

Missionaries to Muslims League.

News and Notes.

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THE LATE METROPOLITAN.

George Alfred Lefroy, D. D., who came to India in 1878 as a member of the Cambridge Brotherhood Mission to Delhi, who became Head of that Mission in 1891, and subsequently Head of the United S. P. G. and Cambridge Mission in Delhi, was consecrated 3rd Bishop of Lahore in 1899, and raised to the exalted position of Metropolitan of India, Burma and Ceylon in 1912. He passed away on the night of January 1st 1919, and now sleeps under the shadow of St. Paul's Cathedral, Calcutta.

He came of no mean parentage, for his father, Dean Lefroy of Dromore, was a son of the late Baron Lefroy, Lord Chief Justice of Ireland; his mother was a daughter of the Rev. Frederick Stewart Trench and Lady Helena Trench, daughter of Lord Arden, an intimate friend of King George III. Dr. Lefroy was thus connected with the family of the celebrated Archbishop Trench of Dublin, and a great-uncle of his was the celebrated Spencer Percival, Prime Minister of George III. Dr. Lefroy's parents lived the 42 years of their married life close to Belfast, and his mother lived almost to see her son Metropolitan of India. She died in 1908, close on 90 years of age. She was a poetess, and a friend of John Keble. Bishop Lefroy's father died in 1885.

Dr. Lefroy possessed all the qualities which make a leader of men. Of most attractive personal appearance, abounding in friendliness, sympathy and tact, with charming manners, full of humour and cheeriness, he was above all able entirely to enter into others' positions and points of view, with a wide outlook and vision; he was yet a man who thought out the bearing and trend of movements and tendencies; and was able to arrive at rapid and logical conclusions, while other men were groping after preliminary ideas; and who carried through, by the force of his earnestness of purpose, absolute sincerity and firm grasp of principles, as well as by his remarkable foresight and clear vision, plans and designs which have laid sure foundations for future progress, in all the large and important spheres in which he ruled.

Bishop Lefroy will be remembered for several achievements. First, for his early leadership and organizing powers in Delhi; his magnificent and successful missionary work among Muslims in the Panjab; his perfect mastery of Urdu; then for his

splendid twelve years' episcopate, and its unifying influence in North India; and, lastly, for his brief but brilliant rule over all Christian India, when he led the Anglican section into its provincial organization, founded the Bishopric of Assam, and headed the united Christian movement which is now such a remarkable movement in this land.

To members of the "Missionaries to Muslims League" he was an inspiring leader and fellow-member. It was a strength to feel he was with us. He had done all we wish and hoped to do. He had gone out into the conflict, met the Muslim face to face on his (the Muslim's) own ground, and confuted his arguments; he had pressed convincingly home the great truths of our Faith, and drawn skilful, but absolutely fair, comparisons between the two faiths; he had laid down the Christian position before the Muslim mind and conscience, and, above all, he had proclaimed before fanatical Muslim audiences in the great Muhammadan cities of North India that JESUS is the SON OF GOD. He had drawn maulvis to Christ, taught and baptized them; he had demonstrated conclusively the falsity of Muslim and Quranic teaching and arguments, on the one hand, and had proved conclusively the truth of Christian doctrines, on the other hand. Yes! it was good to know that he marched at the head of our company then, it is good to feel we have his deathless and inspiring example with us still. "Remember them who had the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, to-day and for ever."

A. F.

HOME CALL OF MISS L. CLERIH EW, OF POONA.

Miss Clerihew, though not yet a member of the M. M. League, was a most earnest and zealous worker among Muhammadans in Poona, and her death on Christmas Day last is an event to be greatly mourned by all who have the welfare of the Muslim community at heart. One of her fellow-workers, Miss Eva Plunkett, writes thus:—"Miss Clerihew was 26 years in Mission work in Poona. She came out not merely as an educationist, but with a keen desire to establish small schools, so that a larger number of children might be reached by the Gospel. In this way, we had five Primary Schools with about 300 children. Two of the schools were exclusively for Bohra Muhammadan children, a class unreached by the Gospel. After some years of existence, one of these schools closed, while the other was carried on with children of another class.

With the rise of interest in female education among Muslims, Miss Clerihew felt the great need of educated Urdu-speaking women as teachers. The need was imperative, and Miss Clerihew took the whole burden upon herself of establishing a Training Class for young women. It was difficult obtaining financial aid in war time, but, shouldering the financial burden, under which some would have sunk, she emerged victorious. Her heart was filled with praise when the Training Class, which was to be the nucleus of the Urdu Women's Training College, opened with ten students, of which six remain, two of these being Christian girls.

Miss Clerihew did not live to follow the fruit of her strenuous labour to full maturity. A fever, brought on through this same strenuous work, weakened her very much, and, while recruiting at a small station not far from Poona, she received her home-call on Christmas Day. She gave freely of herself and her substance. Lovely in life, she sought to show above everything else the Love of Christ to all." E. P.

WHY SEND MISSIONS TO MUSLIMS?

BY EUGENE STOCK, D. C. L.

III.

3. "*Muhammadans do not, and will not, become Christians.*"

It can be admitted at once that missions to Muhammadans do not show the same results as missions to Pagans. For one thing, the Muslim world has been, comparatively speaking, neglected by the missionary societies. But it is also true that both the good and the evil features of Islam have combined to give it a power of resistance to Christian teaching greater, not only than that of the superstitions of Pagan tribes, but even than that of Brahmanism or Buddhism. Nevertheless, Muhammadans do become Christians. Let a few instances be given.

(1) The first Indian clergyman ordained in North India was a convert from Islam. He was a high official at the Court of Oudh, who was led to inquire through hearing Henry Martyn preach at Cawnpore. He was baptized in 1811, taking the name of Abdul Masih (servant of Christ), and was ordained by Bishop Heber in 1826.

(2) In 1854, a public discussion was held at Agra, between two distinguished missionaries, Dr. Pfander and Dr. T. V. French (afterwards first Bishop of Lahore), and a band of Muslim moulvies, not less distinguished. Two of the moulvies subsequently embraced Christianity. One, Safdar Ali, became an Inspector of Schools under the British Government; the

other, Imad-ud-din, who was not only a moulvie but a much revered saint, and to whom pilgrims came long distances for his blessing, was ordained in 1868. He became famous as a Christian preacher and writer; received the degree of D. D. from the Archbishop of Canterbury; and continued his faithful labours more than thirty years.

(3) When the great Parliament of Religions at Chicago was planned (1893), Dr. Imad-ud-din (just referred to) was invited to attend it; but instead of going, he sent a remarkable paper to be read, telling his own story, and appending a list of one hundred eminent converts from Islam in India.

(4) One of these converts, Abdullah Athim, an extra Assistant Commissioner under the British Government, was one of the three Indian Christians specially introduced to the Prince of Wales (afterwards King Edward VII) at Amritsar in 1876.

(5) The Rev. Imam Shah was formerly an especially strict Musalman. He was baptized in 1861, and ordained in 1872; and for forty years he was the venerable Pastor of All Saint's Church, Peshawar.

(6) The Indian clergy who have been ordained in the Punjab alone have numbered about forty; and more than half of these have been converts from Islam.

(7) The Noble College at Masulipatam has given several influential converts to the Church of Christ. One of these, Jani Alli, was a Muhammadan of Persian descent, who was for a time in Government service at Madras. In 1873 he came to England and entered Cambridge University with a view to the Bar. But the missionary call met him; he was ordained by the Bishop of London in 1877—in which year he delivered a brilliant speech at the Croydon Church Congress; and then went back to India to work among the Muhammadans. He died in 1894.

These of course are conspicuous cases; and all are from India, where British rule secures religious liberty, and where conversions from Islam have been numerous. Another field where Muhammadanism has yielded many converts is Sumatra, under Dutch rule. Success on a similar scale cannot be reported from independent Moslem States, such as the Turkish Empire, Persia, Arabia. In these lands adhesion to Christianity has been a legal crime punishable with death, and not a few cases have been known where the death penalty has followed baptism. Since the British régime was established in Egypt, Muhammadan converts in Palestine have gone thither to be baptized. Even where there has been no open execution, converts in Turkey have disappeared suspiciously; and even where, as in Egypt, there is no danger to life, the social persecution is very serious. Nevertheless, although in Muhammadan lands large accessions to Christianity have not been known, and believers in Christ have only been "gathered

one by one," the actual baptisms have not been few. In Persia, for instance, although the Shiah Muslims there have no high reputation for courage, small bands of new converts have joined the Church year by year, bravely facing much bitter opposition; and the Persian congregation (as distinct from the Armenian Christians) at Ispahan alone has gradually grown to some 300 persons. The American missionaries in the Turkish Empire have also reported touching cases of genuine conversion from time to time; and the outlook there since the war broke out has been singularly hopeful. The Muhammadans have been deeply impressed both by the faithfulness to Christ of the persecuted Armenians, large numbers of whom have faced death rather than deny their Lord, and by the self-sacrifice of the missionaries themselves in enduring hardship and incurring much danger in order to succour the victims of Turkish official cruelty. There is every sign of an open door for the Gospel whenever religious liberty is secured.

Such are the plain answers to the three propositions on which the objections to Christian Missions to Muslims are commonly based. In the face of the facts here briefly summarized, is anyone who avows his own faith in Christianity prepared to exclude Muhammadans from being at least given the opportunity of embracing it? We cannot convert souls: that is a divine work; but we can either give them the divine message or keep it to ourselves. Which is the right course?

SKETCH OF SERMON ON ISLAM.

Acts II. 8-11.—Lands of Eastern Mediterranean basin: scene of Pentecost and the first triumphs of the Christian Church; with the exception of Rome, now covered almost entirely by the faith of Islam. A challenge to the Church—Has the power of the Holy Spirit failed? No; the unfaithfulness of the Church has created the barrier, in God's providence now removed. What attitude shall we take? Remember C. M. S. chief agency for missions to Muslims (Egypt, Palestine, Persia, India, N. Nigeria.)

(1) The essential relation of Islam to the Gospel.

Compare the Muslim creed:—Belief in God, angels, scriptures, prophets, judgment, decrees—with the Apostles' Creed. Stand on the same fundamental basis, but what articles omitted? (a) Fatherhood of God, (b) Divinity and Incarnation of the Son, His Death and Atonement, (c) the Person and influence of the Holy Spirit. Those elements of creed which embody the true

and close relation of God and man, and the restoration of God's image and spiritual fellowship with Him. How great a loss the prophet of Mecca and his followers sustain through the unfaithfulness of the Church!

(2) Why so little evangelization of the Muslim ?

Islam from the first a Faith and Empire in one. In all lands where Islam rules, the conversion of a Muslim to another faith is followed by death or banishment, and the work of the evangelist absolutely barred. Hence through eleven centuries (seventh to eighteenth) missionary work among Muslims actually impossible. Since the middle of the 18th century Muslim world began to come under dominion of Christian rulers. Battle of Plassey, 1757, brings province of Bengal, with largest community of Muslims in the world, under British rule. Now, five-sixths of Muslim world in same condition. Evangelists free to enter (with few exceptions) and converts protected by authority, though subject to social persecution.

(3) Chief means at disposal of Christian Church for the work.

(a) *Culture of Islam stationary since Middle Ages; in Christian lands advance. Muslim compelled to look for intellectual and social enlightenment to Christian nations: as Turkey, Persia, India, etc.*

(b) *Muslim acknowledges inspiration of Old and New Testaments, though supposed to be superseded by Quran. Ready in many cases to read Scriptures. Translation of Bible into Muslim languages of the world the central instrument for enlightenment.*

(c) *In previous ages Islam and Christianity mutually opposed as empire to empire. Age-long inheritance of political and social animosity to be met by power of Christian love, exemplified especially in medical missions. (Illustrate by treacherous and turbulent tribes strongly affected through chain of C. M. S. hospitals. Career of T. L. Pennell.)*

(d) *Distorted idea of Christ and His Revelation in Quran produced reaction against Gospel: manifestation of the true teaching and life of Christ in the Church and Christian people the key to the situation.*

Should efforts of Church be concentrated on more easily accessible pagan nations, leaving Islam to be dealt with later?]
Reply—This has been tried for 12 centuries; the result has been disastrous; shrinkage of Christian Church, as well as pagan accessions to Islam. Unless the Church goes forward she will assuredly lose in the conflict with non-Christian religions, most of all Islam, for that faith definitely claims to supersede and put

aside the Gospel. The Church, too, bound to clear off the guilt of her unfaithfulness in the days when corrupt Christianity helped to lead the Arabian prophet astray. In our age opening given as never before; where work is faithfully done, fruit granted (instances in C. M. S. Reports, etc.) Muslims endeavour to propagate their religion, even in England itself. Now more than ever, when Muslim world divided by war and brought into closer contact with Christendom, the call to the Christian Church, Revelation iii. 8.

H. U. WEITBRECHT STANTON.

MUHAMMADAN EDUCATION.

The "Times of India" contained a full report of a speech delivered by Sir Ibrahim Rahmatulla, C. I. E., President of the Muhammadan Educational Conference, at the meeting of that Conference held about Christmas time. In the course of his speech, the President said, "I do not think that it can for a moment be contended that the Musalmans of India are in any way intellectually inferior to the members of any of the sister communities. There is therefore no reason why the progress achieved by others should not be attained by the Muslims of India, . . . I have been told, on several occasions, in the course of many years, that there is a firm belief in many quarters that education in foreign languages results in a Musalman losing his faith in his religion. The priestly classes are reported to have discouraged the study of English on this ground. . . . Such a religion cannot by any stretch of imagination be construed as standing in the way of learning, and the interested efforts of some members of the priestly classes ought to receive a complete quietus." There can be no doubt that amongst the old-fashioned orthodox Musalmans this "belief" is very firmly held. The writer some months ago paid a brief visit to the institution at Deoband near Saharanpur, where Muhammadan young men are trained to be Maulvis, and where Muhammadan Religion, Law, Logic, Interpretation, etc., of the most rigidly orthodox type, are taught to pupils, numbering about 800, drawn from various parts of the Muslim world. Amongst other things, he was told that into that institution neither the English language, nor any kind of western knowledge or light, are allowed to penetrate, *because they would have the effect of destroying the foundations of the Muslim Faith.* It is hard to reconcile this with the words of Sir Ibrahim above quoted, except on the ground that Sir Ibrahim himself is not one of the old orthodox school.

We shall be more in sympathy with the following, also from the same speech: "The greatest enemy which the Muslim com-

munity has to contend against is illiteracy, and each one of us must bear constantly in mind the following inspiring words of our revered Prophet, viz, "Every one who speaks of knowledge praises God; who seeks it adores God; who dispenses instruction in it bestows alms; and who imparts it to its fitting objects performs an act of devotion to God. If any further answer is needed it is supplied by the fact that there are at present in India some thousands of English-educated Musalmans, many of whom have lived in distant England for several years in search of education, and who are as staunch in their adherence to the faith of Islam as the most orthodox amongst us. . . . I do not know whether those people who put forward in all seriousness this plea, realise the great injury they cause to the faith of Islam they profess to adore. By their attitude they produce on the minds of other communities the impression—how retrograde Islam must be, when its followers' faith is believed to be so superficial that they would lose it if they were brought into contact with present-day enlightenment." It is a well-known fact that Muhammadans are as a class appallingly illiterate, and we may welcome any indication of their desire to remove that stigma. It is all to the good in regard to missionary work. But, in regard to the President's words about modern learning and its effects on the faith of Islam, however ardently he may have desired them to be true, hardly accord with facts. Modern learning does seem to weaken the hold of Islam on the hearts of young men. Aligarh College turns out numbers of men who habitually neglect the elementary duties of the faith; and some at least of those who are said to seek education in 'distant England' are not orthodox Muslims at all. Lastly, what shall we say to the following words? "It is not possible to believe that any Musalman who has studied his religion will change his faith for another. Islam has the merit of finding staunch followers and they remain staunch throughout." It is the experience of many a missionary who has had to do with Muslims, that many a Musalman who has begun to think things out, who has let his thoughts wander outside the narrow boundaries imposed by the Islamic faith, has lost his implicit belief in the lofty superiority of that faith, and would confess Christ, *if he dare*. It was a Musalman who said that at the Day of Judgement many a Christian will rise from a Muslim grave. No doubt many of us who have to do with Muslims would give this as our belief. This is an encouragement to us to go on giving our testimony, knowing, as we do, that the Word of the Lord will not return to Him void, but will accomplish that which He pleases.

H. J. L. S.

NOTES.

China.—The Rev. F. H. Rhodes writes as follows from Chefoo: "The work in this land is going forward. Among the Aboriginal Tribes the harvest is glorious; among the ordinary Chinese there is a steady increase; among the Muslim-Chinese, souls are coming to the Light of the world, one by one; here a man, there a Muslim woman, here an educated Muhammadan, there a small trader. But thank God they *are* coming. How we long for the Mullah-class to be represented among those who can say "we have found HIM." But we are expecting the break to come ere long, and we ask our fellow-members to join us in this prayer."

THE MUHAMMADANS OF GUJARAT.

The Report of the Surat Tract Society for 1918, edited by the Rev. Dr. H. R. Scott, says:—"The few books that exist in Gujarati" for Musalmans "are not very satisfactory, and we have none at all specially written for the Muhammadan sects such as Bohras, Khojas, and Molesalams, who are so numerous in Gujarat and Kathiawar. It will be difficult to secure such books until some of our missionaries undertake to make a special study of one or more of these sects, and I have not heard of any doing so as yet." There are many thousands of Musalmans in Gujarat, the coast-land to the north, between Bombay and the Gulf of Cambay, about 45,000 living in Ahmadabad and about 24,000 in Surat. The most important mission in occupation of this territory is the Irish Presbyterian Mission, but their hands are so full of other important work that they do not feel able to undertake specialized work among Muslims. The late Dr. Shillidy wrote a small but very interesting book on "The Lord Jesus Christ in the Koran;" and the Rev. J. Lampard, one of the most enthusiastic members of the M. M. League, of the Methodist Episcopal Mission in Baroda, distributes large numbers of Tracts among Muslims. Beyond this, it is not known if any other special efforts are being made to bring the Gospel to these people. Let us remember GUJARAT in our prayers.

The Muslim World.—The Hon. Sec. of the M. M. League has a copy of each of the following numbers of *The Moslem World*, which he will be glad to give to anyone who will pay the postage on them: Jan. 1916, and Jan., April, July and Oct. 1917.

PRAISE AND PRAYER.

CHINA.—See "Notes."

GUJARAT.—See "Notes."

POONA.—See account of work of the late Miss Clerihew.

ALLAHABAD.—Prayer is asked for God's blessing on a Mission to be held in March by Dr. Eddy and party, "that the Holy Spirit may work mightily not only during the Mission, but also after the meetings are over, so that an abiding interest in God's Word may be sustained, and that lives may be truly and lastingly transformed."

C. M. B.

NEW MEMBERS.

*3. Miss I. M. SPENCER, WES. METH. MISS. Akbarpur, Fyzabad, U. P.

* This number is that of a former member 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.