

Missionaries to Muslims League.

News and Notes.

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THE MUSLIM WORLD:

Its Past ; Its Present ; Its Future.

1. The Growth of the Muslim World.

By the year A.D. 800 the Arab movement had carried the creed of Islam from Arabia northward to the Aral Sea and into Syria, westward with a mighty sweep across North Africa from Egypt to the shores of the Atlantic, and thence northward into Spain. The succeeding Turkish movement by 1480 extended and strengthened the influence of the Prophet in Turkestan, China, India and beyond, Asia Minor, and the Balkans. The modern movement, dating from the close of the eighteenth century, has seen Islam spreading with startling rapidity in Africa.

For these periods use the *Story of Islam* (see p. 12), and if available, the *Reproach of Islam* by W. H. T. Gairdner, now out of print. The latter book, in its opening chapter, has a striking description of the great circle of Muslims throughout the world all worshipping towards Mecca. This forms a good basis for a presentation of the world of Islam.

2. The Muslim World and the War.

In 1914 it was estimated that the Muslim population of the world was over 201,000,000, of whom 90,000,000 were under British rule or protection, and over 76,000,000 were under other western or Christian governments—that is, in all, 83 per cent. of the whole. Only 6½ per cent. of the whole Muslim population was in the Ottoman Empire under the Caliphate ; the remaining 10½ per cent. were under other governments not western. The Muslim world had its religious capital in Asia, at Mecca ; its literary capital in Africa, at Cairo ; its political capital in Europe, at Constantinople. Notwithstanding its amazing variety of race, it was in many senses a unity, and pan-Islamic movements were discussed and feared. Then came the war, and Islam, like Christendom, was rent asunder. Muslim communities and Muslim troops came into the war on both sides, until at last even Turkey and Arabia were disintegrated, and the authority of the Sultan was repudiated by the Sheikh of Mecca, now King of the Hedjaz. The political interest of all this pales before its missionary significance. As

an immediate result missions to Muslims were broken up in Persia (where work is now being resumed), in Palestine and Syria (given over to persecution, famine and pestilence), in Asia Minor; and of late the work of the American missions in Turkey has been largely stayed. But new factors have been stirred to life in Muslim missions, and the days after the war must see new things.

The development of events has been closely followed in the "Missionary Survey of the Year" in the *International Review of Missions* for January 1915, 1916 and 1917. Missionary Societies, and notably the C.M.S., have reported the fortunes of their missions. Numerous articles have appeared in the daily press and in the secular reviews. The missionary matters which call for emphasis are (a) the effort which will be needed to re-establish the work suspended or broken up by the war; (b) the debt we owe to all Muslims because so many Muslims, notably in India, have unswervingly supported our cause; (c) the preparation of heart and mind needed if the new responsibilities regarding the Muslim world which seem likely to be thrust upon Church and nation after the war are to be fulfilled.

3. The Muslim World and its Future.

The political future who can dare to forecast? To whom will the responsibilities of the Caliphate fall? What will be the fate of Palestine and Syria? Who will guard the sacred places of the Muslims in Arabia and Mesopotamia? These things matter, but they do not matter most. The great question of the future of Islam lies in the hands of the Christian Church. The debt unpaid for long centuries has grown greater, till it bows us to the ground. It may be, as some fear, that the war will make the Muslim more difficult to win or that, as others hope, it will open greater opportunities. Either way, we owe the debt of love and service, and it is one which we must pay. It is our clearest call and our most compelling duty. The old Crusader cry *Dieu le veult* rallies us to the task. . . .

An American missionary leader travelling in the East recently cabled to his society, "Islam adrift from past moorings, offers incalculable opportunities." If the Church is to meet that opportunity she will need (a) to know the power of the Gospel and live it; (b) to preach Christ with love and faith and conviction in the power of the Spirit; (c) to prove that the message of the Gospel can regenerate society, make commerce and trade unselfish, and purify home life; (d) to give her best sons and daughters and prepare them to be their best, as missionaries to the Muslim world; (e) to enter into a service marked by the Cross that through sacrifice the Muslim may be won. *The World and the Gospel*, in particular pp. 107-118, will prove most suggestive. The inspiration of such lives as Raymond Lull, Henry Martyn, and Douglas Thornton, will prove infectious.

(G. A. G. in the *Bulletin* of C. M. S.)

WHY SEND MISSIONS TO MUSLIMS ?

BY EUGENE STOCK, D. C. L.

I.

Is it any use to send Christian Missions to Muhammadans ? This is a question often asked, even by men friendly in a general way to missionary enterprise. Apparently the question is prompted by one or other of three beliefs or impressions. Let us briefly examine them.

I. " Muhammadanism is a religion to be recognised, and, though doubtless inferior to Christianity, has its proper place in the world."

That there are good points in Muhammadanism is undeniable. Its proper name, Islam, indicating (says Sir W. Muir, the great authority), " the entire surrender of the believer to the will and service of God," suggests a noble consecration of the creature to the Creator. Its grand central doctrine of the unity of God stands immovable against all polytheism. Its creed, " There is no God but Allah, and Mohammed is the prophet of God," is admirably simple. Its rules for prayer, fasting, almsgiving, etc., are at least well meant.

On the other hand, being emphatically a religion of externals, it has no place for the love and devotion of the heart. The English tourist in the East sees the Muslim on his knees five times a day, and admires such open and fearless acknowledgement of God—though he would be the last to imitate its fearlessness ! He fails to see that such outside observances are wholly independent of any heart-religion, or even of common morality. He forgets that the real foundation of true religion is a sense of imperfection in the sight of God, and for this Islam has no place. Moreover it is, in the words of W. G. Palgrave, the Arabian traveller, " in its essence stationary ; sterile, like its God, lifeless in all that constitutes true life—love, participation, progress ; it repudiates all change, all advance, all development." And Sir W. Muir says :

" Three radical evils flow from the faith. (1) Polygamy, divorce, slavery, are maintained and perpetuated, striking at the root of public morals, poisoning domestic life, disorganizing society. (2) Freedom of thought is crushed, toleration is unknown. (3) The nations over which it has sway are shut out from the light of truth. It is a delusion to suppose that Islam paves the way for a purer faith. The sword of Muhammad and the Quran are the most stubborn enemies of civilisation, liberty, and truth which the world has yet known."

But from the Christian point of view all this is really irrelevant. The prior question is a question of fact. Christianity declares that a divine Person came into the world to bless mankind. Is that a fact or not? If it is not, Christianity is a delusion. If it is, such a fact must be of supreme importance for all men. If the divine Person did come to bless mankind, all men ought to know it—all have a right, a claim, to be told of it. A claim upon whom? Plainly a claim upon us who do know the fact. That settles our duty. However excellent Muhammadanism may be, our business is to see that Muslims are not excluded from the knowledge that so unique a blessing is for them also.

(To be continued.)

NOTES.

The Illness of our President.—Latest information received before going to press states that the Bishop of Calcutta “is somewhat better, though his progress is much slower than those to whom he is dear could wish. He is at present in the Woodburn Ward of the Presidency General Hospital, where, of course, he is receiving the best of medical and nursing attendance. He is quite unable to attend to any serious business at present.” The members of the M. M. League will continue to pray that God will speedily raise him up again.

Haqiq-i-Quran.—In the July issue of *News and Notes*, an Urdu tract with the above title was reviewed by Dr. Wherry. It seemed to certain members of the League in Bengal to be suitable for distribution, and they urged that it be translated into Musalmani-Bengali. This note is to advise those members that it has been thought well not to publish it. J. TAKLE.

Urdu Handbills for Muhammadans.—A new series, or rather a continuation of the series issued for some years by the C. M. S. at Aurangabad, Deccan, of Handbills in Urdu specially written for Muhammadans, is about to be published by the Panjab Religious Book Society. The first one will be ready shortly. A number of the members of the M. M. League have ordered what they require, through the Rev. H. J. Lane Smith, the total of those thus ordered amounting to about 36,000 of each issue, which will be about four in the year. If any others require copies, they may order them direct from the P. R. B. Society, Anarkali Street, Lahore. The price is Re. 1 per 1,000, postage extra.

Death of the Rt. Rev. G. A. Lefroy, D.D.

It is with the deepest regret that we have to record the death of our revered President, Dr. Lefroy, Bishop of Calcutta, which took place on New Year's Day. News only came at the time of despatching "News and Notes," and we are therefore unable to say more now.

Muhammadi.—Christian workers in Bengal will find *Muhammadi* an excellent medium for becoming acquainted with the transactions of the various provincial Muslim Leagues, as well as for keeping in touch with the question of Muhammadan education in the Province. A very considerable amount of space is devoted to this latter subject. W. G.

A Quaint Custom in the Deccan.—A very interesting ceremony takes place twice a year at Aurangabad, Deccan, on the day of the Id-ul-Fitr (feast of breaking fast) and on the day of the Id-uz-Zuha (feast of sacrifice). Some thousands of Muhammadans assemble at the Id-gah for the public prayers on the morning of the feast day, and at their head is the Subahdar, the chief officer of H. E. H. the Nizam's government, equal to a Commissioner in British India. All are dressed in gorgeous colours as it is a high festival. After the prayers are over, amid the firing of antiquated blunderbusses and cannon, and with much mutual embracing and congratulation, a large procession is formed, which wends its way citywards to an old palace called the 'Naukhanda,' in which in olden days the Nizams of Hyderabad were crowned. Here the Subahdar, attended by other officers, barefooted enters a room carpeted with white cloth, in which a yellow velvet throne, much like an armchair without legs, has been placed. This throne is said to represent the throne of H. E. H. the Nizam of Hyderabad. The Subahdar, bowing low, presents and lays upon the throne a 'nazr' (gift) of money and flowers, as a token of homage, and then sits down on the floor at the right side of the throne. He then sends round scent and spices to all the guests present, who are seated barefooted round the room. Each one rises and bows acknowledgment. This completes the first part of the ceremony. The Subahdar now rises, bows low to the throne, and passing out walks through the compound to another room followed by the whole company. Here another throne, of crimson velvet, has been placed, upon which the Subahdar takes his seat, and receives, as representing H. E. H. the Nizam, the homage of the people. All those present come up barefooted one by one, and bowing shake hands with the Subahdar, and again receive gifts of scent, etc. This is a very interesting ceremony, which probably has no parallel in India. It is a purely civil function, and missionaries feel they can rightly attend it, and thus show respect to India's Premier Prince, His Exalted Highness the Nizam of Hyderabad, under whose enlightened protection most of the Christians in the Aurangabad mission are living, and under whose rule much Christian work is able to be carried on in ease and safety. H. J. L. S.

Work in Batala, Panjab.—A member writes: Here, in Batala, we find the work amongst (Muhammadans) decidedly encouraging. They are eager to learn, and will let one say practically anything to them if they have been any time under instruction. Our experience is that they are decidedly easier to reach than the Hindus. The Aryas are strong here, and they are very bigoted. The difficulty with the Muhammadans is that of bringing them to the point of renouncing Muhammad and all else that is false. Many of them delight in the thought of our Saviour being a "pāk qurbān," and dying for them, and look with reverence and intense interest at Hole's pictures of the Crucifixion. They will also accept and use the term "Khudā kā Betā," when we explain that we do not use it in a carnal sense. Yet after admitting the essential truths of Christianity, they always hark back to their own idea of Him as a "paigambar," and to their belief in the Quran and Muhammad. It often seems incredible that their eyes can be so blinded, but I am sure it is with them as with the Jews, that until God takes the veil off their hearts they cannot believe My work has been chiefly among the Muhammadans, and I love it. When I first began I was asked to go to Muhammadans, and I have been led on and on. The more one visits them the more interest grows. I have some pupils among the Qadian Ahmadiyas, and have had interesting talks with them.

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."

Jandiala District, Panjab.—(i) Prayer is asked for a Maulvi who was once a Christian, but who went back about a year ago. His daughter who was a patient in the C. E. Z. Hospital, and died there, prayed daily for him, and members of the M. M. L. are asked to continue in prayer for him. (ii) Also for a Christian woman who had gone back and married a Muhammadan, and who has now been received back, that she may be a bright witness for Christ in that district. (iii) Also for a boy of about 16 years, who ran away from a mission school last year and became a Muhammadan. He has joined the army. His mother is a widow, and she is very anxious that he should be won back, and become a bright witness for Jesus.

ALICE HOBBS.

South India.—Prayer is asked for a Muhammadan enquirer in a mission station where there has never yet been a baptism from Islam.

A. E. M.

Joynagar, Bengal. (i) A Muslim was to be baptized here, with his wife and children, on the 1st December. "He will be the first Muhammadan convert to confess Christ here, as far as I know. (ii) Prayer is also asked for Bahir Ali, who is trying to serve two masters, that he may decide definitely for the Lord Jesus Christ, and that they may be protected from the persecution probable after baptism."

E. L. MCKENZIE.

SECRETARY'S ANNOUNCEMENTS.

Probably many members of the League, whose furloughs are overdue, will shortly be leaving for home. The Secretary earnestly requests that he may be favoured with early notification of all such departures, and also of the home addresses to which *News and Notes* should be sent. Likewise, those who are returning to India, and to whom the paper has been sent while they were at home, are asked to be good enough to give early notice of the stations to which they are proceeding in India, in order that the paper may be properly addressed. It is not advisable that this confidential paper, *News and Notes*, should run the risk of getting into the hands of others than those for whom it is intended, nor is it wise that there should be more *redirections* than may be absolutely necessary.

The Moslem World.—The issue of October 1918 is absorbingly interesting, one of the best which has yet

appeared, in our opinion. The following are the articles:—
 "The Mobilization of Prayer," editorial; "The Patience of the Saints," by Dr. Ferguson Davie, Bishop of Singapore, in which he tells how he first came to be drawn towards the work amongst Muhammadans, with accounts of several remarkable conversions; "What Christianity may add to Islam," from the Report of the Board of Missionary Preparation on 'The Presentation of Christianity to Moslems;' "Was Mohammed sincere?" by Prof. Weir; "Animistic Elements in Moslem Prayer," by Dr. Zwemer; "Moslems in the Caucasus during the War," by Mr. T. B. Heald, who went out in 1916 for relief work among Armenians and Syrians; "Mohammedans and the Unseen Presence" by Dr. H. R. Calkins, who worked among Muhammadans in Bombay about 15 years ago in connection with the M. E. Church; "The Education of Women," a translation of an article from a Mecca newspaper; "A Chinese Moslem Tract," a translation; "Al Riyadh, the Capital of Nejd," by Dr. Paul Harrison; "Notes on Current Topics," full of interesting items; and reviews of books and periodicals.

We would again urge all readers of *News and Notes*, if they are not so already, to become subscribers to the *The Moslem World*. We wish to draw attention to the note on this subject in our last issue, in which there was an error, as "1s. 6d." should read "5s. od."

Subscriptions.—The Secretary requests all members, who have not already paid their subscriptions for the year ending April 30th, 1919, to be kind enough to do so without delay.

New Members.—If all members of the League would try to gain at least one new member, the membership might soon be considerably increased. If the League is a good thing, it is worth while to increase its usefulness, by bringing more people into touch with it.

*46 REV. LAKSHMAN HARI, C.M.S., Bombay.

*47 MISS MARY ELLIOT, Z.B. & M.M. Bulandshahr, U.P.

*These numbers formerly belonged to members who have now resigned.

*The Annual Subscription to the League is Rs. 2-8-0 (3s. 9d.)
 Members are requested to send news and requests for prayer to*

C.M.S. House,
 Girgaon, Bombay.

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

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