ECHOES
FROM THE ANNUAL MEETING
OF THE
AMERICAN CHRISTIAN LITERATURE
SOCIETY FOR MOSLEMS, INC.

A REPORT OF PROGRESS
WITH EXTRACTS FROM ADDRESSES BY
ROBERT E. SPEER AND DR. CHARLES R. WATSON

JANUARY 27, 1916

The first annual meeting of the newly incorporated Society, which has succeeded the New York Committee of the Nile Mission Press, was held in the Madison Avenue Building, New York, at 3.30 P.M., Thursday, January 27, 1916. There were about one hundred and forty present.

The meeting was opened with prayer and Scripture reading by the President of the Society, who made a brief statement concerning the history and work of the Society.

SOME FACTS ABOUT THE SOCIETY

The American Committee of the Nile Mission Press was organized in October, 1910, through the efforts of Dr. Samuel M. Zwemer of Arabia and Cairo. In January, 1915, this committee became the American Christian Literature Society for Moslems, in order that it might be free to co-operate not only with the Press in Egypt but with other similar Christian agencies elsewhere in the Moslem world. There are no salaried officers connected with the Society so that all contributions are used for the work.

Since the organization of the American Committee in 1910 over $48,000 has been contributed, of which some $40,603 was used for the purchase and equipment of the Nile Mission Press property in Cairo. In America a number of auxiliaries and prayer circles have been formed and much interest has been
awakened through literature and public meetings. The demand for Christian literature for Moslems is constantly increasing. The aim of the Society is to help supply this demand and to stimulate interest in the distribution of the Bread of Life among the 200,000,000 of spiritually destitute Moslems. Members of the Society are kept in touch with this important work and its encouraging fruitage.

EXTRACTS FROM THE SECRETARY'S REPORT

"This Society faces glorious opportunities for service in the coming years. . . .

"By mutual agreement with the London Committee, the American Christian Literature Society has become the American representative of the Nile Mission Press. . . .

"At a mass meeting held October 1 at the Fifth Avenue Presbyterian Church, Dr. Samuel M. Zwemer's splendid address on the "Crisis in the Moslem World" won many new friends and members to co-operate in the work of the society. . . .

"Membership has increased from sixty-five to one hundred and sixty-eight, fourteen of whom are life members. . . .

"Two prayer circles have maintained weekly meetings in New York. Those in Baltimore, Pittsburgh and Mount Vernon hold monthly meetings and report increasing interest in the study of Moslem problems. . . .

"The Moslem World subscriptions for 1915, received through the Society, were three hundred and two, but at least a thousand are needed to place the magazine on a firm self-supporting basis."

THE TREASURER'S REPORT FOR 1915

Receipts

<table>
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<td>Life Memberships</td>
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<td>Annual Memberships</td>
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<td>Donations to General Fund</td>
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<tr>
<td>Donations to Nile Mission Press</td>
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</tr>
<tr>
<td>Donations toward expenses of mass meeting</td>
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</tr>
<tr>
<td>Donation from Mrs. F. J. Shepard for newspaper evangelism in Egypt</td>
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<td>Borden Legacy, first payment</td>
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<td>Exchange on checks</td>
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$3,078.72
Payments

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<td>To Nile Mission Press, London:</td>
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<tr>
<td>Designated donations</td>
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<td>Borden Legacy</td>
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<td>S. M. Zwemer for newspaper evangelism in Egypt</td>
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(The balance on hand will promptly be appropriated for the work.)

The Nominating Committee (Mr. Fennell P. Turner, chairman) then presented its report as follows:

For members of the Board of Directors, Class of 1920—Miss Anna L. Dawes, Mrs. William Bancroft Hill, Rev. Charles H. Tyndall, D. D., and Delavan L. Pierson, to succeed themselves. Also Mr. George Innes of Philadelphia to succeed Dr. L. Duncan Bulkley, resigned. These nominations were duly seconded and a ballot was cast, making the election unanimous.

SIGNS OF THE DISINTEGRATION OF ISLAM

By Robert E. Speer

It was interesting to note, in coming in contact with the people in eastern Asia, how the Moslems, in common with the rest of the life of the Asiatic lands today, are feeling the tremendous movements that are affecting the thought of the world. One outstanding impression with which anyone comes home from such an experience in the East is the feeling of this tide of life that is moving beyond men, over men, and under men across all this great eastern world. Nothing now seems fixed or established. . . . Nations are relinquishing their old anchorages before they find any fresh security to take the place of the old. . . .

There are forces working that we are not wielding. Those who believe in God know that has always been true. Beyond all that men's wills do, beyond all that men do through prayer
in moulding and giving direction—if one may so speak, as we believe we dare—to the will of God, still God is working in the world constantly, changing and shaping the very basis of human life, changing the feeling, changing the thinking in every one of these non-Christian religions. Even those things in Mohammedanism which have given us chief concern we believe in the end will work into this same great process. . . .

The end of it all is going to be a realization of the inadequacy of what the Mohammedans have held, the discernment of the fundamental untruth of their view of God and of the world, a resurgence of that human hunger after the Father character in God, a sense of filial relationship to him, which Mohammedanism has always ignored and repressed.

The Mohammedan world has not wanted that in the past. It has prided itself on being the custodian of science and art and philosophy, and has never thought of itself as the ignorant and backward section of the world. But after the last twenty-five years of contact between Mohammedanism and the western nations the Mohammedan peoples have been forced to recognize their backwardness and inferiority. They have believed that it was only a temporary punishment of God, and that out of it they would emerge, as Christianity emerged in the Middle Ages, into a richer life. But never did they believe that Mohammedanism was to be broken down and disintegrated.

Now, far and wide, all over the Mohammedan world, men are beginning to be restless and skeptical of the continuity of their own faith, about its ability to furnish the principles for progress, and its ability to satisfy the deep and fundamental religious needs of the individual heart. It seems to me, therefore, that there will be open to us within the next five years such a door of access to the Mohammedan peoples as we have never had to those peoples, perhaps as we have never had to any other peoples. And when the door of access once is open, can there be offered to the Christian Church, or to men who love great and heroic undertakings, anything more splendid and inviting? . . .
ENTERING THE NEW DOORS

BY REV. CHARLES R. WATSON, D. D.

There has come to us in these days a very unique stimulus. We are beginning to analyze our devotion to Jesus Christ and to ask ourselves whether, after all, it has amounted to much, viewed in the light of the exhibitions of men's devotion in other quarters.

A few months ago I returned from the nearer East by a route that took us through the war zone of Europe. Whatever one may see passing through that war zone, I am sure he can never get away from the impression made by the devotion that men are revealing in their defense of earthly kingdoms and earthly causes.

On the way to London we passed through Cambridge and Oxford. Ordinarily there are thirty-five hundred students in each of these colleges but now there were only seven hundred. They told me that every man who was able to pass the physical examination had gone to the front.

In London, I found that the casualty lists were ten thousand a week, and one could imagine at least four mourning for each one that would fall. That brought a fresh army of forty thousand mourners into the life of the nation every week. The last night I was in London made a deep impression on me. Through the open window of my hotel I could hear the broken-hearted sobs of a woman in a room near by. It was a little bit of news from the front that had struck home.

In France I learned that there are thirty thousand men who have lost one or both eyes in the war. They are being taught piano tuning, music, and things like that whereby they may be able to learn a living in the next twenty or forty years they have to live.

One cannot see such examples of self-sacrifice in the service of one's country and be satisfied with the way we are serving Jesus Christ. Those men and women of Europe have set new standards of devotion.

If we are to press into these open doors presented to us in the mission fields with the devotion to Jesus Christ that we ought
to have, we must set our wills and our resolutions in the direction of action. . . . We cannot long hold in solution our emotions; we must relate them to special activities and agencies.

What then are some things we can do through this American Christian Literature Society for Moslems? First, we ought to *enlarge our membership*. This organization is young and has less than two hundred members. It ought to have five hundred members speedily.

Then we must have not only enlarged membership, but *enlarged vision*. We have taken on a new name: “The American Christian Literature Society for Moslems.” Tremendous it is! “American?” How much of America has been related to this enterprise? How many churches of America are even represented remotely in our meeting? And “Christian Literature!” What a limited area of Christian literature have we undertaken to put forth! What fields there are for us yet to explore! “For Moslems!” We have as yet just touched the Moslems in a few places and that in a most superficial way.

And then we want a *deepened life*. It is not right that we shall be related to a great cause like this without having a deep purpose that will reach down into our prayer life, down into the plans of our life, down into our whole relation to Jesus Christ. . . .

Then I plead also for *prayer*. Surely we ought to make that a very definite objective. We have not lifted prayer yet to the level of efficiency. We seek contributions of money. Do we get contributions of prayer with equal definiteness? There are those who hold the talent of money. There are also those who hold the talent of prayer. Are we enlisting them? . . .

To those things we may add this. Not only do we need enlarged membership, not only do we need enlarged vision, not only do we need the deepened life, and not only do we need more prayer, but we need specifically and definitely *greater achievement*. There are certain things that ought to be done. Let us discover a way to get them done! One hundred dollars will actually put forth an entire edition of a certain type of leaflet and finance it as it goes forth in all these different Moslem
lands. A little comes back on sales that can be used over again in the further issue of that same leaflet. Another specific piece of work is the engaging of colporteurs. At from two to five hundred dollars a year a man may be engaged who will be the distributor of the Christian leaflets among Moslems, and furthermore by his life he will drive home the message. Or there is the establishing of reading rooms, estimated to cost from five hundred to a thousand dollars each. They will be placed where they have been asked for. For example, they are asking that one be put at Port Said at this time. Then too, a single foreign missionary may be supported for seven hundred dollars, a married man for fourteen hundred dollars. Someone then can be released and given the distinctive task of translating some of our Christian literature for the benefit of Moslems.

These are among some of the specific things that can be done by the members and friends of the American Christian Literature Society for Moslems.

SUGGESTED TOPICS FOR PRAYER

For missionaries preparing Khutbas and other Christian leaflets for Moslems.
For the leaflets distributed by colporteurs and through the Sunday School pupils of Egypt.
For Dr. Samuel M. Zwemer in his lectures and newspaper evangelism.
For the missionaries working in Moslem lands.
For the Armenians, Nestorians. For the Converted Moslems and other Christians in Moslem lands.
For the mission presses and Christian schools for Moslems.
For the unconverted millions of Mohammedans.
For the American Christian Literature Society for Moslems, its directors, committees and auxiliaries.

OPPORTUNITIES FOR HELPERS

Invite others to join the Society.
Annual membership, $2. Life membership, $50.
Organize an auxiliary or prayer circle.
Read The Moslem World (quarterly $1.00 a year), and “Blessed be Egypt” (quarterly, 40 cents a year).

Send for further information and some of the interesting Khutbas and Parables, written for Moslems and translated into English (obtained at 5 cents each) from the Secretary of the Society, Mrs. James M. Montgomery, P. O. Box 888, New York City.

Contribute to the work supported by the Society. Treasurer, Mrs. E. E. Olcott, 322 West 75th Street, New York City.

The next annual meeting of the Society will be held on Thursday, January 25, 1917.

A CALL TO SACRIFICE
BY DR. SAMUEL M. ZWEMER

We plough deep furrows and scatter the seed of the Word, hoping for the harvest. But God Himself is waiting for the sowing of the good seed—the children of the Kingdom. “That a furrow be fecund,” said Sabatier, “it must have blood and tears, such as Augustine called the blood of the soul.” The Moslem world must have its Gethsemane and Calvary before it can have its Pentecost. The present condition of that world, therefore, is a supreme call to sacrifice: the sacrifice of our provincialisms or the narrow horizon of our sectarianisms for cosmopolitan statesmanship as missionary leaders, the sacrifice of wealth for investment in schools, the publication of literature, hospitals, and every form of evangelization, on a scale adequate to meet the new opportunities. There is a call for the sacrifice of life, making it sacred to enter into the unoccupied mission fields where doors long closed are about to open. “As the Father hath sent Me, even so send I you.”

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