

Missionaries to Muslims League

News and Notes.

Series VI, No. 8.

December, 1917.

WHY NOT DOUBLE OUR MEMBERSHIP?

Six years have passed since "The Missionaries to Muslims League" was formed. Have we realized what that means to the cause of Muslim evangelization? Among other things, it means that a considerable number of devoted men and women have definitely given themselves to the cause of witnessing before the Muslim world the claim of Jesus Christ to be their Saviour. It also means that intercession is continually made at the throne of grace for these spiritual-sons of Ishmael. "O that Ishmael might live before thee!" The Christian world has for centuries neglected the Muslim people. Many, perhaps most, still pass them by as an impossible people—as devoted to destruction. Is it not true that many missionaries prefer to approach any other class of people? And yet has it not been true that the Muslim has been of all most active in opposing the work of the Church in its effort to save the idolators?

And may we not also say that no class has furnished more glorious and priceless trophies to the faith of the blessed Lord Jesus.

The League recognizes the call of God to preach the Gospel to these sturdy monotheists, who, like the Jews, only need to be brought to see the Christ as their Saviour to become earnest workers in the missionary service. Their prayers continually mingle in supplication, for the conversion of Islám. If the "casting away" of the Jews, "be the reconciling of the world," and "the receiving of them" be as "life from the dead" (Rom. 11: 16), will not the conversion of the Muslims be, in like manner, as life from the dead? The attitude of the Muslim has wonderfully changed. Many are reading the Bible. Doors that were closed have been opened. Consider the movements which began with the Cairo Conference. Consider the advances made since the Lucknow Conference. While we work and pray, God is also working. What hath He wrought in the disintegration of Islám everywhere! Pray on, brothers; work on; work and pray; for God is leading us on to victory.

My purpose in writing these lines is to urge every member of the League to double himself, or herself, by persuading others to join this league. Cannot we secure one new member of the League during this year? We need this aid to increase the power and influence of the League in its practical and intercessory work. The *News and Notes* should influence many more minds. There is no more popular and effective way to grow in knowledge of Islámic work and evangelization than through the *News and Notes*, which are growing in interest every month.

I shall send at least one new name to be placed on the roll of membership in the League, will you?

E. M. WHERRY.

THE NEW MOVEMENT FOR CHINA'S MUSLIMS

The Rev. H. A. WALTER, M.A., of Lahore, writing from China says:—

"I am enclosing, at Dr. Zwemer's suggestion, the resolutions adopted by the findings committee of the Kuling Conference, which might be of interest to our readers. I am sorry I have no copies of the Chikungshan and Peitaiho findings, but there was general agreement in them all. It was a matter of self-congratulation, to me, that I was asked to spend this summer in China, *en route* to India, for it has enabled me to witness some such awakening here to a new interest in Muslim evangelization as came to the missionaries in India through the Lucknow Conference of 1911. Dr. Zwemer's contagious enthusiasm, supported by the knowledge born of his own first-hand investigations in Hongkong Shaphai, Peking and various centres in Honan Province, had, proved irresistible, and will unquestionably result in a considerable advance in the evangelization of the Muslims of China. His investigations have resulted in a number of valuable discoveries and, in general, have persuaded the missionary body that more time and thought and specialized preparation must be given to this task. Some of the results of his work will appear in future issues of the *Moslem World*, which will have increased the number of its China subscribers by at least one hundred (it now appears) as a result of Dr. Zwemer's visit. Our own League is also gaining a firmer foothold in the Chinese Republic, and is enrolling many new members.

"Dr. Zwemer is now *en route* to Shanghai, with Mr. F. H. Rhodes and Rev. C. L. Ogilvie—two missionaries who are especially interested in this problem, and from whom much is hoped in future—and will give the last two weeks of his stay in China to working out with representatives of the China Continuation Committee and other bodies a construction policy for the future.

"Dr. Zwemer himself is in the best of health and spirits, despite his arduous labours, and his virile stimulating messages, along other than strictly Muhammadan lines, have been deeply appreciated.

"I hope to be back in India by the last of October, and to make Lahore once more my headquarters. Just what form my future work will take is not yet determined. I was disappointed in not getting to Cairo, but made good progress with my Muhammadan studies at Hartford under Dr. Macdonald and the others there."

Findings of the Kuling Conference, 1917

"1. The missionaries attending the Kuling Convention, 1917, desire to thank Almighty God for the increased interest and informa-

tion concerning the Muslim world which has been given them through Dr. Zwemer's addresses and the presence in our midst of Mr. Walter, of Lahore, India, and of some of our colleagues who have been carrying on work for Muslims in China.

2. We desire to emphasize a fact that has never had the prominence given to it that is its due: Dr. Zwemer's visit to Honan enables him to corroborate fully the conclusion which many of us have come to, from what we have heard and read, *viz.*, that Chinese Muslims are more accessible to Christian work and workers than their co-religionists in any other land.

3. There has come to us during the week a deepening conviction that for the most part we, individually, have done less work amongst Muslims living in our neighbourhood than we might have done, spite of the fact that we are unable to speak or read Arabic. We hereby resolve that, God helping, we will henceforth do more.

4. From those who have attempted the most work among Chinese Muslims, there comes a demand for much more literature in Chinese. We commend this request on the one hand to Tract and Literature Societies, and the other to those to whom God has entrusted the gift enabling them to write in Chinese.

5. The conference requests the C.C.C. to appoint a sub-committee which shall deal with all matters concerning work amongst Chinese Muslims, and to supply it with funds that will enable it to meet annually.

6. We rejoice that while this year's convention has been of intense interest in its Chinese relationships, it has lifted our thoughts to other lands and to our fellow workers in those lands. We have been encouraged by the story of what has been done in those lands. We should be glad to hear of a readiness on the part of the Home Churches and of their Mission Boards to embrace the opportunities that will result from the inevitable changes that are coming through the War, especially in North Africa and West Asia.

7. The conference assures Dr. Zwemer that one result of this year's convention will be increased prayer on behalf of the Muslim world. It suggests to all who find help in regulated plans of prayer the desirability of special remembrance of Muhammadans on Fridays, their sabbath day.

8. Inasmuch as Dr. Zwemer's travelling expenses are being borne by generous friends without any call on the convention funds, the conference requests that the offertories of the two Convention Sundays be devoted to the providing of literature for Chinese Muslims."

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One of our members, Mr. Brock, of the China Inland Mission in Honan, writes: "Dr. Zwemer, according to first arrangements, should have spent two days in our city—we have seven mosques and from two to three thousand families of Muslims—but later plans did not permit of this. We, however, had the great pleasure of meeting at Chi Kung Shan. I enclose a copy of the Findings of our Conference."

Findings of the Kikungshan Conference on the Muhammadan Problem in China

At a conference of missionaries from Honan, Hupeh, Hunan, Anhwei, Shantung, Chihli, Shensi, and Kansuh, held at Kikungshan, August 7-10, 1917, and presided over by Dr. S. M. Zwemer, the following resolutions were passed at the last session, summing up what the conference considered of great importance in dealing with the Muslim problem in China:—

I. Survey

That in the opinion of this conference, to effectively deal with the problem of Chinese Muhammadans it is essential that fuller and more accurate information should be obtained than is at present available, and we would strongly recommend to the China Continuation Committee that the Committee on Survey and Occupation be asked to include this in the purview of that committee, as an object of urgent and great importance.

II. Organization

A. General.—1. That we consider the question of reaching Chinese Muslims of such importance as to necessitate the appointment of a strong permanent special committee of the China Continuation Committee.

2. That for this committee and for this work there should be at least one national secretary set apart, and we would strongly urge the China Continuation Committee to endeavour to obtain the services of a suitable man.

3. That in addition missions centring in Yunnan, Kansuh, and Peking, should be approached by the China Continuation Committee to appoint Arabic-speaking missionaries for special work amongst the Muslims of those districts.

B. Particular and Local.—1. That we consider this province of Honan to be in a peculiar position of strategic importance, touching the Muslim problem of North-West China, for the following reasons:—

(1) The province contains a large Muhammadan population, amongst whom are the leading and most progressive merchants.

(2) The type of Muhammadanism prevalent in the province is Sufism, which ought to make its adherents peculiarly susceptible to the spiritual claims of the Gospel, and very accessible to the Christian messengers.

(3) Many Muhammadan children are to be found as pupils in the mission schools in the province.

(4) As far as Chinese Islám is known to be organized nationally, one of the most prominent leaders (if he is not president of the organization) is a resident of Kalfeng, the capital of the province.

(5) It is the gateway to the great Muhammadan provinces of Shensi and Kansuh. Most of the trade from the coast and central provinces passes through Honan to reach these two provinces, and a great proportion of the traders are Muhammadans.

2. That in view of the above, we consider steps should at once be taken to inaugurate and develop systematic work amongst Honan Muslims, and request the coming Honan Forward Evangelistic Conference to endeavour to co-ordinate the missions in some definite policy, and organization if necessary, for the attainment of this object.

(Note.—As a centre of unity in this work, and for the sake of permanency and efficiency, a secretary should be appointed for the province, who might for the present combine the work of secretary to the Honan Forward Evangelistic Movement and of the work for Honan Muslims.)

3. That where possible, in strong Muhammadan centres, missions should be asked to set apart missionaries who would give whole or part time to the local work of reaching Muslims.

4. That particular attention should be directed to the children of Muhammadans attending mission schools, and to the families from which these pupils come.

5. That missionaries could greatly foster work among Muhammadans by constantly keeping before Chinese Christians and workers the desirability of reaching their Muslim brethren, and should encourage and help them in every way possible to do this work.

6. That the exceptional Muslim situation in Honan lays upon every individual missionary in the province a heavy responsibility for the conversion of these people and provides a challenge to every member of this conference to deeper consecration in earnest prayer and effort on behalf of the Muslims of Honan.

III. Literature.

1. That we strongly recommend to the China Continuation Committee the desirability, at the present time, of paying particular attention to the preparation and dissemination of literature for Chinese Muslims, and as helps for Christian workers in reaching Muslims.

2. That a central book depot for Christian literature for Chinese Muslims should be arranged for, where full stocks of any available literature may be obtained, and that lists and prices of such should be issued without delay. It is very desirable that Arabic Bibles and Testaments be kept in stock in this depot.

3. That it is most necessary to have a glossary of Chinese terms prepared and circulated at the earliest opportunity, giving Muhammadan and Chinese equivalents, and if possible their English names as well.

4. That the China Continuation Committee be asked to take steps to secure the translation of the Qur'an into Chinese, to be published with Christian annotations and references.

5. That Dr. Zwemer be requested to prepare two pamphlets, one for the purpose of giving information to the Chinese Church regarding Muhammadanism, and to stimulate Christians for service for Muhammadans; the other on "Methods of Approach to Chinese Muslims," particularly for missionaries, but also to be translated into Chinese for the benefit of Chinese Christian workers.

6. That in the preparation of literature we would refer the following to the China Continuation Committee as being particularly needed:—

(1) Bi-lingual editions (Arabic and Mandarin) of the Gospels—particularly the Gospels of Matthew and John—and of New Testament.

(2) Gospel portions and the New Testament, with footnotes giving Muhammadan terms.

(3) The Sermon on the Mount in the form of a bi-lingual tract.

(4) A book in Chinese, similar to Dr. Tisdall's *Muhammadan Objections to Christianity*, giving concise answers to objections raised by Chinese Muslims.

(5) A pamphlet in Chinese, similar to Dr. Zwemer's *Is There Any Progress?* giving extracts in parallel columns from the Old Testament, the New Testament, the Qur'an, and the Traditions, for the purpose of showing the superiority of the ethical standards of Christianity.

(NOTE.—It was decided that a copy of these "Findings" should be forwarded to the *Chinese Recorder* with the request that they be published in that magazine.)

DR. ZWEMER IN CHINA

The day that Dr. Zwemer arrived in Chefoo brought *News and Notes* telling how he had "raced through India." We certainly cannot complain that he raced through China! But our field is so vast, and the communications are still so poor, that he could not possibly visit the important provinces of Kansu, Yunnan, Shensi and Manchuria. He arrived just in time to visit some of the important Moslem centres in Central China, and then was able to visit the following sanatoria, where his reception was very hearty:—Kuling, Chikungshan, Peitaiho and Chefoo. His addresses in all these summer gatherings of missionaries were Spirit-controlled, and a deep impression has been made. The burning words, backed by strong conviction, and enforced and illustrated by touching incidents, will not soon be forgotten. The large map of the Muhammadan world behind the speaker added solemn emphasis, and compelled to urgent action.

It would be a true expression of the thought in many minds, after the friends had heard Dr. Zwemer, if I quote two remarks made by old workers:—"Dr. Zwemer gripped me!" And a brother missionary, who has gone back to his field determined to seek to win some of the Muslim leaders for Christ, said: "Dr. Zwemer is a man you cannot help loving!" As to the visits to the principal mosques in East and Central China, we must not stay to write much. The mullahs gave him a fine reception as a whole. In Peking they presented an Arabic appeal to President Wilson, touching the war, and sent it "by our good friend, Dr. Zwemer." His visit to China has raised the whole question of the Muslim problem, and, if readers of *News and Notes* will follow up this visit by prayer, there will be "signs following."

Chefoo, China,
18-9-1917.

F. H. RHODES.

WILL TURKEY LIVE?

Every war in which Turkey has been involved during the last century, has revived an ancient Muhammadan prophecy that the Turkish dynasty is doomed to destruction. The importance of this prophecy is emphasised because of its relation to eschatology—the most prominent and popular doctrine of Islám. In the Muslim bookshops of India no books have a larger sale than those that give vivid and fearsome descriptions of the future, while in the *cafés* of Cairo the professional storyteller gathers and holds crowds by his recital of these same stories. So when it is predicted that the fall of Constantinople is one of the signs of the Resurrection Morn and the Day of Doom, we may expect the Muslims to look for portentous events.

Muhammad is reported to have said that his people would know of the near approach of the end of all things by distinct signs. Among others, there will be such a state of religious declension among Muslims that God will give the might of the world to non-Muslims for a period. The whole of North Africa will be taken by the Beni Asfar (*i.e.*, Europeans, lit., "The sons of the yellow"). Then they will pass over to Jerusalem, and raid Palestine, where 70,000 Muslims from Madina will link up with the unbelieving forces. They will then capture Rum (Constantinople), and drive out the forces of Islám. All this will be followed by the coming of the Madhi and of Isa Nabi, who will, as a Muslim prince, bring in a reign of righteousness and peace. All these predictions are startling and go to prove how the development of doctrine in Islám has been largely influenced by Christian ideas.

But will Turkey live? If history teaches any lesson, she cannot! The cessions of territory made during the last century should convince one of that. She was forced to relinquish the Circassian Coast, Servia, Algeria, Roumania, Montenegro, Bosnia and Herzegovina, Bulgaria, Tunis, Egypt, East Rumania, Tripoli and many provinces in the Balkans. If she continues to cede what is left to her at the same rate, then her speedy demise is sure.

Will Turkey live? That depends in the last analysis on the result of the present war. One of the terms of Turkey's treaty with Germany provides that the latter shall not conclude peace unless the independence of Turkey is guaranteed. On the other hand, Mr. Balfour, in his masterly letter to the President of the United States, made very clear the demands and intentions of Britain and her Allies, among which were "The liberation of the peoples who now lie beneath the murderous tyranny of the Turks, and the expulsion from Europe of the Ottoman Empire, which has proved itself so radically alien to Western civilisation."

The Arabs, Armenians, Syrians, Jews and other peoples await deliverance from the Turkish yoke, and the Allies are determined that they shall have it. We picture then the possibility of a protectorate over Mesopotamia, another over Syria, complete autonomy granted to Armenia and to a Jewish colony in Palestine.

In regard to Arabia, it is amusing to find certain Muhammadans in Egypt of the opinion that the Grand Sheriff of Mecca (present King of the Hedjaz) has not really been in revolt against Turkey, but has declared himself independent of her to hoodwink Britain. He knew that if our navy blockaded all the ports of the Hedjaz it would be impossible to obtain foodstuffs, and the Hedjaz would starve. But there is nothing in this. The antipathy of the Turk and the Arab is agelong, and in the revolt the Grand Sheriff has secured the alliance of other Sheriffs and Shaikhs. If Turkey is doomed, as we believe her to be, then we may see the rise of a great Arabian Islamic Power, with the Grand Sheriff as the new Khalifa who may run the whole Arabian Peninsula on the basis of decentralisation. But it can never be the political and militant power that Turkey has been.

A great deal has been said at different times about turning the Turks out of Europe, "bag and baggage." Some think that they will themselves leave Europe and set up a new seat of government at Konia (the Iconium of St. Paul) in the interior of Asia Minor. It is not likely that they will be driven from their homes and lands, for many of them as individuals are excellent people, and they regret the evils of their government and the atrocious massacres that have made their name a byword. Rather, their militancy must end, and never again must they be allowed to govern any but purely Turkish peoples of the Muslim faith.

How will such a downfall affect the Muhammadans of the British Empire? Undoubtedly it will be a staggering blow to many, for it is a Muslim belief that "when Osman falls, Islam falls," in other words, that Turkey is regarded as being the last militant hope of the Muslim world.

And what will be our duty as missionaries? With the failure of the Jihad, territory lost, European sources of monetary and military supply stopped, and the political pressure of the Allies insistent, we picture the Turks and all pro-Turk Muslims disillusioned and dejected. Surely, as Dr. Zwemer says, there will be need on our part "for a greater manifestation of love by speech, by message, and by the ministry of friendship."

J. T.

FROM FAR AND NEAR

Infinite love in ordinary intercourse is the Christian life, and it must come from within or nowhere.—T. R. GLOVER.

Isa Nabi.—We have received another expert opinion on the use of this title for our Lord. It is from the Rev. W. A. Rice, of Persia, who wrote that very excellent and useful book for missionaries to Muslims, *The Crusaders of the Twentieth Century*. He says:

“Jesus is a prophet, the prophet foretold by Moses, and one who Himself uttered prophecies of future events, and introduced a new Law. But we Christians do not use this title, because of His greater glory—Son, Word of God, Saviour.

“The Muhammadan, on the contrary, *does* use it, with the deliberate intention of denying Him a higher position and keeping Him on the same plane as his own prophet. This, rightly understood, is a great indignity to Him; as, if the king should pay a visit here, and I should obstinately persist in asserting that he was only one of the king’s servants. And not only so, but I should put myself out of all chance of receiving any pleasure or benefit from the king’s coming, through my own foolishness and obstinacy.

“All this prepares the way for explaining the benefits this great One came to bestow, and which no prophet could give, or ever claimed to give. They performed their work of teachers, revealers of God’s will, etc. But God had better things to give, and these could only come to us through Him, who was not only man and prophet, but infinitely more than these, and offer no such blessings as no prophet could give, or dared to offer.”

Appeal for Prayer.—Mr. Upson writes: “Out of Nile Mission Press, Cairo, staff of 65, some four Muslims decided for Christ together in March last. Two left us, but we have not heard of their going back to Islam, they merely worked elsewhere, and *not with Muslims*. Since then, one other lad is inclined to Christ, a second one offered voluntary prayer (in the name of Christ) in the prayer meeting yesterday, while a third has asked for baptism, and a fourth is expected to decide. We are hoping then for a second quartette. Please keep confidential, but pray.”

NEW MEMBERS

239. MISS J. S. JAMESON, Egypt General M., Ezbet-el-Zeitoun,
Egypt.
240. REV. W. T. ANDERSON, D.D., American, U.P.M., Rawal Pindi,
India.

The Annual Subscription to the League is Rs. 2-8-0 (3s. 4d.). Members are requested to send news and requests for prayer to

Brahmanbaria, Bengal.

JOHN TAKLE,
Hon. Sec., M. M. League.