

Missionaries to Muslims League.

NEWS AND NOTES, SERIES II, No. 12. April 1914.

NOTES.

In the meeting of the Continuation Committee of the Edinburgh Conference, held at the Hague in November last, it was reported, so we read in *The International Review of Missions* for January, that "The Committee on work among Muslims is carrying forward a very important study of the spread of Islam in Africa. Conferences at the home base—at New York and at Bethel near Bielefeld—have been held, to awaken wider interest in the claims of the Muslim problem and the new missionary opportunity. A request for the holding of a conference or of several conferences in the Muslim world of the Near East, to consider the new missionary situation, has been presented by the Committee to Dr. Mott. The Committee has also made plans for the preparation and issue of a series of volumes on the Muslim problem with the purpose of educating public opinion."



Muslims and Christian Unity: In some future History of the Christian Church, "Kikuyu" will be associated with a very real desire on the part of Christian Missionaries to present a more united front to Muhammadanism and Paganism. That such a spirit of unity will be a menace to Islam is evident to the Muslims themselves. Mr. Arthur T. Upson of the Nile Mission Press writes the following striking letter to *The Life of Faith*.—

"*Al-Moayad*, the chief Arabic paper of the Islamic world, in its issue of January 13th, has a most interesting article upon the Kikuyu Conference, which is two columns in length. Our readers may like to see what Muhammadans think on this subject, which is exciting so much interest now.

"The writer refers to the fact that at a place called Kikuyu, in British East Africa, there was a Conference, the chief object of which was the consideration of means of progress in missionary work, and then, secondarily, how to get greater unification of missionary forces; but, in addition, there has come out of it a general cry that the Christian world has done wrong in allowing so much division in its ranks, and the way to get a great move first of all is to unify the denominations.

"The writer then goes on to speak in a general appreciative tone of the objects and means of unification, and then draws the inference that the stronger the Christians get, the greater will be the impact of their united forces upon Islam; and then he rightly draws the attention of his readers to the fact that it is time for them to wake up, for when the Christians do become more united, and the differences of denomination become obliterated,

ted, Muslims will be hardly able to stand against them." "Where, then," he says, "are our ulema (learned men), where are our leaders, and where are those that are able to donate funds for us to follow the example of the Christians? Things are in a bad condition; rich men will not give their wealth, and others will not start a movement, but all the time we hear of the Christians planning and planning to do more against us. O God! send us (Muslims) someone to collect together our scattered forces."



In a Calcutta vernacular paper, *The Mohammadi*, dated February 29th (sic), there appeared an article three feet long, entitled "Immense Preparations against Islam." We can give only the purport of it here. It says, "Again crusade! Again a holy war against Islam is projected. All the Christian sects are rousing themselves to united action and world-wide effort. Therefore, servants of Islam stand ready to save yourselves. Where is the spirit that existed in our forefathers when they withstood so boldly the crusades of the Christians? Then Muslims were united and with great self-sacrifice and for the glory of Islam fought and conquered "stamping the Christians beneath their feet," but now the Christians are attempting to rise. They are everywhere sinking their sectarian differences with the one aim to destroy our faith. They are not marching on us to-day with unsheathed sword to shed streams of blood, but with peaceable methods which are a thousand times more deadly.

First of all they are urging the need for Christian Unity. Conferences have often been held at which it has been confessed that missions have utterly failed to arrest the progress of Islam. Now the Christians maintain that only a united Christian Church can overcome Islam.

Then in New York a Sunday School Convention has been recently held with the set purpose of considering how best to reach the young life in Muhammadan lands. "Leaving the battlefield, they are taking to the Primary School."

Again, between this and 1916 when a conference of experts will be held, "specially selected spies are to be sent to find the most strategic points for assaulting the fort of Islam," and money is to be poured out like water for this purpose.

"Surely when Christians are planning such a huge campaign it is an evil day for Islam. Will you not bestir yourselves? If you spend one rupee where Christians spend a thousand then the victory of Islam is sure and not a Christian will be able to remain in Asia.

"The fact is, Christians are becoming more united, while in Islam, alas! we are all divided. We spend our time watering the poisonous trees of domestic and social quarrels, when we should be starting missions everywhere to check the inroads of the Christian faith."



A Roman Catholic Life of the Prophet: It isn't often that we meet with Roman Catholic attempts, in book form, to win the Muslims of India to Christianity. We have found one such in *The Life and the Religion of Mahommed*, by the Rev. Fr. J. L. Menezes, a priest of the diocese of Mangalore, published by Sands & Co., London, in 1912. It is definitely stated that this book "has been compiled on behalf of the sixty million Mussulmans in India," and to show "how they are deceived." The book has 194 pages and five chapters dealing with The Life of Mahommed; Mahommed at Medina; The Koran; Sects in Islam and Conclusion. We find evidence

of very wide reading of the subject, but the approach to Muslim readers is not to our mind at all. It is certainly harsh and unsympathetic.

The attitude towards Muhammad is that of mediæval Christianity. Sentences like the following are common:—"The Prophet of Islam was an intentional deceiver and hypocrite, whose religious enthusiasm degenerated into culpable deception"..... He "lived a life of the greatest wickedness, of heart-rending cruelty and of unbounded sensuality"..... He was "a lewd and profligate man, a fraudulent impostor, who in his gross impiety attempted to make God the apologist for his infamous deeds." The author says that he writes all this in Christian charity, but we feel that instead of winning Muslims it will alienate.

The padri, in conclusion, puts a ban on all the Reformed Churches and says that "the Holy Roman Catholic religion is the most primitive and the only true religion of Christ founded and placed under the supreme guidance of St. Peter and his successors, the Popes. It is the religion revealed by God as the one by which alone He desires to be worshipped."

A WORD ON OUR WORK.

By MISS C. E. POTTER, C.E.Z.M.S., Bangalore.

The work amongst the Muhammadan women of Bangalore differs very little from that in other parts. The majority of those whom we visit are very ignorant, as may be seen by the following story:—

When one of our ladies was visiting a house a few years ago she was asked by the women if there was not a big war going on and was assured by them that they had seen pictures of people without arms and legs, etc. On producing these pictures it was found that they were advertisements of hats and coats in which only parts of the body were shown.

The work was begun in 1887 by the opening of schools for the girls, and by visiting in the Zananas, and some few years later a hospital was erected for the purdah women. For many years there was no mission to the men, which made the work amongst the women still more difficult, but in 1904 a beginning was made amongst the men. The C.M.S. have sent one of their pastors, Rev. L. Dhan Singh, to take up this work, but we have to find the funds for carrying it on.

There has always been considerable opposition: at times the "qazis" send round special orders that the women are not to receive us into their houses, the penalty being a fine of Rs. 5.

The attendance at our schools too has been very fluctuating. In one school in 1912 we were reduced to an average daily attendance of 14, which however rose in 1913 to an average of 31, owing chiefly to the starting of an industrial class in connection with it.

A great many houses are now open to us and a few of the women, but oh! how few seem really interested: one woman told us she wanted to come and stay with us for some weeks so that she might read through the whole of the Bible and compare it with the Koran, and one day she turned up with the intention of remaining some days, but the very first evening some of her relations who were afraid of what would happen came and persuaded her, after much conversation, to go back with them. One of the latest developments is the admission of Muhammadan girls into our Boarding School. There have been nine of them, of whom two have already been baptized and five of the others have expressed a desire to follow Christ.

Please pray that this desire may be deepened and that the way may open for them to confess Christ by baptism.

We long to be able to itinerate in the Mysore District, but owing to lack of helpers we have been able to do very little in this direction.

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PRAISE AND PRAYER.

God gave us not a spirit of fearfulness, but of power and love and discipline. 1 TIM. i. 7.

Lahore: In view of the present Muslim campaign in England, which Kamal-ud-Din is waging, the members of the League might be interested in some facts regarding Kamal-ud-Din himself. He is a graduate, with high rank, of Forman Christian College, Lahore, where he was a diligent, and apparently earnest, student of Christianity. At the time he seemed intellectually convinced of the truth of Christianity, and it looked as though he would ultimately accept Christ, but with the conversion to Christianity of his friend, Siraj-ud-Din (now a professor in Forman College), he turned from sympathy to bitter opposition, such as is characteristic of the Qadiani sect to which he belongs. At his request Siraj-ud-Din, after his conversion, spent three months with Mirja Ghulam Ahmad at Qadian, coming away, at last, confirmed rather than shaken in his belief in Christ.

A recent incident will reveal, better than many paragraphs, the insincerity of this brilliant but unscrupulous champion of neo-Islam. Before leaving for England, to misrepresent and vilify Christianity, some two years ago, he left a note for Dr. Ewing, Principal of Forman College, who was out of the country at the time, telling him that he was leaving his son in Dr. Ewing's sole charge, as a student in Forman College, and expressing the hope that Dr. Ewing would be as kind to the son as he had been to the father. Readers of *Muslim India*, Kamal-ud-Din's periodical, as they take note of its sweeping and bitter attacks on Christian Missionaries, will do well to remember that, when it came to the education of his own son it was to a Christian Missionary and to a Missionary institution that he entrusted the promising boy. I wish the League would remember this youth, Bashir Ahmad, in prayer, as I understand that he is an attentive listener to the Bible instruction given in the College and seems responsive to the truths contained therein.

Two more distinguished Maulvies of Delhi have been appointed to go to London to assist Kamal-ud-Din in his Mission; and a general appeal has been made to the Muhammadan community for a fund of Rs. 50,000 to support the Mission and to send *Muslim India* broadcast throughout the English-speaking world. Shall we not pray that the Church at home may stand firm in faith and zeal in the face of this new invasion, fraught with dire possibilities of evil. Meanwhile the orthodox wing of the Qadianis in the Panjab, led by Zahir-ud-Din, has grown very uneasy over the fact that the distinguished representative of the sect in England is so successfully keeping in the background the personality of the late Mirza and the peculiar tenets of the sect, retaining only the anti-Christian bias, and a vast licence to represent Islam to be that which personal expediency, and not historical accuracy, requires.

At our Y.M.C.A. Secretaries' Conference held recently I was given an hour in which to present the claims of Islam and was much gratified with the response, and with the number of men who promised to keep me informed of conditions among Muhammadans in different parts of India.

HOWARD A. WALTER.

Madhapur, Panjab: Some twenty miles from our station we are camping at a town where there are a great many Tat weavers. They are called Turks. The men weave, and the women mostly do the spinning of the *saṁ*, by hanging it on poles and sitting on high stools, spin and twist it on crossed sticks. They are all Muhammadans and at first many were quite bigoted; but this year we find they listen much better, and only occasionally do they argue for Muhammad's superiority over Jesus, and cavil when we call Jesus the Son of God. The women called us to ten different courts to read and sing to them while at their work. Frequently we read to them the Annunciation to Mary and Joseph and the Birth of Jesus, and the only question asked was,—is there no mention of Mary smelling a flower? There are many other Muhammadans here who also listen well, and visit the worker's tent to discuss religion, or buy books. The Rev. J. H. Stewart and workers gave several lectures to the Hindus and Muhammadans in the bazaar, which were well received. One was on the "Integrity of the Gospel," another on "Proofs of Jesus being the Son of God." They say many Muhammadans are being convinced in this district that Jesus is God's Son, and acknowledge it.

Please pray for these Muhammadans and Turks who are near the Kingdom, that they may have courage and grace to openly confess Christ. Also for two Muhammadan converts, Alif Din and Nur Din, who came out about two years ago from the same village. The former spent part of his holidays with us in camp, and then went home to see his parents. They cried so much over him that he had difficulty in getting away, and to him it was like cutting off a limb to leave them. He asks prayer for both of their parents that they may be converted. Nur Din's parents are both blind—the mother only recently from excessive mourning. The last time he visited his home he was locked up for several months and they forced him to deny Christ. It was with difficulty that he got away. Alif Din has charge of a Christian community with many responsibilities, and Nur Din has been called to teach in a Middle School for Christians.

Pray also for our Munshi's mother who is a Hajin and for a long time would not eat with him, but has lately done so, and visits him and is very fond of his little daughter. May earnest prayer be made for all these.

C. AND R. WILSON.

Allahabad: I find the Prayer Cycle keeps us in touch with many workers among Muslims. Prayer changes things and although at times we meet with many discouragements we are confident in a God who is able.—L. M.

Ramsgate, England: So sorry our Medical Board will not consent to my return to India yet, but if I can serve the Muslim cause in any way at Home (in any other beside prayer) please let me know.

A. H. PHILLIPS,

(late of C. M. S. Muhammadan Mission, Calcutta).

Panjab: Just now we are in difficulty over a Muslim woman who desires baptism. She has no intention of leaving her husband, and will stay with him, but the law in the Panjab regarding a Muslim woman who becomes a Christian is that the fact of her doing so divorces her from her husband and she has no more claim on him. This woman is willing to face the con-

sequences, but there is doubt whether her baptism under the circumstances is the right thing. May I ask prayer for guidance, first to be given to her; and then for those who have to help to decide the matter. We have of course to keep everything very quiet at present. L. B. W.

Jessore, Bengal: *Praise* for the baptism of five converts from Islam in January, and two more in February.

Benares: *Praise* for a Muhammadan woman from Sholapur baptized lately in Allahabad, and prayer that she may be kept firm. *Prayer* for the Representative Council of Missions to meet in Allahabad in April, that the Holy Spirit's guidance and power may be granted to all present.

A. B. M.

Bombay: *Praise* that the Muhammadan girls who were stopped by the Maulvie to attend our Purdah School have been permitted to return. *Pray* that also the young married women will be allowed to return to school. The Maulvies sent a message to all homes that none of the married girls should go to this Mission School. *Pray* for the secret believers in our Zenanas.

M. L. D.

Maulvie Bazaar, S. Sylhet: There are no fresh developments in the case of Sashi Babu of whom I wrote last month. My impression is that the Muhammadans are heartily ashamed of the whole thing. They feel that he went over to them for the sake of money, and now many who promised to give money are making flimsy excuses not to fulfil their promises. Sashi Babu has been offered work elsewhere by Christians on condition that he returns to Christ, but he is getting harder and harder. The other day he was trying to prove that Jesus was a sinner because he cursed the fig-tree and turned men out of the temple, etc. We continue to pray for him. Our congregations have not been affected at all, and more people come to speak to me than ever.

J. PENGWERN JONES.

Bangalore: I would ask prayer for a young Muhammadan man and his wife who are enquirers. The parents of both are opposed to Christianity and there are many difficulties in the way of their confessing Christ, but in answer to prayer God can and will remove them.

E. M. P.



"GHULAM JABBAR'S RENUNCIATION."

In every human heart there is a craving to know something of the experience of others, not so much what they are, as what they are thinking and doing, and if they cannot be seen in real action then it must be in imagination. For this reason the story-book is of infinite value in the spread of Christian truth. "Theology woven into 'Pilgrim's Progress' throbs with vitality." The workers in the Homeland have endorsed this view of the story-book, but in the Mission field we have scarcely got beyond our polemical literature. Excepting "Sweet First Fruits," Miss Marsden's booklets and the series of story-parables issued by the Nile Mission Press, we have very little of the story-class of books for Muslims, so we welcome a tale of Eastern Bengal from the pen of the Rev. W. Goldsack, just published in English, by the C.L.S., under the attractive title of "*Ghulam Jabbar's Renunciation.*"

The book is a handy size; it has only 137 pages, yet in its ten chapters it has a wealth of convincing argument, dialogue and doctrine woven into a story which should touch the hearts of all Muslim readers and at the same time unsettle them concerning the foundations of their faith. The Quran is appealed to throughout, the Arabic of each passage quoted being given; while the teaching of the New Testament is cited in marked contrast.

Ghulam's perplexity began when one day he heard a Missionary in the bazaar quoting from the Quran that when Muslims were in doubt concerning the truth they should ask the Jews and Christians. This led to a long conversation with his friend, Emárat, and with their Maulvie—a true E. Bengal type—whose explanations were anything but convincing. Then the young men were constantly comparing the different attitudes of the Missionary and the Maulvie. One idea disposed of led on to another, and the question arose, "How could Muslims accept the teaching of the Christians when the Bible had been tampered with?" The Missionary, who is always represented as a specialist in the Muhammadan controversy, finds it quite easy to prove that the Bible we possess to-day is the same as that known to the Christians in Muhammad's time. The Quran is always at his elbow, as are the accepted commentaries of the great Imams, and also the Urdu Commentary of the Bible by Sir Syed Ahmad Khan, in which it is proved that it was impossible to corrupt the Christian Scriptures.

We are carried on with the Missionary from argument to argument and with Ghulam from enlightenment to experience. Incidentally, we go through a chapter giving an account of a full-dress debate between the Missionary and the Maulvie on "The Quranic testimony to the Christian Scriptures," in which the Maulvie is put to confusion from his own Arabic and Persian books. Another chapter describes an interview with a Munshi who had become an earnest preacher of the Gospel and we are given a glimpse of his Christian home and family, into which Ghulam afterwards marries.

In the end when Ghulam makes his confession of faith in Christ, his father's anger knows no bounds. The lad is imprisoned, starved and beaten, but nothing moves him from his determination to follow the sinless Isa of the uncorrupted Injil which the Quran says is the Book of God. Later, the lad "found himself outside his father's gateway disinherited and disowned, a derision and a byword in the village where he had been born." The Missionary befriended him.

Emárat was also converted largely through the study of a Bengali translation of the Quran. He saw that that book was in direct opposition to such popular ideas as the intercession and sinlessness of the Prophet.

The special value of the book is in the clear proof given from the liter-

ature of Islam concerning the authenticity of our Scriptures, and after all, the controversy between Islam and Christianity should end with such proof.

The book is written in such a sympathetic and brotherly spirit that we feel it is just the thing for placing in the hands of educated and seriously inclined Muhammadan young men. The price of the book in paper cover is 6 annas. J. T.

IN BRIEF.

The newspapers report the death of Hazrat Maulvie Hakim Nurdin, the head of the Ahmadiya sect in the Panjab, and the appointment of Sahibzada Mirza Bashiruddin Mahmud Ahmad, eldest son of the late founder, as the new "Khalifa of the sect." The papers further say:—"The Qadianis claim to have 400,000 followers in the Panjab and about 50,000 in Afghanistan."

The Master's Methods in Controversy: Our Lord's methods of dealing with objectors was exactly suited to the situation.

Professor Blaikie summarizes His various ways as follows—

"He appeals to a *common authority*—the Scriptures—in which all of them had implicit confidence as the final court of appeal—Matt. xxii. 29; Mark ii. 25, 26.

He appeals to an *admitted principle* sometimes in the form of a proverb (Matt. xii. 27; Luke v. 31), or some common custom—Matt. ix. 16.

He uses the *argumentum ad hominem* with telling force—Luke xiii. 15, etc.

He puts a case which embodies a principle of unquestionable cogency, and then bids *His hearers make the application* for themselves, as in the case of the Good Samaritan—Luke x. 25, see also Luke vii. 41.

Occasionally He resorts to a *dramatic object lesson* in settlement of a dispute, as when He puts a child in the midst of His quarrelling disciples, or asks for a piece of money by which He turns the tables on the Herodians—Matt xxii. 16—21."

A Statement: We have received the bill from the Wesleyan Mission Printing Press, Mysore for the printing of the Prayer Cycle for 1914. It amounts to Rs. 34-11-0. To meet this we have Rs. 20-11-0, realised from the sale of the Cycle. There is a deficit therefore of Rupees Fourteen. If members could help by buying up the surplus copies of the Cycle, or by sending a donation, we should feel relieved.

NEW MEMBERS.

121 Rev. A. J. P. French Bombay.

Members are requested to send News and requests for prayers.

Brahmanbaria,

J. TAKLE,

E. Bengal.

Hon. Sec. M.M. League.