

## News and Notes.

A Monthly Paper printed for the private use of the  
Members of the Missionaries to Muslims League.

---

Series VIII,

No. 2.

JUNE, 1919.

---

### EDITORIAL.

We wish to call special attention to the suggested Day of Prayer for Muhammadans to be observed on Monday the 30th June. Though only a few members have signified their intention of joining with this movement, yet it seems fair to assume that very many more will gladly take a share in the observance of such a Day of Prayer. For this purpose, we give this month some suggested subjects for Thanksgiving and Intercession, mostly culled from the "Quarterly Intercession Paper" issued by Canon Bullock-Webster of London. These are merely suggestions, and each one who takes part will no doubt be able to think of many other subjects.

Let us make this a real Day of Prayer, and expect a real blessing to be given in answer. Dr. Wherry's message in our last number gives us a lead in this direction which we shall do well to follow.

---

### VISITING THE HOME CHURCHES.

BY THE REV. L. BEVAN JONES, DACCA.

It has been my great privilege recently to visit a large number of Churches mostly in England, but also in Scotland and Wales, in the capacity of a missionary to Muslims. My object in contributing this note is to encourage such of our members as may shortly be going home on furlough to believe that a most cordial reception awaits deputations to the Home Churches, who can speak on the Muslim problem.

I would from my own experience endorse what someone stated about three years ago in a message to *News and Notes*. At the close of most of my addresses, (and I spoke nearly 100 times on this subject) I, too, was met by some such remark as this:—"You have opened up a new field to us! We knew next to nothing of these things before." The missionary to

Muslims is, in fact, still something of a 'rara avis,' and has almost the whole field to himself.

The imagination of the Church at home to-day can be fired by the prospect of an enterprise big enough and urgent enough to demand her best powers. I realized something of this, and perhaps therefore most frequently presented Islam as a challenge to the Faith. Wherever I went I took with me the large Map of the Muslim World, concerning which a note appeared last month but one. It quickly put my audiences in a position to grasp one of the leading facts about Islam. The coloured portions (showing the distribution of Muslims) stretching in almost unbroken line from the western shores of Morocco to the east coast of China, proved of absorbing interest. Islam's proud claim compels us to undertake a study of that claim, and the encouraging fact is that people at home are prepared to read about this for themselves. In one place alone, where a series of meetings was held, I was able to dispose of nearly 50 copies of Lunt's "The Story of Islam." One examined Islam's boast, and showed how that faith both fails to satisfy the hunger of the soul, as well as creates and fosters deplorable social conditions. Islam's challenge therefore becomes for the Christian Church another challenge—the call of a great opportunity to take to them the Gospel of the unsearchable riches of Christ.

---

### "THE KEY OF PARADISE."

BY THE REV. J. IRELAND HASLER, B.M.S., AGRA.

Some months ago Dr. Zwemer sent to *News and Notes* a resume of a popular treatise on Islam written for Muhammadans. I recently came across a similar book at a bookseller's in Agra, and a notice of it may be helpful to members of the League by the glimpse it affords of current conceptions of religion. The book is written in Urdu, and priced I think at about 6 or 8 annas. The English rendering of its title is "The Key of Paradise" (*Miftáh-ul-Jannat*), and judging from the knowledge shewn of it on the part of individual Muhammadans whom I have met I should say it has a large circulation.

It opens with a detailed description of the delights of Paradise and the torments of Hell—both alike materialistic in the extreme. There is no trace of the attempted spiritualizing of the teachings of the Quran on these points, such as is

met with in the writings of the more educated Muhammadans. The attractions of Paradise are all sensuous if not sensualistic. Should a maiden die, and enter Paradise, Almighty God will marry her to a man of Paradise. While the maiden is limited to monogamy, the faithful male however is promised polygamy. Wine will be available for drinking, yet no ill effects, such as headache or intoxication, will ensue. Delicious fruits and the tender flesh of fowls either roast or made into soup according to individual tastes will be served by 'khidmatgars.' The luridness of Hell is painted in sharp contrast to the lusciousness of Paradise. Hell is under the charge of 19 angels, the chief of whom is Malik. So huge are they that it is a year's journey from one shoulder to the other, fire issues from their mouths, and their hands are large enough to seize on 70,000 infidels at once and consign them to torment. It is utterly impossible either to withstand them or escape from them. Seventy yards of chains are clamped upon each unbeliever and he is thrown into the flames. There is nothing to relieve hunger, and for the slaking of thirst there is but boiling water full of steam, which only burns the mouth. And the object of the writer of the book is to teach plainly how Paradise may be gained and Hell escaped.

He deals first with faith (*imán*), which is both the root and crown of all virtues. Faith is the acceptance of the Muhammadan creed, and in connection with it two things are essential, viz., its confession with the lips, and its acknowledgment by the heart as true. Both forms of the creed are mentioned, the abridged form (*Imán Mujmal*), and the detailed form (*Imán Mufassal*.)

After faith comes prayer (*namáz*)—the pillar and support of religion (*dín*) and the key of Paradise. The key of 'namáz' is purity (*páki*), and the absence of this purity invalidates prayer. This purity however is entirely external in its nature, viz., the cleansing from outward impurity or ceremonial defilement, such as is removed by the performance of the prescribed ablution (*wazú*), either through bathing or washing in water or through the use of sand or dust where water is not available (*tayammum*). How precise are the details given not only in this connection but also throughout all the book can be seen from the following extract:—"In *wazú*, four things are obligatory, but in the case of a man with a thick beard five things. First, the face must be washed from the hair to below the chin, and from ear to ear. It is not however incumbent on a bearded man to apply water beneath the hair of his beard, neither is it incumbent to wet a wound, if water would hurt

it, nor put water beneath a bandage which a surgeon has affixed in a case of phlebotomy, or on a broken limb, nor yet apply water to the eyeball. The washing of the eyelid is however obligatory. Secondly, both hands must be washed as far as the elbows, and, thirdly, both feet up to the ankles, and, fourthly, a fourth part of the head must be rubbed with the wet hand. A bearded man must also do the same to a quarter of his beard."

Ceremonial bathing is not rightly performed unless in addition to washing the body the mouth and nose are also rinsed out. Instructions are given as to the correct way of performing the ablution, and as to the nature of the water that must be used. A whole chapter is devoted to dealing with the proper method of *tayammum*. If socks are worn, they must be removed in the case of bathing (ghusl), but in the case of *wazu* it is sufficient merely to lay the wet hand upon them. A similar liberty is permissible in the case of bandages. The chapters in the book that treat of the causes of defilement and impurity cannot be translated into English without the rules of ordinary decency being violated.

(To be concluded.)

---

## GLEANINGS.

---

From C. M. S. Magazines.

---

Archdeacon A. L. Kitching in his report on the Eastern Province of the Uganda Protectorate, says that the influence of Islam in the Gulu district is rather more apparent than in earlier days, owing to the regular military depôt at the government station, where recruits are always in training. In the last few years there has been a rapid increase in Moham-medanism among the Bagisu, "mosques having been multiplied by five since 1914." Frequent itineration is badly needed, but is "impossible with so small a staff." The Archdeacon says:—

The same danger from Islam threatens the Lango Country if it is left without a resident European missionary. The West Nile territory, known earlier as the Lado Enclave, is also likely to be open soon to missionary effort, and the country to the north-east of Gulu.

After the war we shall have largely increased opportunities for work among peoples peculiarly likely to be influenced by Moham-

medanism, . . . . In the meantime we are admitting to the Church more converts than we can adequately shepherd, and this involves the obvious danger of a low standard of Christian life.

---

In reviewing the work of the Egypt Mission in 1918, Canon W. H. T. Gairdner lays special stress on "the supreme value and indispensability," of the work of his Arabic-speaking colleagues. Mr. Gairdner's own contact with Mohammedans is now largely limited to the instruction for baptism of inquirers and candidates handed on by others, principally by the admirable Cairo catechist, Girgis Effendi Bishai. "The spirit of the Church and the community in general," says Canon Gairdner, "has been good, and quiet has characterized the year. Yet one often feels that the stormy and distressing years were really the years of progress, and one dreads to confuse the quiet of the Holy Spirit with the quiet of sloth, ease, and death."

---

A missionary doctor was invited to a native dinner in Persia. After the meal an old Mohammedan priest who was among the guests touched the doctor's sleeve and said: 'I would like to ask you a question myself. You have told us about your land and about the motors and about all sorts of things you have there. Why do you come to this country?' Before the doctor could reply, his Mohammedan host said: 'Leave him to me and I will answer him. 'The Christians,' he said, turning to the priest, 'have their Bible as we have our Koran, and their prophet just as we have ours. I have read their Bible, and in one part I read that their prophet, just before He went away, said: "Go ye and teach all nations." *That is your answer. If these men believe in their religion and their prophet, they are bound to do as they are told to do. This is the reason why they are travelling to heal the sick and preach the Gospel.*'"

---

From "The Times," London.

"The Caliphs of Damascus bequeathed to posterity noble monuments of Saracen architecture and ornament, among which the great mosque of Damascus, the 'St. Peter's of Islam,' as it has been called from its immense proportions, stands supreme. At the time of the Arab conquest it was the cathedral of St. John the Baptist, and by the terms of surrender it was equally divided between Christians and Mohammedans.

But the right of the stronger soon prevailed, and Abd-ul-Melek (685-705) converted it into the renowned mosque of the Omniades.

"Arab writers exhaust their rhetoric in describing its magnificence. Six hundred lamps hanging by gold and silver chains illuminated its rich mosaics and the beautiful calligraphy of the inscriptions—a number increased to 12,000 on the great nights of Ramzan. But the place is very sacred as well as beautiful. The head of St. John the Baptist is still revered in its ancient shrine. The original manuscript of the Koran in the autograph of Osman, the first collector of the sacred texts, and a Koran in the hand of Ali, the son-in-law of the Prophet, are, or were, among the treasures of the mosque. Damascus boasts many other holy places.

"There are the tombs of two of the Prophet's wives, of 40 of his immediate disciples, of Belal, his black summoner to prayer, of Khalid and of Abu Obeidah, the joint conquerors of the city, the 'sword' and the 'arm' of God. Saladin sleeps in the precincts of the great mosque, with the sword at his side by which he did such great things for the Faith."

---

#### NOTES.

The Rev. W. E. French, Barisal, Bengal, writes:—"Recently I had the joy of baptising a young Muhammadan. He was at a Reformatory School, and was sent from there to a job in the Steamer Repair Shops here. He was very lonely when he first came here, but our Christian artisans made friends with him, and one of them took him into his own house for a while. He made a decision during our Campaign Week in February, and was afterwards baptised. He is now living in our Hostel, and is very happy."

Dr. Wherry writes as follows:—"A special Bible work among Muslims has been begun under my general management. Two Muslim converts have been appointed at Lahore, under the supervision of a gentleman also a Muslim convert, to make a thorough canvass of the Muslim people in that city, and by personal endeavour, strive to place a copy of the Scriptures in each house of individuals willing to read it. These will be sold where possible, but many will be given gratis on a promise to read.

Another such worker is visiting villages in the Ludhiana district under a missionary superintendent. A fourth is

working in the Hissar district. The expense of this service is borne by the Milton Stewart Fund, U. S. A. No controversy is allowed. Please pray for blessing on this work."

The following is from the Rev. W. A. Rice of Isfahan, Persia :—"As to prospects of work in this land, the outlook was never more hopeful. Bigotry has been broken down, the prestige of the mullas has diminished, and there are open doors everywhere in towns and villages. But we are sadly unequal to these splendid opportunities. Our three stations are very much under-staffed, and we have no workers either native or European to enter these openings. I think all of us here feel that at all events one of our stations must be made a strong training station for medical, educational, and evangelistic workers, and so thoroughly staffed that the work shall go on without a break, if we are, with God's blessing, ever to help to raise up the strong, vigorous native agency needed to evangelize these districts."

Ramzan (Ramadhan), or the month of Fasting, begins this year on the 31st May, and ends with the Id-ul-Fitr, or Festival of the Breaking of the Fast, on or about the 30th June. The last four days of Ramzan, 27th to 30th., are observed as the Festival of the Lailat-ul-Qadr, usually spoken of as 'Shab-i-Qadr,' in commemoration of the Night on which the Quran is said to have descended. Hughes (Dict. of Islam) says of it :—"A mysterious night in the month of Ramzan, the precise date of which is said to have been known only to the Prophet and a few of the Companions. The following is the allusion to it in the Quran. Surat-ul-Qadr (xcvii.) :—"Verily we have caused it (the Quran) to descend on the *Lailat-ul-Qadr*. Who shall teach thee what the *Lailat-ul-Qadr* is? The *Lailat-ul-Qadr* excelleth a thousand months: therein descend the angels, and the spirit by permission of their Lord in every matter; and all is peace until the breaking of the dawn'.....The excellencies of the *Lailat-ul-Qadr* are said to be innumerable, and it is believed that during its solemn hours the whole animal and vegetable creation bow down in humble adoration to the Almighty."

---

## DAY OF PRAYER, MONDAY, JUNE 30th, RAYMUND LULL'S DAY.

### SUGGESTIONS FOR PRAYER.

This day coincides this year with the beginning of the Id-ul-Fitr, the Festival of the Breaking of the Fast, or the 1st day of Shawwal. The following are subjects suggested for prayer on this day :

**A. Thanksgiving.** I. For the breaking down of the strongholds of Islam through the war.

II. For those Muslims who have boldly faced persecution and death for love of Christ.

III. For the good work done by mission schools and hospitals in removing prejudices.

**B. Intercessions.** I. That God would behold the great multitude of Muslim unbelievers, and deliver them from their unbelief and hardness of heart.

II. That He would reveal to them Jesus Christ as their God and Saviour.

III. That He would enable the Church to use the new opportunity which the war has offered for approaching the Muslims.

IV. That God would turn our conquests in Palestine to full and rich account.

V. That He would open in Arabia a wide door of entrance for the Gospel of His Love.

Let us remember that there are over 200,000,000 of Muslims in the world. That Islam is constantly winning fresh converts in various lands. That, unlike other non-Christian religions, it definitely claims to supersede Christianity. That, to the Muslim, God is not a loving Father, but a mighty despot. That to-day there are only two lands closed to the Gospel, Arabia and Afghanistan; and of these the former is now being opened up, and that Baghdad is already in our hands; and as for the latter, who can tell what will be the result of the war provoked by the Amir of Kabul?

The following special requests have been sent in :—

VI. For a boy recently baptised at Barisal, Bengal. (See Notes.)

VII. For the women in the zanas at Aligarh, who listen to the Gospel, especially those who have been hearing for a long time.

VIII. For Dr. Wherry's work of Bible distribution among Muslims. (See Notes.)

IX. For the Middle School for Muhammadan girls at Batala, Panjab, which is being carried on now for a time by the head Christian teacher only.

X. For all the work in various parts of the Panjab disorganized by the recent riots, that all may be over-ruled for the furtherance of the Gospel.

XI. For a great increase in the missionary staff in Persia, so that the great opportunities may be taken advantage of.



### SECRETARY'S ANNOUNCEMENTS.

It will interest our readers to know that, in reference to the note given on pp. 4 and 5 of last issue of *News and Notes* about the attitude of certain Provincial Governments towards our work among Muhammadans, enquiry has been made which has elicited the information that the notification, confiscating Dr. Zwemer's book "and all copies of all other documents containing the matter of the said book," will probably not be strictly applied. For this we may thank God. We should pray God to give wisdom to our Rulers, at this time particularly, as the task of governing can be by no means an easy one.

In our issue for December 1918, it was pointed out that the N. M. C. has been asked to appoint a Sub-Committee on Work among Muslims in India. By some oversight the result of that application was never formally communicated to us. But it is now announced that such a Committee was formed at the meeting of the N. M. C. Executive held in Benares in November last. The Committee consists of the following :—The Revs. Dr. J. C. Ewing, C. M. Gough, H. J. Lane Smith, L. Bevan Jones, J. Takle, and Prof. R. Siraj-ud-Din; and the following were appointed Corresponding Members :—The Revs. W. Goldsack, Canon E. Sell, D.D., Canon Ihsan Ullah, Canon J. Ali Bakhsh, Dr. E. M. Wherry, Joel Waiz Lall, and Miss E. M. Potter and Prof. E. Ahmad Shah.

The Hon. Sec., M. M. League, much regrets that he has been unable so far to redeem his promise regarding the new issue of *The Cycle of Prayer for Muslims in India and the Far East*. It proved to be a bigger job than he anticipated, but he has now completed the M.S. of it, and hopes to issue it within a month or so. It is considerably curtailed, and all the names mentioned now are those of members of the League. It has been extremely hard to keep up with the rapid movements of missionaries, which have lately taken places, as so many have gone home on furlough, and others have come out from home. But he trusts that he may have the indulgence of all members if any mistakes are discovered in the Cycle, as they certainly will be. He will be thankful if he may be notified of any errors, as he wishes to keep the Register of Members up to date. As for the cost of the Cycle, as there is money in hand, it is not proposed to make a definite charge, but to issue it as a kind of supplement to the July issue of *News and Notes*, leaving it to the discretion of members to send a sum of say six annas if they feel so inclined.

**M. M. LEAGUE.**

*Statement of Receipts and Expenditure  
for the year ended April 30th 1919.*

<i>Receipts.</i>	Rs.	A.	P.	<i>Expenditure.</i>	Rs.	A.	P.
Balance in hand	110	8	3	Printers' Bills...	417	14	0
Subscriptions & Donations ... ..	545	14	0	M. O. Commission, Office Stationery, Receipt-books and Postage, }	55	0	3
				Urdu Pamphlets distributed to members ... }	2	12	0
				Balance carried for- ward ... ..	475	10	3
					180	12	0
	Rs.	...	656 6 3		Rs.	..	656 6 3

Examined and found correct,  
ROBT. H. PHAIR,  
15-5-19.

**H. J. Lane Smith,**  
*Hon. Sec. and Treas.*

**NEW MEMBERS.**

- |                        |                    |                        |
|------------------------|--------------------|------------------------|
| 7 Walter, Miss         | Pent. Naz. Mission | Kishorganj, Bengal.    |
| 15 Phair, Rev. R. H.   | C. M. S.           | Anuradhapura, Ceylon.  |
| 20 Bilkert, Rev. H. A. | Arabian Mission    | Bahrain, Persian Gulf. |

*The Annual Subscription to the League is Rs. 2-8-0 (3s. 9d.)  
Please send News and Requests for Prayer as early as  
possible to the Honorary Secretary,*

(Temporary  
address.)

**Rev. H. J. Lane Smith,**  
St. Andrew's Church,  
Jacob's Circle Bombay