

Confidential.

## News and Notes.

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

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January 1st=10th day of the fourth month (30 days), Rabī'u'l-Ākhir, 1338, A.H.

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### Our President's Message

#### FOR THE NEW YEAR

**A** YEAR ago we hoped for a world-wide peace, but we behold a world-wide unrest. This is specially true of the Muslim world. The triumph of Christian principles as against the dreams of Pan-Islamism has been so signal as to bring to the Muslim a sense of hopelessness bordering on despair. The fate of Turkey lies with the Allies. The old Empire is gone. Persia and Afghanistan alone remain as independent nations, and even there many doors have been opened, which hitherto have been shut.

The opportunity for aggressive evangelization among Muslims has never been so great. The profound anxiety of the *Muslimin* is not so much as to the Faith of Islam as to their political influence in the world. In all the appeals sent to the Secretary of State for India and to Mr. Lloyd George the burden is the integrity of the Turkish Empire. Muslim sensibilities must not be disregarded, under the threatening conditions of unrest in Egypt and India. Such facts must lead every thoughtful missionary to great care in respect to his attitude toward his Muslim neighbours. To me it seems to be wise to ignore the whole question of Turkey and the Caliphate. We cannot avoid hearing complaints from all sides, but we can avoid *taking sides*. The question of the soul's salvation and the claim of Jesus Christ shows a way out from all controversy. The great mass of Muhammadans have little personal interest in politics, but all of them should be interested in knowing of Christ and His salvation.

“News and Notes” for June and July contained a résumé of a new booklet entitled “The Key of Paradise,” supplied by the Rev. J. Ireland Hasler of Agra. This booklet is itself a résumé of the teaching of the Qurán as to the Muslim way of life under the combined allurements of a sensuous Paradise and the terrors of Hell. Its publication and dissemination in many languages indicates a return of Islam to primal conditions when the prophet preached in Makkah. The waning of political power and the consequent sheathing of the sword is obliging the mass of the faithful to fall back on preaching as a principal means of propagating the faith. We should be ready to meet this by personal witness to the power of the Gospel. Every Christian man and woman should know the Gospel in a personal experience of its power, and tell of the glorious hope of a Heaven of Joy and Peace free from all that ministers to carnal appetite.

Another movement is equally manifest among educated Muslims and especially among the followers of the Ahmadiya leaders: it is the effort to interpret the Qurán in a mystical and spiritual way, so as to read into the text almost anything they choose, and to throw out of it teaching entirely foreign to that of the original text.

We must not be disturbed by any of these things, but rejoice that the Muslim is ready to think for himself. This gives a hope that he may begin to study the Bible seriously; many are already doing so.

We may all rejoice to note the serious way in which our Mission Boards and the religious press are taking up the matter of Muslim evangelization. Let us give ourselves more heartily than ever to the work and so secure a larger force in India and elsewhere for this blessed and most hopeful work. Going forth in the power of the Holy Spirit, armed with the word of God in the assurance of the presence of our Blessed Lord with us, we shall come again bringing the trophies of victory.

LUDHIANA.

E. M. WHERRY.

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*LOVE is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient.*

DR. MOFFATT'S translation of I Corin. xiii, 4-7.

## A Service at the Woking Mosque.

**M**EMBERS of the League will read with interest the following account of a recent visit to the Mosque at Woking, Surrey. It had been my intention while home on furlough to see the place for myself, but that could not be managed. A resident of Woking, however, hearing of my interest in the work of this Muslim Mission, attended one of the Mosque services and sent the following impressions of his visit to a friend of mine.

'I went to the Mosque this afternoon in the hope of some one being there whom I may have known, but was very disappointed at so few being present; we were under twenty all told, including their own students. There were two girls, the elder of whom seemed to be known to them, one boy, and I think seven Englishmen; four of these were R.A.M.C. men billeted in empty houses locally. There was an elderly man, a stranger to me, but in conversation outside, I gathered he was a backsliding Unitarian.'

'It could hardly be termed a 'service'; it opened with a prayer; no reading, no singing, but an address, the subject this afternoon being, 'The attitude of Muslim teachers to Christ'; a request for questions, and final prayer.'

'In the address Jesus (never 'Christ'), was allowed to be a great prophet and teacher, but a man only. Of his miracles the speaker said he had, in the course of his studies and readings, read of many such, and even greater, ascribed to other prophets; but his statements were of a very general character and he gave no specific instances of other prophets (outside the Bible) having, say, raised the dead, or engaged on such wholesale or extensive missions of healing as Christ; and of course his Death and Resurrection were never touched upon—much too awkward a subject, when comparing Christ with 'prophets.'

'The whole address centred in the idea that any one of his hearers could attain to the same fellowship with the Almighty as Jesus and other prophets, by prayer and the cultivation and development of their higher nature, but that God had endowed some more than others with this faculty, and it was these who became the leaders and teachers.'

'The address was delivered, I believe, by the head of the Mosque, and according to the enclosed leaflet he is a B.A. Without knowing this it was quite evident that he was a man of great reading and high education; he would be a most awkward and able antagonist in controversy or debate, in fact there could be no end to the matter of debate once commenced with a man of such beliefs, as the only weapon with which he could be assailed would be the Word of God as we have it in the Bible, and as he would not admit that weapon, there seems little common ground on which to meet.'

'I know too little about Mohammedan worship to be able to say if they carry this out in strict fashion—I should say not. The meeting this afternoon was a very ordinary affair—no ritual or ceremony whatever. All remained seated in ordinary chairs the whole time, for prayers included.'

'We had a little newspaper controversy here on them some time back, when they were accused of not stating the whole of their case as set out in their own Qurán, and it seemed to me they had much the worst of it, as they were given chapter and verse from their Qurán, where the destruc-

tion of 'unbelievers' is enjoined on them as a duty—which cannot be said to be a very charitable doctrine. (!) There were also hints, as far as they could be given in newspaper correspondence, as to their treatment, and the position, of women under their system.'

'I have always had the impression that these people were just shewing us those parts of their system which they know stand best chance of attracting Westerners, without revealing the whole of their teaching and its effects. It has always seemed to me that man's animal nature is made much of by them, and that opinion was confirmed this afternoon. One could not disagree with what was said, but the subject was needlessly obtruded, and the apostolic injunction of Philippians iv, 8 was not acted upon.'

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## The Approach to Muslim Women.

### Methods of work in Bangalore.

We have three chief methods of approach to the Muhammadan women and children of Bangalore.

The first I would mention is the *Medical*. We have a Hospital manned by English and Indian Lady Doctors (at the time of writing, alas! we have no resident English Doctor), an English Nursing Superintendent with Indian nurses working under her, and an English Lady-Evangelist who speaks Hindustani in addition to an Indian Evangelist whose language is Tamil. They are able not only to teach the patients while they are in Hospital but can follow them to their homes if opportunity offers.

The second is the *Educational*.—We have elementary day schools in different parts of the cantonment and city, where the children get regular Bible teaching and commit to memory Scripture verses and hymns. We have found the American Sunday School Pictures a great help in teaching, and though none of the children have come out and confessed Christ openly by baptism we believe that there are some who have learned to love the Lord Jesus and know what it is to pray in His Name. For many years we have been able to employ only Christian teachers. This is largely due to the missionary spirit manifested in the students of the Sarah Tucker College, Palamcotta, who have volunteered for this work, though it necessitates their learning a new vernacular. We have at the present time two young Muhammadan pupil teachers in one school who have passed through our schools from almost the first to the eighth standard, and these in no way oppose the Scripture teaching. Will your readers pray that their hearts may be opened to Christ? Under this heading I should mention

the fact that we have now four Muhammadan girls in our Boarding School; the mother of two of them passed through our Training School a couple of years ago, but though at the close she seemed less bigoted her heart has not been really changed.

It is encouraging to note that at least seven children who came to us, or were given over entirely to us, when they were old enough to think for themselves have all been baptized at their own request.

Yet a new method of reaching the children has lately been opened up for one of our ladies. She has found entrance into several of the Municipal or private schools where she has been allowed by the Head Mistress to relate a Bible story and to teach a hymn; in this way very many homes are influenced which would not otherwise be reached.

The third method is that of *Zanana Visiting*. The majority of women reached are the poorer classes of Muhammadans. In visiting these for the first time we generally find that the singing of a hymn or a chorus helps to keep their attention. "Uth Musáfir" is a great favourite; but there is more gospel teaching in "Hai Isá faqt dil" or sometimes the Wordless Book forms a fitting introduction to the gospel story.

E. M. POTTER.

## NOTES.

OUR revered President in his New Year's message speaks of the unrest amongst Muslims in India. As we go to press the Victory Celebrations are almost on us. At the last moment a *fatwá* has gone forth from Lucknow to the effect that it is *harám* for a Muslim to take part in the rejoicings. 'How can true believers,' it runs, 'rejoice when there is the prospect of their last great power passing away, when the Khalifate of the Prince of Believers, the deputy of the Prophet of God, is like a lump of wax, nay, say rather, when preparations are afoot for the ruin and destruction of Islám itself? 'Tis rather a time for mourning.' (Maulana Abdul Bari of Lucknow.) The *fatwá* is being acted upon. In this city, as in many another, down every by-lane the notice is being distributed. Mass meetings of Hindus and Mussulmans making common cause are being called to put into effect the injunctions of Mahatma Gandhi and Maulana Abdul Bari. Muslim leaders have gone so far as to threaten to boycott any Muslim who takes part. Should the decision of the Peace Conference go against their wishes with regard to Turkey, they threaten to:

1. continue their agitation;
2. boycott British goods;
- and 3. refrain

from assisting the established government in India. Here is indication enough of their state of mind. They so strongly resent even apparent interference in the matter of the Khalifate that there is little we can do for them just now save pray. But that is *not* a little! 'He who takes hold of God for the Moslem world,' Dr. Zwemer reminds us, 'starts in motion divine forces.' Do we really *feel* for these people in their present despondency?—then let us know that 'intercessory prayer is the test of the reality and sincerity of our compassion.' May our prayers cost us something at this time.

Meanwhile some leading Muslims in different parts of the country are viewing this state of things with a feeling akin to shame. One, signing himself 'a Mussulman', sent a letter to the 'Statesman' of December 11th in the course of which he said: 'I am unable to find any connection between the happy Peace Celebrations—due to the liberation of the world from the despotic cruelty and abominable crimes of the Huns—and the Khalifate question as raised by these leaders. I can hardly understand why political leaders should thus combine and threaten Government, like a child threatening his parents.' 'A Frank Hindu' writing on the same day did not confess to being equally mystified. Referring to the posters against participation in the celebrations, which are to be found in the streets of the cities of India, he said: 'Persons who have read these mischievous posters may be under the impression that some very serious wrong is being done to Islam, but those who have read them with the slightest mental exertion can at once understand the crooked policy of the so-called Indian leaders.'

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For their annual Convention, held during the first week of December, the Australasian Baptist missionaries of East Bengal chose as the subject of a special paper—"The re-action of the world-war on Islam, and Islam's consequent re-action on missionary work." We hope to publish a brief résumé of the paper next month.

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*Half of our members are ladies*, presumably working and praying for Muslim women. All honour to them for coming forward to lift some of the dead weight of Islam from the lives of their Muslim sisters! The cause needs them all and still more of them, and they need the prayers of the rest of us as they come into contact, alas! all too often, with darkened, depraved and sordid minds.

The Secretary is planning to give more space in these pages to articles that will be of special value to women workers. Miss Potter of Bangalore, an honoured member of the League Committee, has opened the way for others by kindly sending us an interesting account of the work there for this number.

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It has been borne in upon many of us that we have not enough *literature* of a constructive nature to place in the hands of devout Muslims who may be tired of, or uninterested in, controversy. This

kind of literature has still largely to be created. There are more Muslims concerned about their soul's salvation than we are apt to imagine, and others in grave doubt about the efficacy of Islām. These are statements of fact, and should be kept in view in preparing a new type of literature for them. We hope to get valuable suggestions in this matter from some of our members.

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A member of the League now on furlough writes:—'I am on deputation work and am using the map of the Moslem World and Chart (vide N. & N. April, 1919, p. 93). They are a great help to me and are making a deep impression. Many thanks for putting me in the way of such a help.'

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A lady member writes from Kuwait, Persian Gulf: 'I do not think it wise for N. & N. to be posted to me during the coming winter. I am hoping to leave any day for Jabal Shamar via Kuwait. My correspondence will lie about the P. O. and be carried inland by any more or less trustworthy Arab whom I may impress into such service. It is a real sacrifice to do without N. & N. and I long for the support of fellow-members, but still more dread publicity.'

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We desire that the caution shown by this member lest her copies go astray may serve as a reminder to all to make sure that their copies reach them intact month by month.

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On December 1st we lost one of our members by death—Mrs. P. Shircore (formerly Miss E. L. Williamson of Dacca). Before her marriage, which took place this year, Mrs. Shircore had been an active missionary for over 20 years and joined our League in its first year.

On December 3rd a veteran missionary of the Baptist Missionary Society, Rev. Imam Masih passed to his well-earned rest. Mr. Masih was over 90 years of age, was converted at the age of 20 and was preaching the gospel to Muslims before the Mutiny. He lived the latter part of his life in Calcutta.



## Topics for Praise and Prayer.

1. **Thanksgiving** that the opportunity for aggressive evangelization among Muslims has never been so great.
2. **Prayer** for the great Muslim world in its present state of unrest
3. **Prayer** for our fellow-member, by now in Arabia, cut off from

fellowship with ourselves, and yet there is, as she says, this to hearten her, 'inland Arabia is virgin soil.'

4. **Prayer** for two young Muslim pupil teachers, old girls of the school, teaching in Bangalore Mission Schools.

5. **Prayer** for girls in Bangalore who have chosen to follow Christ—'that they may have grace to hold the beginning of their confidence steadfast unto the end.'

6. **Prayer** for a member who, filled with a longing to preach the Gospel to Moslems, went to College, has completed a theological course, and now waits for God to open the way to some field.

7. **Prayer** for a Moslem youth in a large city of India who desires to become a Christian, but his Moslem employer is placing obstacles in the way. Pray for God's guidance both for the lad and the missionaries who are seeking to win him for Christ.

#### NEW MEMBERS.

10. Nichols-Roy, Mrs. N. Evelyn Missionary Home, Shillong, Assam.

32. Geisenhener, Miss Augusta Satrabari, Gauhati, Assam.

*The Annual Subscription to the League is Rs. 2-8-0 (about 4/9 English). News and requests for prayer should be sent as early in the month as possible to the Hon. Secretary :*

**Rev. L. Bevan Jones,**

*Baptist Mission,*

*Dacca, Bengal.*