

Confidential.

All-India Missionaries to Muslims League.

NEWS AND NOTES, No. 7.

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NOTES.

Work amongst Muhammadans, perhaps more than any other Christian work, demands *consecrated effort* and *concentrated prayer*. Is it not true that sometimes our interest lessens and sustained effort in prayer is forgotten? In a weak moment we despair of receiving answers to our many petitions and even become impatient.

' Unanswered yet? Though, when you first presented
That one petition to the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Though years have passed since then, do not despair;
The Lord will answer yet—some time, somewhere.'



During a month's stay in the hills we had the opportunity of reading some new books on different phases of Muhammadanism. We will mention three—

(1) *The Moslem Christ* by Dr. Zwemer: This is in the Doctor's usual lucid style. In it we are given all the main teaching of Islam on the subject. The Moslem Christ is shown to be a caricature of the New Testament Christ. The Quran has stories of the annunciation, miraculous conception and the marvellous miracles of our Lord. It tells, too, of honourable titles given to Him and to none other, but all through, neither His names nor His works are significant of any thing more than Apostleship. But although caricatured, if Muslims would only go back to the Quran and the earliest traditions and study the character of Christ therein given, they would find it much worthier than that of any other prophet. Dr. Zwemer says: "One cannot help feeling that the Muslim who has carefully studied the Quran will come to the conclusion, independently of all the commentators, that Christ is superior to Muhammad; and it is a joy to all missionaries to know that occasionally one finds persons who come to this conclusion, and in consequence turn to the Gospels, led to them by the Quran."

Dr. Zwemer agrees with Koelle, that later Muslims were compelled to transform their prophet "into the image of Christ," and they have changed the life, character and mission of Muhammad into one huge parody of our Lord. "Almost every detail of the life of Christ was duplicated by the glowing imagination and devout admiration of Muslims, who did not scruple to invent stories as long as they glorified the prophet."

Doctor's conclusion: "The sin and the guilt of the Muhammadan world is that they give Christ's glory to another, and that for all practical purposes Muhammad himself is the Muslim Christ." The book will be of great value to all workers amongst Muslims.

(2) *The Quran in Islam* by Rev. W. Goldsack: It deals with the integrity of the Muhammadan sacred book. Muslims are for ever harping upon our Bible as a "corruption" of the original. The author turns the tables on them and shows conclusively from the history of the Quran that their book is not just the same as that left them by the prophet. Published by the C.L.S. for two annas.

(3) *Christian and Muhammadan* by Geo. F. Herrick, D.D.: This book is made up largely of answers given by mission workers of different lands to a series of questions sent out by the author. The replies to one question we found to be of special interest. "What, in Christian attitude and conduct, have you found to repel Muslims; and what have you found to win them?"

Here are a few answers given—

Things that repel: The Western missionary is apt to be too arrogant and too proud of his race and nationality and too ready to assume superiority—Use of wine and pork—Use of the names of Jesus, Moses and Muhammad without the proper titles of respect—An aggressive method of preaching the Gospel, in which the elements of light and truth found in Islam are disregarded—Indifference on the part of professing Christians to public worship and the lack of a reverential attitude in its performance—The apparent selfishness of Christian civilization—The political aims of Christian nations.

Things that win: A life consistent with the teaching of Christ—Truthfulness, justice, humility in speaking, unselfishness, sympathy for the suffering and oppressed—The purity, love and unworldliness of Christ—The high moral standard of the Gospel.

PRAISE AND PRAYER.

Sacrifice among Muslims: Some time ago I went to see a paralysed girl whom I had been visiting fairly frequently. I had had several talks with her people, specially with her old father, and also had prayer there for her. One day she was specially bad. The father said to me, "It is bazar day, I shall get a goat to sacrifice. They say 'one life in exchange for another.' I shall put it here on the ground near her and put one hand on her and one on it and perhaps God will make her well."

I was able to draw him on to show the felt need of sacrifice, and then to tell him how the Perfect Full Sacrifice had been offered once for all. I found some of the texts referring to the subject (Heb. ix—22, 25; x—19, 23; 1 Jno. ii—2, etc.). Many of them he read for himself. "Yes," he said, "for you and your people." I showed him again, "The whole world." "Yes," said he, "for that age, not now." But he could give no answer to "Jesus Christ the same yesterday, to-day, and for ever." After prayer I left.

How I wondered about that goat! Next week the sick woman was better. Had he sacrificed that goat? No! he had not. Does it mean he is beginning to believe in the Perfect Sacrifice? Quite recently he has himself written to a Christian much used in prayer for the sick, asking him to pray in the name of Jesus for his sick daughter. Will the members of the League please *pray* for her and for him and his whole family, that they may turn to the Lord Jesus for spiritual healing and that his heart which he says is not clean enough for his prayers to be heard, may know the cleansing power of the precious blood of Jesus.

Also please *pray* that when I go on furlough at the end of November, God's protecting and guiding hand may be over the work here among the women and children. Also that in the Homeland I may be used to call out more real interest for the work among Muslims in India.

L. WOOD, *W. India.*

Godhra, Panch Mahals: There is a large Muhammadan population in this city, consisting chiefly of Borahs, who are for the most part respectable shop-keepers, and belonging to the Shiah section of Muhammadanism, and Ganchis, who are the reverse of respectable and of whom their fellow-religionists are pretty well ashamed. A few days ago a quarrel about the position of a door-way in a new Ganchi masjid resulted in a fierce fight among these people in which a score or more were seriously injured and loss of life only prevented by the timely arrival of British Government officials. We do regular bazaar preaching in the city, and Muhammadans from a considerable portion of our audiences. The Borahs listen with attention and respect and are also for the most part free from bigotry, but the Ganchis give us a good deal of trouble, one or two bad or mischievous characters often trying to break up our meetings. We propose to shortly initiate a systematic literature campaign among the Borahs especially, the Ganchis being mostly illiterate.

J. LAMPARD.

Rangoon, Burma: My heart is so glad to-night: I want to share the joy with others.

Our Hindustani preacher asked us to his home for prayer on the birthday of his little daughter.

I began to be glad when three Muhammadan women hard by came in to the service. As I saw recent Hindoos and Muhammadans enjoying their evening meal together for the first time, I rejoiced in a fellowship that only grace could give.

As we waited for the train in the moonlight we sang hymns of praise; a venerable-looking mouvie came near and stood to listen. I asked him if he liked the singing, and he said he did. We were singing in English, and I told him we would sing something he could understand, so we sang a Hindustani lyric. Then I spoke to him of the Messiah, and he said Jesus was the Son of Mary, but he had no earthly father. It was so different from the usual response that I wondered if I had heard him correctly, but he went on to speak of him and said plautly, Jesus is the Son of God. I said if we believe His word He will forgive our sins. Another said, He is living, He is not dead, He has gone up on high. To this also the mouvie assented. Then I said, to know *about* anything is not enough, we must make it our own—"Taste and see that God is good." To-night when you pray to the living God, add a little prayer to the Lord Jesus, and see if it will not be sweet to your soul. Then the train came in and the opportunity was past. *Pray* for this mouvie.

H. M. N. A.

Bangalore: *Prayer* is asked for seven Muhammadan girls who are in our Christian Boarding School, that they may yield themselves to Christ before they are withdrawn.

Also that work may be developed among the Muhammadan men and boys, and for blessing on a copy of God's Word which has been sent to an influential Muhammadan in the Salem District.

E. M. P.

Sholapur, B.P.: Praise for daily proving that "prayer changes things" and for constant experience of God's perpetual working on behalf of those who seek *His* will in all things. *Prayer* for three Muhammadan lads who show their interest in Christianity by eagerly reading all Christian literature that falls into their hands. That they may hear Christ's voice and obey. (2) For a convert who by his own mistake has placed himself and his family in financial straits, and is in a place where they can get very little spiritual help. That God may open the way for them.

A. B. M. AND L. M.

Aurangabad, Deccan: During the last month we of the C.M.S. staff have much to thank God for, in the interest shown at Yeola and Malegaon, where good meetings for Muhammadans have been held. Several of our apostates are now showing signs of desire to return, in answer to prayers constantly offered. Let us pray them all back again! Let us also pray that God will prosper the forces, which we may trust were set in motion through the Day of Prayer on the 16th instant.

I should like to notify members of the League that Tract No. 15, "*Haqiqi Islām*," has been issued, and that No. 16, "*Kaffāra*," will shortly come out. This latter is a reprint (by permission of the Bombay Tract and Book Society) of a tract by the late Munshi Hisām-ud-Din of Bombay, who did a great deal of good through his monthly "*Kashf-ul-Haqāyiq*." I believe the tract to be a valuable one, and I think it ought to be popular. I hope to get many orders for it. Price (as before) Rs. 4 per thousand.

H. J. SMITH.

Thou art the Christ, the Son of the Living God. Matt. 16: 16. (An outline).

I. **Introduction:** The circumstances.

Twelve careful young men hear and accept this statement.

They had studied and tested their companion Jesus three years.

They acted on evidence that was to them conclusive.

They are important factors in religious history.

Their character and their reasons for this statement worthy of attention.

II. **Jesus Christ admittedly one of the greatest characters of History.**

Why? The Koran mention of him inadequate to prove this.

There must be supplemental—perhaps better history of Jesus

The Koran mentions a history called the *Injil* with reverence.

No Moslem has produced a copy of this *Injil*.

The Christians have a book which they call the *Injil*.

It is a book of great worth, antedates the Rise of Islam.

Archæology, written history, catacombs, etc. attest its integrity.

The most destructive criticism has not set our *Injil* aside.

III. **Why we believe Christ very God.**

1. People called him the Christ. He permitted them to do so.

e.g., John the Baptist, Jn. i. 34.

Nicodemus, Jn. iii. 2.

Peter, Jn. vi. 69.

Martha, Jn. xi. 27

Note: As an honest man he would not have permitted this if it were not so.

2. *He said himself to be the Christ.* (The claim arises.)

(a) To Samaritan woman, Jn. iv. 26. Confession unattended by *danger*.

(b) To man born blind, Jn. ix. 37-38. Enmity evident all about him.

(c) To cavilling Jews, Jn. v. 19; viii. 58. Risked *anger and stoning*.

(d) To Caiaphas, Mk. xiv. 61-62. Resulted in the death sentence.

Note: When he called himself such he was: (a) 'false, (b) crazy or (c) honest. There can be no fourth alternative.

This proof unsupported, insufficient, but supported of great weight.

3. *His works proved him God.* (Conviction deepens.)

Matt. xi. 4-5; Jn. vii. 31; Jn. iii. 2.

Note: Objectors may call these book stories and give parallels concerning their heroes. This is therefore only corroborating evidence.

4. God called him *Son* before many witnesses. (Conviction more clear.)

At baptism, Matt. iii. 17. At Transfiguration, Matt. xvii. 5.

Before crowds in Temple, Jn. xii. 28.

Note: Many of them were alive when Injil was written.

5. Enemies admitted his claim. (Conviction intensifies.)

Never *mun* spake like this, Jn. vii. 46.

Satan admitted his divinity, Mk. v. 7.

6. Disinterested witness attests the claim. (Conviction absolute.)

A Roman centurion, Mk. xv. 39.

An honest inquirer says *Proved!* Six witnesses agree.

Courts convict on evidence of two or three.

BUT

The richest most convincing testimony remains to be given.

I know Him. I have consciously talked with Him to-day.

He saved my soul; I know this as I know any thing.

You too may put him to the test and know him, Jn. vii. 17.

Thousands of earth's most sensible people would die for him.

Christian character in present day attestation of Christ's Divinity.

N. L. R.

URDU KHUTBAS.

In our July number of *News and Notes* we drew attention to a series of Urdu *Khutbas* being printed at the Methodist Press at Lucknow free of cost. These are now available, and we have received the following, well printed on coloured paper.

No. 5—The Fall.

„ 6—Death and Resurrection.

„ 7—Neglect of the Scriptures.

„ 8—A Spirit from God.

„ 9—Raising the dead.

The Crucifixion.

If members would like a supply of these tracts, they should apply at once to the Rev. C. G. Mylrea, B.A., C.M.S., Lucknow. Carriage only is charged.

TOOLS FOR WORKERS.

We have been asked to name a few English books which would be useful to workers who cannot give much time to a thorough study of Islam, but who have often to deal with Muslims.

1. Introduction :

- The Koran : Translation by Rodwell. (Everyman's Library ;
valuable for its chronological arrangement).
The Reproach of Islam. C.L.S. (Gairdner).
Aspects of Islam. (Macdonald).

2. General Knowledge :

- The Koran. (Sale).
(Valuable for the Preliminary Discourse).
The Religion of the Crescent. (Tisdall).
Mohammed. (Margoliouth).
Islam. (Zwemer).
Dictionary of Islam. (Hughes).
(Of the books on Islam in our library, this one is put to more use than any other. It is a perfect mine of information).

3. More Advanced Study :

- The Faith of Islam. (Sell).
The Historical Development of the Quran. (Sell).
The Religion of Islam. (Klein).

4. Books of Reference :

- The Coran. (Muir).
The Original Sources of the Quran. (Tisdall).
Muhammadan Objections to Christianity. (Tisdall).
The Muslim Controversy (C.L.S.). (Wherry).
Islam and Christianity in India and the Far East. (Wherry).
Crusaders of the Twentieth Century. (Rice).
(Full of excellent suggestions, and answers to Muslim difficulties).
The Moslem World, a quarterly magazine edited by Dr. Zwemer.

If we were in want of a working library for use in occasional work amongst Muslims, and were limited to the selection of *six* books, we would choose those underlined, and subscribe to *The Moslem World*. In that magazine for January last will be found what Dr. Zwemer considers to be the twenty best books on the subject, but they are for more advanced students. However, three of those underlined above appear in his list.

New Members :

71. Rev. A. J. Tuttle, B.A. ...	...	Gauhati, Assam.
72. Miss A. S. Aitken ...	...	Kasur, Panjab.
73. Mrs. Lindeman ...	...	Mymensing, E. Bengal.
74. Miss E. Harvey ...	...	Raipur, C.P.
75. Miss Wiltamson ...	...	Dacca, E. Bengal.
76. Rev. T. Ellison ...	...	Rungpur, Bengal.
77. Miss Willman ...	...	Cooch Behar.

Items for *News and Notes* received up to 20th of each month.

Brahmanbaria,
E. Bengal.

J. TAKLE,
Hon. Sec., I.M.M.L.