

Confidential.

## Missionaries to Muslims League.

NEWS AND NOTES, SERIES II, No. 11. March 1914.

### NOTES.

*Let us not be weary in well-doing: for in due season we shall reap, if we faint not.* Gal. vi. 9.

“Satan, whom repulse upon repulse  
Met ever, and to shameful silence brought,  
Yet gives not o'er, though desperate of success.”

MILTON.



**Fairness and courtesy in argument:** Dr. St. Clair Tisdall in his valuable little book on *Muhammadan Objections to Christianity*, says, “It is impossible to pay too much attention to fairness and courtesy in your arguments.” In a footnote the present Metropolitan of India adds, “I should lay at least equal stress on *fairness*. I think it is much less frequently found in arguments than is courtesy of manner, and I believe it has an *enormous effect*.”

We have been wishing that our Muslim opponents understood fairness. The other day a well-known Muslim orator was swaying a big meeting of ignorant Bengali Muhammadan villagers in a clever tirade against the Bible and Christianity, and incidentally was making smart comments on a printed reply which had been given to supposed prophecies concerning Muhammad which he had professed to find in the Christian Scriptures.

Picking up a Bible he said, “The Missionary would like us to believe that Christ is the expected prophet like unto Moses referred to in Deut. xviii. 18, but he has overlooked Deut. xxxiv. 10, where it says that no prophet from the midst of Israel can come.” The speaker read the latter verse, but deliberately altered the text. Instead of “*ह्य नहि*,” he read “*हरेव न*,” which made the people to understand that “no prophet *will* arise,” and the inference was that the expected prophet referred to in the 18th chapter must be Muhammad.

Where is fairness in this? But the action of this man has given us a good illustration for combating the idea that the Bible has been corrupted. Muslim commentators of repute confess that the Bible was never tampered with, but they say that certain Jews and Christians concealed or misread texts or the meaning of texts. In other words, they did exactly what the latest Bengali Muslim champion has been doing.

We have been wishing for fairness, too, from the latest Muhammadan

Missionary in England, Mr. Khwaja Kamal-ud-Din, B.A., LL.D., who in his magazine *Muslim India* publishes the most astounding statements. In the issue of his paper for July last, he says on page 238, "A Muslim believes in the sinlessness of Christ and his mother. He holds similar belief as to the sinlessness of all other prophets, *because so are the teachings of Alquran.*" The italics are ours. Finding that a page in the magazine was devoted to questions and answers, we wrote and asked the editor how he reconciled the above statement with all those passages in the Quran which speak of the sins of Adam, Abraham, Moses, David and Muhammad. Up to the present no notice has been taken of our letter, but great "copy" is made of letters sent in by Christian people at home, who are evidently ignorant of the Christian-Muhammadan controversy.

## PRAISE AND PRAYER.

*"Brethren, pray for us, asking that the Lord's message may spread rapidly and its glory be displayed."* 2 Thess. iii. 1. (Weymouth)

Maulvie Bazaar, Sylhet, Assam: You will be sorry to hear that Babu Soshi B. Mookerjee, my head evangelist, has turned Muhammadan. He has been very unsatisfactory. The C.M.S. asked me to take him in 1907. He had been getting into debt, and they had to dismiss him. They gave him three months' salary in order that he should open a medicine shop. In six months' time he had gone through the shop and had no money in hand. We determined to give him a trial and he has worked in our mission at Sylhet and under me here, but at both places debt has been his downfall. I had received him on the one condition, that if he were in debt again, he would have to leave at once. He was soon in debt, but he denied it, but had to confess it at last, and promised to clear it. I gave him to the year's end, but he was worse than ever then. On the 1st of January, I told him that it would be better for him to work elsewhere; he admitted that he had not worked well, because his mind was not right owing to his debt. I allowed him to go to look for work in January, but refused a recommendation. He came back, and on February 1st I paid him and gave him a month's pay to clear his debt and so that he might go to his brother. He said that he would go at once; instead of that he offered himself to the Muhammadans and last Saturday night (February 7th) he was received, his son, about 17 or 18 years of age, and himself. His wife and the other children are to be received later. He has had money given him and the promise of more, and lands and wives. He says that the Bible is all wrong. He has been convinced of the truth of Muhammadanism for years. He is going to preach against Christ on Sunday next. He lives in the bazaar, and thousands go to see him. This will hinder the progress of God's work here and in Eastern Bengal for some time, but eventually it will do good. I thought you might ask prayer for him in the League Paper. We go on with our work as usual, our services are well attended, and I feel sure that he will not be very long in Maulvie Bazaar.

J. PENGWERN JONES.

Lucknow: Please pray for the family of Judge Ali living in Lucknow, who are Muhammadans, though the grandfather of these young men was

Colonel Judge, a pure Englishman, who was perverted to the Muslim faith, and married a Muhammadan lady of Quraish family. These Eurasians need our prayers. M. P.

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Rangoon, Burma: May I ask for special prayer that two young Muhammadans who professed Christ in baptism two years ago may be brought back to a purer faith, to the saving of the soul. Praise the Lord with us for those whom He has given faith, and pray that they may be kept firm. H. M. N. A.

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Guntur, S. India: Praise that the doors of zenanas are open to us. Pray that more workers may be found to enter these open doors. Pray for a Biblewoman who is ill in the Sanatorium at Madanapalle.

Pray that a young lady in this country may be secured to help with the work among Muhammadans while the present missionary is home on furlough next year. J. T.

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Aurangabad, Deccan: We baptized a young Musalman convert here on the 18th of January, and ask prayer that he may remain firm, and grow strong. There are many secret believers, and I expect several here in a week or two to be baptized, who are relatives of a young man baptized here in January 1908, and the fruits of his life and teaching. They are a respectable family belonging to this State.

Islam is stirring here, and there is a tremendous amount of opposition to the work. Lord Headley is doing harm, for his speeches and sayings are being translated, and finding their way into all sorts of places. I should like to see a good, long and carefully worked-out article showing up the utter absurdity of his claim to be a Muhammadan. He is nothing but a Unitarian, with the name of Islam superadded. H. J. S.

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## THE CENSUS OF INDIA, 1911.

### New Particulars concerning Muslims.

#### 4. THE PUNJAB.

The population of the Punjab since 1901 has increased one per cent, the number in 1911 being 12,275,477. When classified according to religions the greatest proportion of the total population of the Punjab goes to Muhammadanism. Muhammadans in 1911 formed 51 per cent of the total population as against 49 per cent in 1901 and 47 per cent in 1881 and 1891. This percentage further classified according to sects shows that 97.5 per cent of the Muhammadans are Sunnis, 2 per cent Shiaks and 0.3 per cent Wahabis.

Actually, however, there is a slight decrease in the Muhammadan population since 1901, as the religion of Chuhra is very flexible and they are returned either as Muhammadans or Hindus according to convenience. The actual decrease of Hindus since 1901 has been about 7 per cent.

The proportion of Muhammadans is found to increase as one proceeds

from the East to the West, the explanation being that Islam is more powerful in those parts of the country where the Muslim invaders settled down, "not only as conquering rulers, but as proprietors of the conquered soil."

During the ten years, 1901-11, Islam claims 40,000 conversions. Few of these are from among Christians, but mostly from among Hindus and from among the depressed classes whose social status Islam raises. It is noted that "some love affair or material advantage" is usually at the bottom of these conversions; and that Hill women are enticed and kept or married by Muhammadan menials, being taken to the plains to be disposed of and forced to adopt Islam.

The number of Christians has almost trebled since the last census in 1901 and is seven times what it was in 1881, while during those thirty years the total population has increased only 14.4 per cent.

H. A. WALTER.

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## IN BRIEF.

"Sweet First-Fruits," that splendid book for placing in the hands of Muslim enquirers, has just been reprinted in English by the Religious Tract Society, London. Its price is 2s. 6d.

We are glad to hear that the Bengali translation of this work has been made a text-book for the B.M.S. Lower Grade Evangelists' Examination this year in Bengal.

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Lord Headley, the Muslim Peer, has been preparing prayers for Muslim worship in England and on several occasions has read them himself in Muhammadan congregations. Here is a specimen—

"Dear Father, Thou art very near—  
We feel thy presence everywhere—  
In darkest night, in brightest day,  
To show the path, direct the way. Amen."

Muhammadans in Bengal who have been keenly interested in Lord Headley and have watched the papers for his utterances are becoming rather indignant that he should be teaching the faithful to address Allah as "Father."

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## NEW MEMBERS.

119	Rev. W. E. Witter, M.D., D.D....	...	Gauhati, Assam.
120	Miss L. B. Wemyss	...	Ludhiana, Panjab.

*Members are requested to send News and requests for Prayer.*

*Brahmanbaria,  
E. Bengal.*

*J. TAKLE,  
Hon. Sec. M.M. League.*