

Missionaries to Muslims League.

NEWS AND NOTES, SERIES III, No. 10. February 1915.

NOTES.

An advertisement: Rev. Canon Goldsmith requests us to insert the following:—

Abdur Rahim Siddiq, who has just appeared for the Senior Catechist's Certificate of St. John's Divinity School, Lahore, and has been for some years preaching the Gospel in connection with the Madras Hindustani Mission, C.M.S., for family reasons has been allowed to resign his connection with Madras, and prefers employment in North or Western India. He is a good student and a patient and faithful preacher. I shall be glad to recommend him further or to answer any questions, as he has done good work in S. India, but as his children cannot get good Urdu education in these parts and his wife belongs to the Mahratta country, they find it difficult to settle in Madras. I might add that he is staying now at Malegaon Camp, Nasik District.



Islam in the East: In the course of the ensuing year we wish it might be possible to publish short articles on conditions and work among Muhammadans in all parts of India and the East, in order that our prayers for all parts may be intelligent and our sympathies keen. As the present editor knows few of the members personally he asks that each one who reads this issue will ask himself or herself whether there is not material for an article of this nature at hand which might be sent in for the information of all. Then "do it now!" without further hesitation or solicitation. The League should also be a bureau for receiving and transmitting intelligence of events transpiring in the Muhammadan world in the East, with which we ought all to be cognizant, especially as to the changing attitude toward missionary work, and this can only be achieved when members everywhere are watchful of conditions and are mindful to send in such items, along with their suggestions for praise and prayer for which the League and this paper primarily exist.



In Cairo: Every Monday evening from 5-6 o'clock a Weekly Hour of Prayer for the Muslim World is held for all Christian workers in Cairo in Dr. Zwemer's office at the Nile Mission Press.

How Christ won my heart: We should like to publish in *News and Notes* a series of "Human Documents" written, or dictated, by Christian converts from Islam, setting forth the methods, the parts of the Bible, the controversial or devotional books, etc., which, under the guidance of the Spirit, through the agency of Spirit-filled witnesses, gave Christ the victory over sin and tradition and family ties in their lives. Such articles must prove stimulating to faith and illuminating in many ways for the missionary to the other lost sheep of the spiritual house of Israel who are still to be found and shepherded. Will not League members who are in touch with converts, whose examples and tongues are now bearing abundant testimony to Christ's power in their lives, secure such brief articles, or write out or translate them, as the case may be, and send them to the Secretary, to be published for our mutual edification. At the end it may be possible to summarize them all to some extent, and draw a few helpful lessons from them, considered as a whole.



The Prayer Cycle: By the time this number of *News and Notes* reaches our readers the 1915 Prayer Cycle should have been received by all League members. If any have not received a copy, or if it was sent to a wrong address, the Secretary should be notified. Because of Mr. Takle's leaving, late in 1914, the present Secretary regrets that he was unable to bring the new Cycle altogether up to date, in the matter of names and addresses, as he was dependent on voluntary responses to his request for corrections printed in the December *News and Notes*. It is hoped that all who find mistakes in the Cycle, or who are receiving *News and Notes* at a former address, will communicate with the Secretary at their earliest convenience. This will also make it possible to carry out satisfactorily a recent suggestion of one of our members, that a list of all the members of the League, with their present addresses, be published in connection with *News and Notes*. In view of the present low condition of the treasury, with printing bills accumulating, it would be esteemed a great favour if members would also renew subscriptions promptly, on their falling due, and include a small sum for the Prayer Cycle already issued.



The following Word of God found effectual: If God redeemed the world by sending a prophet who was but a man, however good, whom God could create with but a word, the love of God to men would not appear; and we should still be afraid to come before God. But since God sent His only-begotten Son, precious to Him, part of Himself, to suffer for us, the great love of God for us shines out; and we have boldness in the day of judgment. Again, if the Saviour were a man, we should be idolaters; for he who saves us draws our hearts more than he who created us, *unless they are the same.*—H. C. R.

PRAISE AND PRAYER.

Bombay: "Why did she not throw it in the water?" The girl who made that remark (referred to in January *News and Notes*) and who is a well-educated young Muslim woman, aged over 20, who reads and writes

Persian and Urdu and is learning English and Kindergarten work, has now begged for Holy Baptism and renounced the Koran and Islam. Her younger sister, aged 17, quite independently has made the same request. The girls have been under the care of Miss Deimler of the Z. B. and M. M. since last May and the elder is now studying under Miss Fulcher at Sholapore.

(*Later*): The young woman who made that remark and about whom I wrote, I baptized last Sunday at Sholapore in S. Bombay Presidency in the presence of her father, sister and a large Hindustani congregation. She made a beautiful and absolutely "Pakka" confession of Faith and of abandonment of Islam and the Koran!! and is now a humble and sweet Christian girl full of happiness and desire of service. To Miss Deimler, Miss Fulcher and a most singularly brave and Christian-minded "Ustani"—by name Maryam—is this wonderful conversion due under the Holy Spirit.

We have two Mussalmans who now attend Church, one a Munshi Fazil of Allahabad, and quite a long row of Mussalman boys who have been simply delighting in the Christmas Services.

The girl's father and sister are also earnestly waiting for baptism. Bombay is *very* heavy to move, but the Spirit of God is moving on the face of the waters, giving them Life and Light.

A. J. R. P.

Rangoon: The Afghan of whom I wrote recently was severely beaten, but escaped with his life, and has brought back with him to Rangoon his wife and children. His father stood by him nobly, and he was greatly helped by a member of the Central Asian Mission, or the results might have been very different.

As it is, with heartfelt gratitude to God, who always causes us to triumph in Christ, we ask you to unite with us in *thanksgiving*; and in *prayer* for guidance and a blessing on the future service of our new brother and fellow-worker in the Gospel; and that his father may be kept and provided for by the living God whom he has come to serve.

H. M. N. A.

Lahore: *Thanksgiving* for a Muhammadan B.A. graduate, a former student of Forman and Gordon Mission College, who has just been baptized into the Presbyterian Church, after an exceptional religious experience; and who gives promise of great usefulness in the Kingdom.

Mardan, N.-W.F.P.: In our work here we have much need for *prayer*. There are many Pathans I know of who in their hearts believe in the Lord Jesus Christ, and who would boldly witness to their faith in Him, only they fear persecution and personal loss. We have much too for which we can *praise* God. I was recently out itinerating in villages which have never been visited for years, some of those mentioned by Mr. Claud Field in his book "With the Afghans," and found large and attentive crowds almost everywhere to whom I was privileged to preach the story of Christ crucified. Large numbers of tracts and Scripture portions were gladly accepted and a number of Gospels bought by those who only a few years ago would not think of accepting a Christian book.

C. A. HEAL.

BENGALI LITERATURE FOR MUSLIM ENQUIRERS.

DEAR MR. EDITOR,

Under the heading "A Secret Enquirer in Malda" you last month published a letter from the Rev. J. A. Joyce in which the lack of suitable literature in the Bengali language for Muslim enquirers was deplored. It is true that we have, as yet, deplorably little of such literature, but things are not quite as bad as Mr Joyce's letter might seem to indicate, and some of your readers working in Bengal might be glad to have a list of what is available at the present time in the Bengali language. It should also be remembered that Mr. Joyce's "Moulvi" enquirer, and indeed almost all well-educated Muslims in Bengal, can read Urdu, in which language, as Mr. Joyce himself has pointed out, we have all that we need. Many besides Mr. Joyce will be glad to learn that steps are being taken to reprint the Mizan-al-Haq in Bengali, and I shall be glad to receive, for the Christian Literature Society, any donations towards that necessarily expensive work. I give below a list of some of the principal books in the Bengali language suitable for Muslim readers.

Yours sincerely,

WILLIAM GOLDSACK.

Name.	Pages.	Price.	Where obtainable.
Islam ...	64	4 As.	46, Dharamtala, Calc.
Islam Darsan ...	410	1 Re.	"
The Koran ...	120	3 As.	"
Muhammad ...	159	5 As.	"
The One God ...	24	3 Pies	"
The Story of Jesus (for children) ...	220	4 As.	"
Christ in Islam ...	40	6 Pies	"
The Quran in Islam ...	31	6 Pies	"
Other Faiths in Islam ...	52	1 An.	"
God in Islam ...	43	6 Pies	"
Muhammad in Islam ...	86	2 As.	"
Bengali Quran (with notes) ...	16 parts issued }	3 As. ea. part	"
Sweet First-fruits ...	130	2 As.	25, Chowringhi, Calc.
Tracts on Islam (bound) ...		4 As.	"
Letters to Indian Youth ...	226	6 As.	"

In addition to the above a large assortment of leaflets, and 4 and 8 pp. tracts are available at the above addresses, particulars of which may be had by reference to the published Catalogues of the Christian Literature and Tract Societies.

[We hope later to publish a similar list of the best available books in the other vernaculars.—*Editor*].

BOOK REVIEWS.

Mohammad and the Bible. By REV. W. GOLDSACK. (C.L.S.—
47 pages. Price 3 Annas).

In this booklet the author considers eleven of those passages in the Bible which are regarded by Mohamadans to be the most notable instances of

Biblical prophecy regarding Mohammad's advent and office. We quote here the references and the brief substance of each passage, sufficient to recall the subject-matter to the minds of students familiar with Mohammadan controversy.

(1) Deuteronomy xviii. 15-21—'The Lord will raise up a prophet like unto Moses.' (2) Deuteronomy xxxiii. 2—'The Lord came from Sinai, rose up from Seir and shined forth from Mount Paran.' (3) Psalms xlv. 3-5—'Gird thy sword upon thy thigh.' (4) The Song of Solomon v. 10-15—'My beloved is white and ruddy, etc.' (5) Isaiah xxi. 7—'And when he seeth a troop of horses, a troop of asses, a troop of camels.' (6) Isaiah xlii. 11—'Let the wilderness lift up its voice, the villages that Kedar doth inhabit.' (7) Hab. iii. 3—'God came from Teman and the Holy One from Mount Paran.' (8) Mark i. 7—'There cometh after me he that is mightier than I.' (9) John i. 19-21—'Art thou Christ, Elijah, or the Prophet? And he answered, No.' (10) John xiv. xv, and xvi—The 'Paraclete' passages. 'But the Comforter, even the Holy Spirit whom the Father will send in my name.' (11) John xiv. 30—'The prince of the world cometh.'

Mr. Goldsack not only examines these passages to show that they could not possibly refer to Mohammad, but illustrates through them the spirit that characterises the Mohammadan controversialist. For instance in arguing No. (1) the Mohammadan would emphasize the *external and formal* likeness of Moses to Mohammad in that they both married and both brought Law, rather than the deeper resemblance of Moses to Christ in their offices of Prophet, Priest and King. Again in interpreting Nos. (2, 5, 6, and 7) we have illustrations of the fatal mistake invariably made by Muslim controversialists, in taking a word or passage from the Christian Scriptures and by entirely divorcing it from its context, subjecting it to the most fanciful interpretations.' In (2), (5) and (6) the Moslem fancies that Sinai and Seir refer to Moses and Christ, whereas Paran and Kedar refer to Mohammad (although Paran was situated 500 miles to the north of Mecca and Mohammad did not belong to the tribe of Kedar but the tribe of Kuraish). The Moslem often resorts to the most unreasonable and fanciful methods of exegesis. If their eye but meets the word 'sword' (No. 3) or the word 'camel' (No. 5), it invariably raises a chorus of asseveration that a distinct prophecy of the Arabian lawgiver has been found!! The 'sword' never but the *literal* sword which Mohammad handled in his wars and Christ never did! The beauty in No. 4 must be *literal* beauty of form possessed by Mohammad and not beauty of soul possessed by Christ. Since the word 'Mohammadism' = 'praiser' occurs in Hebrew, hence it is a prophecy of Mohammad.

As regards the four New Testament passages (Nos. 8, 9, 10, 11) the writers of these passages themselves apply the first three to Jesus Christ unambiguously, unmistakably, and in detail, leaving no room for 'Moslem dissingenuousness' which by no stretch of imagination can prove them to be true of Mohammad. In taking the last passage (No. 11) as a prophecy of Mohammad, Muslims have fallen into a most egregious error and have illustrated in a very startling manner the *unwisdom of taking a single passage* of Scripture, and, without reference to parallel passages, building upon it a theory of interpretation which makes them the laughing-stock of all intelligent people—for a comparison of other passages shows at once that 'the Prince of the world' far from being the Arabian Prophet Mohammad, is none other than Satan himself!!

Let it be further brought home to the Moslem mind that Jesus foretold the coming of no prophets after him but false prophets, and that he is the Last Prophet of whose kingdom there shall be no end, and beside whose name there is no other name under heaven whereby we must be saved'

A History of the Islamic Peoples. Translated by S. KHUDA BUKHSH.
16mo., pp. 170. University of Calcutta Press. 1914.

By translating Dr. Weil's "Geschichte der Islamitischen Völker," the author has rendered a great service to the English-speaking people who are anxious to know the verdict of German scholars on Islam. The book gives a fair account of Islam from the birth of Mohammad to the coming of the Abbasides to the caliphate, a period of about 179 years. The translator has omitted cumbrous footnotes, and in some places has added footnotes of his own. What has been written here of Mohammad has been written before and reviewed by English authors. The verdict of Dr. Weil on the method adopted for the propagation of Islam is that "Mohammad had spread Islam more by bribery, cunning, deceit and force, than by conviction" (p. 48). The writer is of the opinion that under Islam woman lost the high position she formerly held (p. 19), and he shows how non-Moslems had to suffer under Moslem rule (p. 21). The history from the death of Mohammad to the end of the reign of the Omayyads is concise, scholarly and full of connected events. It shows clearly how and under what circumstances the Moslem Empire spread in such a short time from the Oxus to Spain. It is satisfactory to note that Walid (the caliph) devoted his attention to the welfare of his people, the growth of prosperity, the establishment of charitable institutions, and the diffusion of learning. Throughout the length and breadth of the empire mosques were built, schools founded, streets laid out, and almshouses and hospitals opened. The book has neither index nor table of contents.—From *The Muslim World*.

ANWAR-UL-HAQQ.

CLIPPINGS FROM CURRENT PERIODICALS.

"The Islamic Review."

The November issue of *The Islamic Review* gives a good illustration of the contradictory ideas Muslims hold on the subject of Christ's attitude toward war, and the position of the typical Christian to-day, in comparison with the teaching of Muhammad on that subject. The first article, unsigned, on "The Present War—The Spirit of Christianity" contains the following two paragraphs:—

"We, however, are anxiously waiting to hear what the logicians of this class have to say as to the present situation in Europe, which clearly is the creation of modern Civilization. If modern Civilization be the fruit of their religion, as so often claimed by Christian missionaries, they should not now shirk the logical conclusion which makes it responsible for what we now find in Europe. Let them be consistent, and we think history, at least in this case, will not fail to support them. Christianity was never meek and mild, but just the reverse—always knee-deep in blood. If ignorance and an uncultivated state of mind could be responsible for mediæval Christian atrocities, this plea cannot now be urged in these days of refinement and learning. 'I have come to send a sword and fire into the world' were prophetic words of the Lord, and could not fail to receive their fulfilment. The sword was sent into the heart of humanity in days gone by, and the fire had to come now. It may be said, however, that the teachings of the Lord Jesus did not give countenance to this interpretation, as we

find in the Bible. This is plausible, but unless everything is to be decided by reference to the Biblical text, the argument is absolutely false. If the words of Christ have to decide the point at issue, then modern culture and advancement will find something pernicious in their growth, rather than a support, in the words of Jesus. But if no heed is to be given to his words as recorded in the Bible—you cannot claim one thing and disown the other.

“But there is another aspect of the question which requires consideration: Can a religion such as preached by Jesus be of any use to humanity? That it has been an utter failure is an admitted fact of history. That ‘cheek morality and slavish forgiveness’ has never been the order of the day: it is rather an insult to the Divine Providence who has endowed us with various stern passions, which, when properly balanced, become high morality. Any teaching which demands the elimination of natural cravings will prove to be a failure in the long run. We do possess the instinct of anger, and the spirit of vengeance, and various other desires, which can be regulated and balanced, but cannot be thwarted. Jesus adopted the latter course, and met with no success. If Christianity means the observance of the injunctions of her Teacher, this religion met with a fatal blow when it emerged from among ‘slaves and serfs’, but if it is a criminal thing it has flourished, and will flourish for ever.”

We wish the Muslim author of the above sentiments would analyse his views more critically and determine whether he holds, as in the first paragraph, that Christ came to bring a sword, to initiate wars, and hence is responsible for their atrocities, and that Christianity “was never meek and mild” because Christ intended and prophesied otherwise (one indictment of Christianity); or whether, as indicated by the second paragraph, he believes that true Christianity inculcates the principle of non-resistance and the forgiveness of one’s enemies, which does not give due scope to the natural instincts of anger, desire for revenge, etc. (indictment number two). One finds both of the above inconsistent views variously expressed by different Muslim writers to-day, but it remained for the editor of the *Islamic Review* to present them both, side by side—mutually contradictory though they are—without attempting to resolve the enigma.

But we find ourselves still more at sea when we turn to another article in this issue, written by a Muhammadan pervert from Christianity named Parkinson, who unconsciously reveals the Christian heritage which he has nominally cast aside, and seeks to present a Christianized Islam in which war is as alien and repugnant as it is to the true Christian. For him the despised “cheek morality and slavish forgiveness”—the Golden Rule of mutual love and consideration—is the ideal which we are striving to attain, as individuals and as nations; and we are bound to feel that he must have been deeply pained when he read the other article declaring for the principles of Zarathustra rather than of Christ. As to which of the two was Muhammad’s true position, he who knows his Qur’an and Islamic history is already apprised. Mr. Parkinson writes:

“The most important aspect of the war from an ethical standpoint is that concerned with the actions of the various combatants during the actual hostilities. In what manner do our friends and our opponents conduct themselves toward each other, and especially towards the civil or non-combatant part of the population? There is an ethical rule which in a few words covers all such actions as between man and man, nation and nation, and religion and religion in peace and war, in physical and in mental struggle and controversy. It is the law of reciprocity, the Golden Rule:—“Do unto others as ye would that others should do unto you.” Or better still in its

negative form—"Do not do to others as ye would not have others do to you." The rule is almost universal in both the old civilizations and the new, in the East and the West * * * * War: War; in a hurricane of steel and shell, with its accompaniments of death and torture and pain and cruelty and devastation. All the work of peace is undone, all the teaching of religion and morality overthrown, the call of the Prophets seems to have been uttered in vain. We throw them off in the lust of battle and the rage of national antagonism as if religion, morality and civilization was only a veneer spread lightly over the brute passions and animal instincts of the primeval savage. Do not, in the name of humanity and of our higher knowledge and wider experience and our larger spiritual outlook, let us forget that truth is the goal for which we aim—our only safeguard to know the truth and do it. The present outbreak informs us that we are still far from the plane of our highest thought and noblest ideals, but they will conquer us in the end. The mill of God grinds slowly, but it grinds. Truth and righteousness will one day emerge triumphant!

"Their words shall not be brought to naught."

NEW MEMBERS.

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| 147. W. McC. Wright, Esq. | ... | Y.M.C.A., Hyderabad. |
| 148. Rev. Cecil A. Heal ... | ... | Central Asian Mission, Mardan. |

Annual Subscription to the League is Rs. 2 (2s. 8d.). Members are requested to send news and requests for prayer to

Y.M.C.A., Lahore, India.

*H. A. WALTER,
Hon. Sec. M.M. League.*

