1915.

THE FULNESS OF TIME IN THE MOSLEM WORLD

BY

REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.

*“Wilt thou adventure for my sake, and man’s,
Apart from all reward?”*

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WOKING AND LONDON

“WHILST readers will peruse Dr. Zwemer’s masterly address, delivered on Tuesday afternoon to an immense audience, they will hardly be able to estimate the power by which it was accompanied. Our responsibilities in connection with unprecedented openings in the Moslem world, and the startling evidences of a new spirit coming over millions of these people, came home to all who heard this striking address with dynamic force and impressiveness. An unprecedented thing occurred at the close of the address. Dr. Zwemer is an American, and the chairman, Mr. W. B. Sloan, intimated that Dr. Zwemer was returning to America this week. Prebendary Webb-Peploe, who had been listening to the address with undisguised delight, rose and asked all in the audience, who would like to express their thanks to the Doctor, to do so by holding up their right hand. This was done with fervour by every one in the Tent.”—*The Christian*.



REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., OF ARABIA AND CAIRO.

THE FULNESS OF TIME IN THE MOSLEM WORLD.*

By DR. S. M. ZWEMER.

I THINK it is very proper and very significant that all your speakers at Keswick, whatever may be their theme, find the foundation of their thoughts in the Word of God. Although I am not expected to preach a sermon, I would like to put two brief words from the New Testament as the foundation of what I desire to say. The one is found in Gal. iv. 4 : "When the fulness of the time was come, God sent forth His Son" ; and the other is found, I believe, three times in the Synoptic Gospels, the words of our Saviour Jesus Christ : "Unto whom much is given, from them shall (justly) much be required." These two Scriptures could be summed up in my subject, which is : Great Britain's National Responsibility, face to face with the Present Opportunity in the Mohammedan world. A national responsibility over against an unprecedented opportunity certainly ought to arouse a desire to understand the will of God.

FOUR PROBLEMS.

The Mohammedan problem is really fourfold : there are those who are wrestling with it purely on physical, on *economic* lines. The Mohammedan problem is the problem of making the desert to blossom as a rose. As the race of men like Lord Cromer and Lord Kitchener, and those associated with them in the great task of producing a new Egypt, or men like Sir William Willcocks, who is drafting a scheme for a new Mesopotamia, or men like the French engineers, who are irrigating

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the western portion of the Sahara desert—all these men are helping us to solve the economic problem of the Mohammedan world. Every business man who helps to start a bank in the Moslem world, is helping to solve the economic problem of these lands so long neglected.

Then the Mohammedan problem is a *political* problem. We are all apt to forget the baffling difficulties of the politicians and the statesmen and the rulers in Mohammedan colonies—difficulties caused by Moslem law, and the rivalry of Moslem sects; the vast difficulties due to slavery, to concubinage, and to all the old institutions of Mohammedanism. The solution of these political problems is a great national responsibility. The United States has no more baffling political problem than the Mohammedans in the Philippine Islands, who number 247,000, and of whom President Taft said they would never understand democracy until they accepted Christianity.

Then the Mohammedan problem is also a *social* problem, and there are some to whom this comes most strongly. Whenever the social problem means the elevation of womanhood, the emancipation of childhood, and pure, strong, vigorous manhood, then the Mohammedan world offers a social problem bigger and more baffling than in any part of the world. Confucius helped to solve the social problem of the millions in China; Buddha solved the social problem of millions of Buddhists to some extent; but Mohammed, the prophet of Arabia, *produced* the social problem for 200,000,000 people.

Then the Moslem problem is after all chiefly a *spiritual* one. We can sum it up in that hymn we so often sing: "Thou, O Christ, art all *they* want, more than all in Thee *they'll* find." Only Jesus Christ can produce true economic changes, and rescue from poverty the Moslem world. Only Jesus Christ can satisfy the proper desires for nationalism in Morocco, Algeria, Egypt, and India, among Mohammedans. Only Jesus Christ can redeem Moslem womanhood and help Mohammedan childhood. Therefore, in the last analysis, those who put the finger on the spiritual needs of the Mohammedan world have said the last and final word of the Mohammedan problem.

PREPARATION FOR THE GOSPEL.

Now, this problem, in its fourfold aspect, appeals to us with tremendous force. In the Koran of Mohammed we read: "Every nation has its appointed time, and when that appointed time comes, they cannot hinder it, nor can they bring it on by an hour." In other words, Mohammed echoed the truth of Isaiah: "He will hasten in His time"; or the truth as Paul expresses it: "When the fulness of the time was come, God sent forth His Son." I believe that, if God has sent forth His Son into the world by the incarnation; into your hearts and mine at our conversion; into Korea or China or Madagascar or Uganda; it has been in the fulness of time, the fulness of preparation, the fulness of expectation, the fulness of despair. Those of us who have read the commentaries on this one text, in the preparation for the coming of Jesus Christ into the Roman Empire, rub our eyes when we think of India, of Egypt, and the Turkish Empire to-day, and see the very same steps of a great preparation in the hearts of men.

It is my conviction to-day, especially on the breaking out of this international war, involving every Mohammedan land, that we stand face to face with the fulness of time in the Moslem world; and that for five reasons. In the first place, the whole of Christendom *faces the Mohammedan world in the open*, as we have never faced it before. The Crusades were a mighty movement among the nations, but after all it was only the grappling of a portion of Western Europe with a portion of the Saracen world over the possession of the Holy Land. The long wars waged by Holland in Sumatra were a Moslem problem of great importance, but it was only one nation facing one portion of the Mohammedan world. The mutiny of India, or the rebellion of Khartoum, or the American campaign in the Philippines, or the German movement in East Africa, were only portions of Christendom grappling with portions of the Mohammedan world, and that world seeking to oust the Christian world. But to-day we are face to face with a new world-situation. Along the whole line, every Christian land has its Moslem problem, and the whole Christian Church faces Mohammedanism, whether we desire to do so or not.

BATTLING AGAINST THE CROSS.

The Moslem peril in Africa brings every Society face to face with Mohammedanism. The missions that work in China have their Mohammedan problem, the missions that work in India also. Every country in Europe has its Mohammedan problem—Italy, Germany, France, Holland, and, most of all, Russia and Great Britain.

Not only do we stand face to face with this problem because of the world being open, and because of the unity of the world, but in the councils of the Church we have been face to face with it. Edinburgh spoke of it, and Lucknow and Cairo; and at Zurich two years ago we learned that there was a world of eight million Mohammedan children under fourteen years of age.

Not only is this problem recognized by Church councils, but also by the secular press. It is a poor newspaper to-day that has not a policy towards Mohammedanism, that does not have its ideas on Pan-Islamism, or the forces that are battling for Africa or Asia against the Cross. Not only this, but the secular Press in the Mohammedan world, itself also a religious Press, is fully aware of the fact that the whole of Christendom faces the whole of Mohammedanism in the open. When the Bishop of London makes an address, he is reported verbatim in the Press of Cairo. When a man writes a book in America, the Lahore papers print it, column after column, and criticize its contents. When our missionaries publish *The Mohammedan World*, then a little paper published in Mauritius gives its editorial judgments on the influences of Edinburgh and Cairo. It is like a great world that is a unity in its thought as well as in its geological rocks; and if we can record an earthquake in Tokyo on the seismograph in Washington, just as rapidly and accurately the Moslem Press reports everything we do in this country. We are face to face with the whole problem. We can no longer hide these things in a corner. They know that we know, and we know that they know all that we do among them.

DIMENSIONS OF THE PROBLEM.

Secondly, we now know the character and *dimensions* of this problem. A thing unknown may invite our curiosity but

never rivet our attention. It is the known that gives us responsibility. When we had not heard of Moslem needs, when we were uncertain about their populations, we might shirk the responsibility of evangelization; but in these last years God has placed upon His Church the responsibilities of knowledge. There are hundreds here this afternoon who know the elements of the Moslem problem because they have studied them. We have taken a census of the Mohammedan world.

We do not deal in uncertainties. This great continent has been crossed by its Livingstones. We have had new facts, and they are bad enough, God knows. In the June number of the *Contemporary Review*, Seyd Ameer Ali writes on the Caliphate, but he uses once more the exaggerated statistics in regard to Mohammedanism. He says there are 340,000,000 Mohammedans. The fact is there are scarcely 200,000,000, but the number of our fellow-men makes a big problem. Of the whole 42,000,000 are in Africa, one-third of them. There are 67,500,000 in India; 35,000,000 in the Dutch East Indies; 12,000,000 in Turkey; 2,500,000 in independent Arabia; 5,000,000 in Afghanistan, some say 4,500,000 in Persia; and in China Mr. Broomhall, after careful investigation, decided between five and eight millions in that great Empire, found in all the provinces, and in some places in large communities, dominating the social life.

Then we have the scattered groups—some 50,000 in Cape Colony, 8,000 Mohammedans in North America, 166,000 in South America. You say where? Trinidad 10,000, in Australia 19,000, chiefly at Perth—the spilling over of this great Moslem problem in these islands of the sea and to the uttermost part. It was a startling revelation to me of the unity of the Moslem problem, when I received a letter from a missionary in Jamaica, in which he said: "Our chief difficulty now is the Mohammedan problem, which looms larger than any other in the West Indies."

THE CHARACTER OF ISLAM.

We know this thing itself, not only as to the numbers of Mohammedans, but thank God we know the *character* of

Islam. We no longer live in the days of Canon Taylor or Bosworth Smith or Thomas Carlyle, who all of them with different brushes succeeded in white-washing the prophet of Islam. We can now appeal to Mohammedan writers. The Mohammedan Press has said harder things against the religion of Mohammed than missionaries have ever said. The late Kasim Bey Ameer, a judge in Cairo, and that splendid writer of novels in Cairo, Madame Rushdi Pasha, have exposed the horrors of life in undoubted language. If unbelievers here refuse to believe the words of missionaries, who have poured out their lives and love and tears and blood to save our Moslem sisters, let them read books by Mohammedans, and they will know the real character of Mohammedanism.

We know what it is to be a Mohammedan woman or child, and what Mohammedan manhood lacks in the twentieth century. Mr. Stanley Lane Poole states the facts clearly in regard to Mohammedan life in the home, and says: "Kind as the prophet Mohammed was towards bondwomen, one cannot forget the utter brutalities which he suffered his followers to inflict on conquered nations in the taking of slaves. The Moslem soldier at war was allowed to do anything he pleased with women he took on his march. When we think of the thousands of mothers and daughters who must have suffered untold shame and dishonour by this license, we cannot find words to express our horror; and this cruel indulgence has left its impress on the Moslem character, yea, on the whole character of Eastern life." That is the testimony of a student of Islam in his armchair, studying the facts of past history.

A HUMAN DOCUMENT.

And now, will you young women here listen to the confession of a young Moslem girl. The day before I left Cairo, I bought a Moslem newspaper and found this letter:

DEAR EDITOR,—

Will you hear the plea of one who has just completed her twelfth year, who is in the third year of her studies in the primary class? My family belong to the class who are in government employ, and my parents have already warned me

that, after two months I shall be put in seclusion to wear the veil, and must leave the school and studies for ever. You will not be surprised, therefore, that I have read in your papers the articles on this subject, and it occurred to me that you would also publish the letter of a little girl. I love learning very much, and if I had been secluded two years ago, I should not have learned anything, nor realized anything of the evils of the veil ; but now I speak from experience. The least of its evils, perhaps the greatest to me, is that it will deprive me of going to school. How can those who criticize the freedom of women blame me for speaking out? If they were in my place they would change their voice without doubt, and I write because I feel already the weight personally of the prison before whose doors I am standing. I am stealing these few minutes without a knowledge of any of my family, that my weak voice may reach the multitudes. I cannot conceive the whirlwind of anger that would strike me if my father should know that I dared to write to a newspaper. If I should be secluded and wear the veil, I will doubtless know more and suffer more ; and then I will write again. All I can do is to ask every writer who has a conscience on the subject, to support the request of those who seek liberty : and I thank those who have written in your columns for having encouraged me to write myself, in order that there may be liberty for Egyptian womanhood from this yoke of bondage. [Written during school hours, and signed "Spring-flower" (in the Arabic language).]

A *human* document like that is worth a thousand arguments over the condition of girlhood and womanhood in the Mohammedan world. Not only this human document, but cold statistics will tell the story. Mohammedan womanhood suffers from utter ignorance, illiteracy, and superstition. According to the last census in Egypt there were only three women out of a thousand who could read. One-third per cent. of Egyptian womanhood have the windows of their souls thrown open. The others are living in darkness and in superstition. You people here this afternoon who are asking for a special call of God, listen : "Go ye therefore and teach all nations." What other call do we need than the call

of the Government census to set free our lives from the petty tasks that surround us, and to attempt great things for God in the Mohammedan world?

MOHAMMEDAN LITERATURE.

I turn from womanhood to *childhood*. I wish I could appeal to those who love little children, appeal, if not for the evangelization of the Mohammedan world in the next generation, yet for those millions of little children who are born to-day. The mortality of childhood rises from seventy-five to eighty-five per cent. in Moslem lands—incredibly high. In Persia a medical missionary said that, from careful investigations, the mortality of childhood in Northern Persia among Mohammedan women is eighty-two per cent. Think of the suffering of childhood in India, as they perish through blindness, juvenile diseases, fatalism, through utter ignorance of what it means to be a mother.

Think of the *needs* of Mohammedan childhood measured in the terms of the intellect—for of such is not the kingdom of Mohammed. I dare to say that in all my reading of Arabic poetry, of Arabic newspapers, of Arabic books of theology, history, and even stories, I have never found a single book that was not vile and unfit for children to read. There is no literature pure and uplifting for Mohammedan childhood in existence. The "Arabian Nights" must be expurgated before they can be given to our children, and the "Arabian Nights," after they have been expurgated, are as far as the East is from the West themselves, from the mediæval literature of chivalry. In one book you have honour and truth praised high; in the other book every woman is dishonest and immoral, and truth is at a discount. At the Antipodes are the morals and ethics of the Middle Ages and of Jesus Christ.

MANHOOD AND BOYHOOD.

How about Mohammedan *manhood*? Well, what would be the manhood of such childhood and motherhood? One illustration of it—a practical one. We have our sons in the great universities—Oxford, Cambridge, London, Harvard, Yale, Cornell—and if your boy were there to-night you would

pray God to keep him from the temptations of young manhood; and he would find refuge from temptation—where? In the Gospel, in the life of Jesus Christ, and in the vision of the heavenly glory. In the Gospel, where he reads: “Blessed are the pure in heart, for they shall see God”; in the face of Jesus Christ, whose character is white as the driven snow; and in that heaven where even the streets are pure gold. That is your boy and mine. The Mohammedan boy who is trying to live a straight life has his temptations, in Calcutta, Beyrout, and Damascus; but where does he fly to seek refuge? To the Koran. May God pity him! He turns to the life of Mohammed, and may God have mercy upon him! He looks up into Mohammed’s paradise and finds license—what he seeks to fly from here. That is Mohammedan manhood. If there were no other plea for missions to Mohammedans, I would put it in these few words: The Social Problem of Islam!

The third reason why we ought to face this national responsibility is because it is *national*. It cannot be shaken off because we happen to belong to a Society without Mohammedan missions. It rests with every one of us, because we call ourselves British subjects. God in His providence has divided the responsibilities of the Mohammedan problem among the nations of Christendom, absolutely, finally, irrevocably. Americans have their Mohammedan problem—the Philippine Islands; Holland, 35,000,000 subjects in Java and Sumatra; France, 20,000,000 Moslems in Africa; Russia has 19,000,000 Mohammedans in her empire, and Great Britain has 5,000,000 more Mohammedan subjects than she has *nominal* Christian subjects under the “Union Jack”—five million more Mohammedans than Christians in the British Empire. Well might we call King George the defender of the faith!

How do you measure Great Britain’s responsibility in this Mohammedan situation? First of all by areas of population. In Asia you have the crown-jewel, India, with 67,500,000. You have your Mohammedans in Burmah, in other parts of Asia, in Aden, in Arabia; and in Africa you add to them 22,000,000 more—95,000,000 Mohammedans under the British Crown.

BRITAIN'S GREAT RESPONSIBILITY.

But the responsibility is heavier. It is a responsibility of a tragic character: Great Britain holds the highways and gateways of the Moslem world as no other nation, all the way from Gibraltar—the straits, the canal, at Suez, Bombay, and Calcutta, every great metropolis of the Mohammedan world save Constantinople, is already under the power of Great Britain. All the great, high, ruling races are British subjects.

This responsibility is measured also in the terms of dynamics: "To whom much is given, from them shall much be required." God has given this responsibility to a nation which has the Gospel, to a nation which has missionary traditions, which has the love of exploration and of a difficult task. As goes England after the war, so will go Russia, France, and Holland in their Mohammedan policy; and this is the third reason why we stand face to face with an opportunity in the Mohammedan world absolutely unprecedented. The Moslem world has been divided. The whole of Africa has passed away from Mohammedan rule. As we are sitting here, your boys are battering through the Dardanelles:

Uplifted are the gates of brass,
The bars of iron yield;
So let the King of Glory pass—
The Cross is in the field.

India knows it, and the Moslem Press knows it; Egypt knows it; and they are talking about the downfall of the Caliphate. Will the downfall of the Caliphate be the uplifting of the Son of God?

The fourth reason we stand face to face with this problem is because of the *disintegration* of Islam, because the impact of Western civilization has torn great breaches in the wall of Mohammedanism, because Mohammedans have become our allies in the social struggle for the emancipation of womanhood and childhood. They are welcoming our social system. The Mohammedan Press is carrying these ideas and ideals, as upon the wings of the wind, throughout the Mohammedan world. There are in Cairo alone eighty-six newspapers—more dailies than in London and New York. As to Persia, poor, dying Persia as we call her—she has 243 newspapers, many "mushroom" sheets, it is true, but it shows the efforts

at emancipation. When the Mohammedan Press confesses that Mohammedanism is dead, and calls for Gabriel to arouse them, shall we not say : "Awake thou that sleepest, and Christ shall give thee light?" Thou, O Christ, art all they want, more than all in Thee they'll find !

SPIRITUAL HUNGER AND THIRST.

Lastly, the Mohammedan world is *spiritually bankrupt*. They begin to hunger and thirst for the Gospel. Not only has there been preparation, but there is expectation among Mohammedans. Not only has there been this plowing of God, but we are beginning to see the signs of harvest. "Say ye not that there are yet four months and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest." What do you mean? I will quote from a Turkish missionary : "The Mohammedan problem can be put in one sentence. I said : 'How?' He said : 'This way—it is to get the proudest man in the world to take the thing he hates from the hand of the man he despises.' I said : 'You have put it very briefly and pointedly.' 'But,' said he, 'if that is the problem, we are beginning to solve it'" ; and both smiled.

There was a day when Mohammedan fathers and mothers would rather see their children die in their arms than carried to the hospital of the Christian. To-day every hospital is crowded. There was a time when they would not send their children to any Christian school in Arabia, in Persia, or even in Egypt ; when the number of Moslem pupils were numbered by ones and twos, when in some Mohammedan lands we had almost to pay them to come and receive instruction. To-day the Cairo College of the American Mission has 150 Mohammedan girls who pay the highest fees to receive a Christian education. Calcutta, Bombay, all India, could tell a similar story. They are crowding the educational institutions of the missionaries.

And the Bible ! The Bible is the best-selling book next to the Koran in the Mohammedan world. Seven thousand copies of the Word of God were sold in the Persian Gulf last year. The British and Foreign Bible Society occupies a splendid pile of buildings in Port Said. Mr. Hooper said : "When

first we came here, globe-trotters criticized us for putting up such a large building. It is too small already, and after the war we shall have to enlarge." Abyssinia is literally hungering for the Gospel. In Egypt 87,000 copies of the Word of God were sold along the Nile Valley, and that in a country, mark you, where ninety per cent. are illiterate. But if they are not a reading people they are a listening people, and so every reader means a group of a thousand ears.

THE VOICE OF LOVE AND NEED.

How can we say that the doors are shut? How can we say that the time is not yet? God Himself has given the sound from His High Court for His high endeavour. How can we say that the Mohammedans cannot be converted? Is it because we ourselves are not converted to love them? When the prodigal son returned, the elder brother saw nothing, felt nothing; but the father saw him, ran, fell on his neck and kissed him. Will that appeal to you for the Mohammedan world? Will you hear the voice of their need, or the voice of God's love? Or perhaps will your hearts be touched most of all, not by a sense of responsibility, nor by a sense of duty, nor by a sense of compassion, but by a sense of glorious fellowship in suffering?

Let me point out to you some of these Mohammedan missionary workers. There is Miss Jennie von Mayer in the heart of Russian Turkestan; Dr. Young, my beloved brother, in South Arabia, for twenty-eight years in the burning heat of that extinct crater, preaching Jesus Christ by word and life. There are missionaries in the Persian Gulf, and in Morocco, and in lonely outposts in India, Rhodes, Usher, and Ridley in China, who can point from the roofs of their houses to millions and say, "I am the only witness for God." Does that pull you? Listen to that cry of lonely workers on this battlefield of ages, facing the stormy night breathless and fearless.

Hope deferred has made the heart stay on God, and not on the American churches. You must thrust this national responsibility into spiritual responsibility for your own society and your own workers, whom I represent here to-day—Not *my* work, but God's work and your work in the great Mohammedan world, until the kingdoms of Mohammed shall become the Kingdom of our Lord and of His Christ.

Following on this powerful address at Keswick by Dr. Zwemer, who struck home to the hearts of his hearers Britain's responsibility towards the Mohammedans, there gathered a little group of men and women to pray. Prayer gave place to eager suggestions and plans to work, as well as pray. There was an insistent conviction that a larger circle must be reached than could find a place in that small upper room, and a way must be found to stir into flame the spark that had caught fire. It was urged that a letter should be sent to the Church papers, pleading for a union of the Moslem workers abroad and at home. The reports from India bore witness to the great unifying influence of the All India Missions to Moslems League. These friends have now scattered, but they entrusted it to me to write for them, and bring their desire before you.

Most missions have their own union for prayer. We need an all-embracing union, that should bind each several unit into one army for God.

I venture to plead for "A Fellowship of Faith for the Moslems, in prayer, service, and sacrifice, for all workers at home and on the field, their friends and helpers." The word "fellowship" has within it a mutual sympathy of heart and thought, a comradeship in war, a partnership in suffering. In the word "sacrifice," the thought in our heart is, the offering of ourselves for this service, abroad or at home; and the winning of others to offer their lives.

We would not wait until the issues of the war are determined, but pray now with a passionate intensity for those whose faith is in the balance, and whose lives are being laid down in hundreds for our sakes.

We would gather together and keep a record of the names of all who live and work for Moslems everywhere. It will enable us to know each other at home and abroad, to bear each other's burdens in times of special need or distress, by concentrating our united prayer of faith on the special field, or mission, or worker, and continuing in prayer till the answer comes; watching for God to lead us into unknown paths of service. We would gather into the arms of faith the sorrowful, the desolate, and the heartbroken sons and daughters of Islam, and claim them for Christ.

Will all those who would like to join this "Fellowship of Faith for the Moslems, in prayer, service, and sacrifice" send in their names to me as temporary secretary? We shall hope to bring the matter before all the leading Moslem workers, and ask their co-operation.

Our first united action is the issue of Dr. Zwemer's Keswick address in pamphlet form. We have printed 10,000 of these, in the hope that those who were so deeply stirred by his words will be glad to distribute them in their own neighbourhood, and thus spread the fire that has been lighted. Applications for fifty, or a hundred, or five hundred, or a thousand of these may be made to me,* at the cost of 2s. 6d. for fifty copies, 6d. postage.

ANNIE VAN SOMMER.

Cuffnells, Weybridge, Surrey.

* Or to J. L. OLIVER, Secretary, Nile Mission Press,
16 Southfield Road, Tunbridge Wells, England.

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