

Confidential.

Missionaries to Muslims League.

News and Notes.

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A MESSAGE FROM DR. ZWEMER.

Holland, Mich.,

October 29th, 1918.

REV. JOHN TAKLE,

SECRETARY M. M. LEAGUE,

BRAHMANBARIA, BENGAL.

DEAR MR. TAKLE :—May I congratulate you on the **News and Notes** for 1918, especially on the 6th annual report of the League, which strikes a note of helpfulness and faith that will find an echo in many hearts? On my return to America I was delighted to discover that the course of events in the near East has aroused the Christian Church to a new conception of the Moslem problem in its relation to the world war and to world peace. I feel it a great privilege to address audiences night after night under the auspices of the Laymen's Missionary Movement, and put before them the new responsibility and opportunities that result from the new situation. Not only have we this campaign in the churches and through the Christian Press, but the Armenian and Syrian Relief Organization, as well as the Red Cross in their drives, have raised huge sums of money to be spent in the ministry of friendship and the relief of suffering, and have riveted attention to Moslem lands. Now is the time for every worker among Moslems to press home to his constituency, and especially to the Boards of his church, or Society, the crucial character of our conflict, and the need of reinforcement. After peace is declared, there is no doubt in my mind that among our first tasks will be the lining up of the various missions and organizations in conference for a world-wide programme of evangelization. New standards of sacrificial giving have been set; new doors have been opened; fields once fallow are now ripe for the harvest. Let us be much in prayer, and allow our faith to triumph over all fear and timidity,.....

Please convey my cordial greetings to all the members of the League, and ask them to remember my work this Winter in prayer. With affectionate regards,

Faithfully yours,

S. M. ZWEMER,

WHY SEND MISSIONS TO MUSLIMS ?

BY EUGENE STOCK, D. C. L.

II.

2. "Muhammadanism is especially suitable for Eastern peoples, and its spread among Pagans, as in Africa, is for their good."

This point, of course, has really been met by what has already been said. Whatever the suitability of Muhammadanism, our duty as Christians is not affected. But meanwhile it is not unreasonable to ask whether Turkey, Syria, Mesopotamia, Arabia, Persia, or African countries like Morocco exhibit the beneficence of Islam. They were once in the vanguard of civilization. Where are they now? Algiers is prospering under French rule, and Egypt under the British Protectorate. Are they, then, illustrations of happy Muslim influence? Even in India, under the justice and freedom of British dominion, and where there are Muhammadan princes and leaders distinguished for enlightenment and progressive zeal, the Muslim section of the population as a whole is behind others—Hindus, Parsees, Christians, and even the "depressed classes" and outcaste tribes—in taking advantage of the educational facilities now offered them. Upon the whole, and allowing for brilliant exceptions, the "sterility" described by Palgrave marks the influence of Islam in India.

In Africa the advance of Muhammadanism by the absorption of Pagan tribes marks a certain progress in externals, in dress for instance, and in a rough kind of "law and order;" yet even this is commonly over-estimated. In Nigeria there are many towns and districts where trade is prosperous, and local administration not ineffective; but this is not confined to Muslim territories or places where Islam is dominant. Yoruba towns like Abeokuta and Ibadan exhibit the same features, and did so before Muhammadan influence reached them. Morally, Islam effects no improvement; rather the reverse. Veteran missionaries, who know the languages, and therefore the customs, more intimately than foreign officials and traders, declare that the Muhammadans introduce gross practices which under pagan rule would have been punishable with death. Livingstone said of porters and servants, "Heathen Africans are much superior to Muslims, who are the most worthless one can have." M. Mage, a French traveller in Senegambia, said, "Islam is at the bottom of the weight of the ills under which Africa is suffering." The

mallams, the Muslim wandering teachers, whom a London lecturer had called "single-minded missionaries," were pronounced by Schweinfurth, one of the greatest of African explorers, to be "incarnations of human depravity." In the East African territories lately under German rule, the officials encouraged the English missionaries to educate and christianize the Pagan tribes, in order to obviate the necessity of depending on the Muslims of the coast districts for service as clerks, etc.

(To be continued.)

REVIEWS.

The Hindustani Language by the Rev. W. Hooper, D.D., published by C. L. S., Madras, Price, Rs. 1-12-0. This is a new edition of Dr. Hooper's former book called "Helps to Hindustani Idiom." The present work, as the author says in the preface, "is more than double the size of the" former one. We heartily commend it to all students of Urdu in this country. This is the language of a very large number of the Musalmans of India, and too much stress cannot be laid on the prime importance, for the effective dissemination of the "seed" which is the "Word of God" of a correct and idiomatic use of the Urdu tongue. There is an idea about that Urdu, or Hindustani as it is commonly called, is very easy to acquire, and that it does not need any very prolonged or careful study. This is not so, as all Urdu speaking missionaries well know, and especially those who have to do with Musalmans. This book of Dr. Hooper's will be a great help to all who use it. There is not a line in it which is without value, even to those who have been speaking Urdu for years, while those who are still in their first period of service in India will find it priceless. The author says, "there can be no doubt that, as the carelessness, so sadly prevalent among Europeans, about a correct use of the vernacular is a great stumbling-block and hindrance to that unity of feeling between them and Indians which is so desirable, so, on the other hand, there are few things which more tend to do away with the barrier between them, than an evident desire on the part of the foreigner to speak to the natives of India as they speak to one another." This being granted, how all-important is this weapon in the armoury of the missionary to Islam! Any help to its acquisition should be welcome.

Those who have the privilege of Dr. Hooper's acquaintance know him to be a man of ripe years, wide experience, and accurate knowledge of the Urdu language, and hence peculiarly fitted to write a book such as this. For it is a book which could not be written by any but an elder, as it contains such information as is acquired only by long experience, and careful observation of native ways of speech in different parts of "Hindustan:" such as is not to be got from any Grammar or Dictionary, nor even from the usual kind of language teacher. Dr. Hooper has con-

ferred a great and lasting boon on the missionary community of India, and we trust that the publication of this book will induce some of those missionaries who have hitherto been content with only other local vernaculars to take up the study of Urdu, with a view to working among Musalmans.

NOTES.

Muhammadan Religious Educational Conference.—On Dec. 25th a Conference was held in Ahmadabad, for the purpose of forwarding the cause of Religious Education amongst Muhammadans. It seems to have aroused immense enthusiasm. It was resolved by those present (1) to establish a Madrasa in Ahmadabad for religious education; (2) to establish an Anjuman-i-Tablig-i-Islam for the promulgation of religious education in the towns and villages of Gujarat; (3) to form a Committee to help the Qazi to determine questions about the new moon. In order to forward these objects, a fund was opened at the meeting, to which persons gave their gold rings, women gave their jewellery, and one poor person is reported to have given nearly all his clothing! There are a very large number of Muhammadans in Gujarat, but, though the missions working there come in contact with them in various ways, very little specialized effort is being made to reach them with the Gospel message. Let us pray that the way may soon be opened for missionaries to be set apart for this field.

The Ahmadiyya Movement.—The Ahmadiyya "Anjuman-i-Ishaat-i-Islam" held its anniversary meetings about Christmas time in Lahore. The Chairman was Md. Ismail Sahib, and speeches were made by Mr. Mudassar Shah and others. Maulvi Gulam Rasul of Kabul, who spoke in Pashtu, narrated the history of the development of the Ahmadiyya movement in Afghanistan, and told the story of Sahibzada Abdul Latif, who was stoned to death for his faith, and who died the death of a heroic martyr. Other Maulvis spoke, and were listened to with rapt attention.

The British in Iraq.—*The Times of India* gives a report of a gathering of Shaikhs and other leading men of the Basra district, who assembled at Tannumah to meet Lt.-Col. A. T. Wilson, C. M. G., C. I. E., D. S. O., the Civil Commissioner of Iraq, who had come by aeroplane from Baghdad. The speech which the Commissioner made was a declaration of British policy in Iraq, and was as follows:—

"You have been told before by important representatives of the British Government, that we have not entered your country in order to take possession of it for our own benefit, but in order to free you from the hand of oppression; and, now again, in the name of the Government of Great Britain I confirm what has been said before. The time has now come for the fulfilment of our promise when we may support our words with deeds. We have resolved upon the restoration of your prosperity, lost for five hundred years. Be certain that the Turks will not return to your country. Trust that a new Government will be established under that code of law to which you have been accustomed. At present I think that the Court of Appeal will be at Baghdad, but if you should wish for it, it should be arranged in Basra as well. I trust to you to help yourselves to your own advantage and wish you good fortune now and in the future."

Colonel Wilson, referring to the essential employment of labour by the Military, and the necessary occupation of houses and gardens, pointed out that this was one of the unavoidable evils of war, and emphasised the fact that the people of Iraq should congratulate themselves upon their comparative immunity from the ravages of war.

After suitable replies had been made, an Anglo-Arabic luncheon partaken of, and a visit paid to the Shaikh of Muhammerah, the Commissioner "took his flight" for Ahwaz. The whole proceedings were in Arabic.

A Christian of Borneo tells us that, when he lodged with a native judge, this judge and others of his friends repeatedly begged him to become a convert to Islam. They said, "If you become a Muslim, God will forgive us our sins, because we have made a Muslim; so do it for our sakes."

"In moving from Science to Religion we are moving not in the direction of unreason but towards the most fundamental rationality which our human nature knows: the rationality, primarily, of faith, with its intuitive grasp of spiritual reality; but further of that vitally organised venture of knowledge also, in and through which faith seeks out its own direct intellectual expression."

(W. R. BOYCE GIBSON, D. Sc.
in *Hibbert Journal*.)

"For uncounted centuries the people of Jerusalem stored the winter rains in cisterns, and lived through the hot summers on that germ-laden supply. The British Royal Engineer came,

saw, was horrified, and did in two months what the Turks had not tried to do during four hundred years. He tapped clean mountain springs and laid a pipe-line. To-day every inhabitant of Jerusalem drinks pure water and the consumption has increased tenfold in a few weeks. The city has been cleansed of its vast accumulations of filth and decay."

(*The Irish Times*).

The British in Mesopotamia.—The August number of *Asia*, the journal of the American Asiatic Association, which is published for the purpose of contributing to a satisfactory adjustment of the relations between Asiatic countries and the rest of the world, contains the following testimonial from Mr. John Van Ess, an American resident in Mesopotamia, who describes his experiences up to "the coming of the British Raj." It is interesting in view of the attack recently made on British morality by another American. Mr. Van Ess says:—

"During two and a-half years of British occupation, when more than a hundred thousand soldiers at one time trod that soil, I have never heard from any Arab one breath of complaint that any soldier has ever in the slightest degree violated the sanctity of Arab womanhood. In that back-water of the world, which, however, bids fair to become the theatre of stupendous events, there has since been going on a work of reconstruction and administration, as well as colossal humanitarian effort, which, if known, would effectually stop the mouths of those who shake their heads at the thought of what the Allied troops will do when they set foot on enemy soil. I am not British, nor have I any British affinity, but any fair-minded man will have to admit that in Mesopotamia Britain is to-day showing the world that she is trying to live up to her programme of justice, magnanimity and civilisation."

(From *Public Opinion*.)

Arabian Trade.—Whenever the British forces have advanced in Mesopotamia, Syria, or East Africa, the inhabitants of the country have received them with open arms, as deliverers from the oppression of the Germans or of the German-driven Turks, and the first step of the newly-arrived British has been to organize good civil administration. The freeing of Arabia from oppressive alien control will throw that great country open to Indian trade, and the prospect is one of not only commercial but historic interest. Arabia two thousand and more years ago

was one of the richest countries of the world. In those times, the people of the West knew of the East only as a region of fragrant spices, beautiful gems, and exquisite embroidery and muslin. India knew nothing of the West. But the Arabs formed a bridge between them, and were the intermediaries of trade. Theirs were the sailors who carried Indian products to the marts of Egypt, theirs the caravans that took them by land across their own country to Edom in the Mediterranean. Solomon's riches came from the mere political ownership of Edom by the Hebrews for a time. The good old relations between India and her Arabian neighbours should see a happy revival, as Arabia, under her own king, becomes opened up, and the peoples of the two lands will find many links to draw them into ever closer friendship for their mutual benefit. (*Times of India*, Nov. 6, 1918.)

PRAISE AND PRAYER.

"Thy Kingdom, O Christ, is a Kingdom of all ages."

ALMIGHTY GOD, may the Light of Thy Holy Spirit so shine upon the followers of Islam, that they may hear and accept the glorious Gospel of the World's Saviour and Redeemer, Jesus Christ. AMEN.

"Prayer is the Lever that moves the World."

Prayer is specially asked for the work among Musalmans in Bombay, recently inaugurated under the auspices of the Diocesan Council, that God's blessing may rest upon all the workers, both Indian and foreign; and that guidance may be given in all plans for extension.

URDU HANDBILLS FOR MUSLIMS.

These are being printed by the Panjab Religious Book Society at Lahore, but, we regret to say, owing to delay in printing, they are not yet available. An edition of 40,000 is being prepared, and orders may now be booked for them, at Re. 1 per 1,000, plus postage. We trust that many missionaries will order, so as to give the Committee of the P.R.B.S. confidence in the greatness of the need. As before stated, over 36,000 have already been bespoken, but, while these are being printed, there is no reason why 50,000 should not be produced, if the orders warrant it.

NEW MEMBERS.

* 48	Miss Brenton-Carey	C.E.Z.M.	Karachi.
* 49	Miss E. Worthington	C.M.S.	Aligarh (<i>now on furlough.</i>)
* 52	Miss F. M. Reade		Cuddalore,
* 55	Miss Eva Plunkett	U.F.C. Mission	Poona.
* 60	Miss H. G. Russell	Late of Algiers	Harpenden, England.
* 61	Rev. Dr. G.P. Taylor	I.P. Mission	Ahmadabad.
176	Rev. G. W. Thompson	C. M. S.	Allahabad.
*104	Rev Dr. H. R. Scott	I.P. Mission Press	Surat.

* These numbers are those of former members now resigned or dead.

Please send news and requests for prayer as early as possible to

Rev. H. J. Lane Smith,
Hon. Sec. M. M. League.

C. M. S. House,
Girgaum, Bombay.