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News and Notes

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February 1st = 3rd Jumada'l-Ukhra (6th, mo.), 1340, A.H.

The Sword or the Cross.

THE cross cannot be defeated, because it itself was defeat." Long have I pondered, says Dr. Zwemer, on this mystical utterance, which sums up the history of missions in a sentence and sets forth the deepest distinction between Islam and Christianity historically considered. The Cross was apparently vanquished by the sword of Islam in its wide and rapid spread throughout the Near East. Churches became mosques, *Christians apostates to Islam*, literature and architecture bowed to the genius of Mohammed and his successors, the Crescent displaced the Cross. But was it defeated, or does faith triumph over hope deferred? Christ is a conquerer whose victories have always been won through loss and humiliation and suffering. He invites His followers to take up their cross as He took up His, and follow Him first to their Calvary, and then to their crown. The way of the Cross is the path of wisdom and of life. There can be no victory without it. Christ's battle flag, like that of Sigurd the Norseman, while it insures victory to those who follow it, often brings death to those who carry it. The Cross of Christ is the primal, the supreme, the central, the universal, the eternal symbol of Christianity. Christ's messengers are messengers of the Cross and all it signifies, or they are not His messengers at all.....

We do not put our trust in politics. They are uncertain at best, and whatever may prove the final adjustment of the present "Muddle-East," neither our hopes nor our dread lie in that direction. Our hope is in the Cross. Our dread is that we should seek to escape it. The Crusaders denied the Cross by taking up the sword. "It is at this point," says Kirby Page, "that the sword and the Cross differ. The sword, even used defensively, means the attempt to kill the guilty for the sake of the innocent. The Cross symbolizes the willingness of

the innocent to die for the guilty." The sword can only produce brutality, the Cross tenderness; the sword destroys human life, the Cross gives it priceless value; the sword deadens conscience, the Cross awakens it; the sword ends in hatred, the Cross in love; he that takes up the sword perishes by it, he that takes up the Cross inherits eternal life. In winning Moslem lands for Christ, the call is for men and women who will today follow the way of the Cross with the same courage and abandon with which the soldier yesterday served his country. At the Smyrna Student Conference this year we heard Turks, Armenians, Bulgarians and Greeks sing in Christian unison, "The Son of God goes forth to war".....It was the harbinger of a new day, that day when the Cross shall be lifted up in every pulpit where now the wooden sword in the hands of the Imam is the ever recurring Friday symbol of conquest. The Sword or the Cross; self-assertion or self-denial; might or meekness; carnal weapons and methods or crucifixion. The friends of God, the real friends of humanity, do not hesitate in their choice. Out of weakness they are made strong, baffled they still prevail. Because they share the humiliation of the Cross they too cannot be defeated. They too, as John Cordelier puts it, "are for Christ's sake wounded in the hands that work for Him, in the feet that journey to Him, in the heart that asks only strength to love Him; as He too is wounded in His ceaseless working for us, His tireless coming to us, His ineffable desire towards us. We share the marks of His passion and He ours."

The print of the nails and the mark of the spear are still the supreme evidence of Christ's resurrection power and deity, and the test of our discipleship. The call is for men and women who will *now* offer for this sacrificial service.

From 'The Moslem World,' October number.

The Committee on Work among Moslems of the National Missionary Council, India.

The Secretary of this Committee, Professor R. Siraj-ud-Din of Lahore, reports that during 1921 a special sub-committee for this purpose was appointed for the Punjab. That sub-committee has formulated plans for sending out one or two evangelists for Inter-Provincial work to other parts of India. The Rev. Sultan Muhammad has been requested to visit the different provinces in India and give a short series of lectures in Urdu at large centres only. It is greatly to be hoped that wherever possible members of our League will make arrangements for the Evangelist to visit their stations. Communications on the subject should be addressed to Mr. Siraj-ud-Din, Warris Road, Lahore.

Our File.

A lady-member writing from N. India says:

The work among the Muslim women is very difficult and discouraging here. Many are very poor, and live in small and dreary homes—whole streets are occupied by them, just small inclosures surrounded by mud walls. Descendants of princes and of good and high birth, they are now reduced to great poverty because the pensions which they have been receiving from the Government have been so divided and sub-divided among them, that they are merely nominal.

In spite of poverty, numbers live lives of the strictest seclusion.

A few are favourably disposed to Christianity, but they, from the nature of their circumstances and mode of life, e.g., rigid isolation from other women similarly disposed, find no encouragement save that which we can give them.

Some have tried to serve Christ—but secretly, through fear, and the problem before us is—how to help those who make a right decision and then begin to realize what the confession of that decision will mean for them.

I am more than ever convinced after some years of work among them that the most important move in our work of evangelization is to endeavour to establish a personal friendship with them, and learn their point of view, before we can understand their actions.

Their experience is so exceedingly limited, that our work too is almost as much educational as evangelistic; one has to make one's road before we can carry our message across it."

I would like to tell you of something that has cheered me tremendously.

The Moslem girl who became a Christian and as a result had to leave her home in 1917 and be hidden away from her people for 3 years, is now able to visit her home, as a Christian. This is more than any of us dared to hope; and we are full of praise and thankfulness. She is being trained in an institution, and is allowed to spend part of her holidays at home, and we feel it is safe for her. Her people were exceedingly angry when she became a Christian, but they are more reconciled to it. We need to remember and pray very earnestly for her parents and sisters at this time.

NEW MEMBERS.

5.	Miss A. H. Clark,	Aust. B.M.S.,	Pabna, Bengal.
60.	Rev. C. H. Monroe,	M. E. Mission,	Shahjahanpur.
71.	Rev. J. W. Nave,	" "	Budaon.
118.	Rev. J. N. Hollister,	" "	Dwarahat, Almora.
133.	Rev. B. C. Harrington,	" "	Lucknow.
157.	Rev. H. J. Sheets,	" "	Bijnor.
164.	Miss J. I. Peters	" "	Pilibhit.
188.	Rev. C. L. Bare, D.D.	" "	Barcilly.
260.	Rev. V. V. Phillips,	" "	Naini Tal.
278.	Rev. B. T. Badley,	" "	Shahjahanpur.
279.	Rev. E. M. Moffat,	" "	Lucknow.

(The last figure shown indicates the full number now in membership.)

