

Missionaries to Muslims League.

NEWS AND NOTES, SERIES IV, No. 1.

May 1915.

THIRD ANNUAL REPORT OF THE LEAGUE.

With this issue of *News and Notes*, the Missionaries to Muslims League enters upon the third year of its existence. The original name of the League was the All-India Missionaries to Muslims League, and it was the direct outgrowth of the Lucknow Conference of Missions to Muslims in 1911. An appeal, written by Rev. F. W. Steintal and published in *The Moslem World*, brought an encouraging response from missionaries in India and, in much prayer, the League was born. The original proposal regarding the League and its periodical was "to begin in a quiet way pledging ourselves to help together by prayer and by sending to the Secretary any items of interest regarding work amongst Muhammadans that may be helpful to fellow-members." In June the League had thirty members. In that issue of the paper we find this interesting note:—

• "From the newspapers we learn that a Meeting of the Lahore Muhammadans was held on the 26th February, under the presidency of Fazal Hussain, M.A., Barrister, at which it was resolved to send a strong deputation of the Punjab Muslims to Japan, headed by Dr. Iqbal, M.A., LL.D., Barrister, some time Professor of Philosophy in the Government College, Lahore, with a view to Muhammadanise Japan, and remain there two months to study the situation."

That seems to have been one symptom of the impression, which was current throughout Islam at that time, that Japan was on the point of immediate and total conversion to Islam. We have seen no sign of this propaganda recently.

In July the objects of the League are more definitely stated to be to unite workers among Muslims in India:—"1. *By Prayer* for definite work being done, and for special cases. 2. *By information* in the way of suggesting tracts, books and methods of work. 3. *By Stimulation*, through the passing on of news concerning the work being done by the members."

In October occurred the first death of one of the members, the late lamented Dr. Arthur Ewing of Allahabad. Succeeding issues published outlines of Dr. N. L. Rokey's Tracts for Musalmans, Rev. H. J. Smith's Urdu Tracts, Rev. C. G. Mylrea's Urdu *Khutbas*, and Rev. W. Goldsack's Booklets and Tracts. In January 1913, the League received a New Year Greeting from Dr. Zwemer. In March The Prayer League, established by some Missionary ladies of West and South India at the time of the Lucknow Conference for the definite purpose of forwarding the evangelization of Muhammadans in India, was amalgamated with this League. At the same time the question of a Post-graduate Course of Study in Muham-

madanism, now a reality, was first broached. In April the first Prayer Cycle of the League appeared.

May 1913 brought the first annual report of the League, showing a total of 98 members and a year of all-round usefulness and inspiring progress. In ensuing months valuable articles concerning Islam in different parts of India continued to appear, as well as brief summaries of the statistics concerning Islam in the different provinces as revealed by the 1911 Census Report. In January 1914 the inspiring New Year Greeting was penned by the new Metropolitan of India. At this time the word "All-India" was dropped from the League name and the scope was enlarged to include workers among Muslims everywhere in a great spiritual endeavour for the Muslim world. Two new books by the energetic secretary of the League, "The Faith of the Crescent" and "Siratu'l-Mustaqim," were reviewed in rapid succession as well as Mr. Goldsack's "Ghulam Jaffar's Renunciation" and other books of interest to the members. The second report in May 1914 showed a membership roll of 120. At that time the question of the publication of a monthly paper for Muhammadans was raised by Rev. Arthur French, a suggestion which was subsequently tabled until the end of the war when it may be revived.

That brief review brings us to the report of the year which has ended. The encouraging numerical growth of the preceding years has continued, the total having now reached 160. The League has been establishing itself more firmly in other lands than India—in China and Arabia and Egypt. The most important event of the year was the unfortunate breakdown in health of the League's first secretary and tireless promoter, Rev. John Takle, necessitating his temporary withdrawal from the honorary secretaryship. The temporary assumption of this office by the present acting secretary brought an inevitable shifting of emphasis from the east to the north, from Bengal to the Punjab, whither the headquarters were moved. Of the eighteen new members, added in the past five months, fourteen have been from North India or the Persian Gulf. There has been the same northward drift in articles, items and notes, as is only natural. At the same time one wishes that all of the members of the League might keep so continuously and evenly at work in its interests that a change of headquarters need make little difference in the volume of requests for prayer, and of contributions of various kinds, coming in from all directions. Let that be our aim.

Now one word as to the future. Surely the history of our League with its accumulating record of useful service has demonstrated its God-given origin and guidance. The financial report herewith rendered shows that if the publication of *News and Notes*, on the present enlarged scale, is to continue, the membership must be largely increased. Is not this desirable on every conceivable ground? Has not the League meant so much to each of us as to cause us to feel that we will be conferring a boon by making it known more widely? Why could not every present active member of the League undertake to enlist the interest of at least one other friend who is working among Muslims? Why should not our membership by December 1915 be 250, at least, and how much would that not mean to our cause? As a partial answer to these questions we are having a special large edition of this issue printed and will have two copies sent to each subscriber in India, and we ask that the extra copy be passed on with a personal invitation to some possible member. If more copies are desired the secretary will be most happy to furnish them. One other suggestion. If a few members, who could do so without real hardship, would add a small thank-offering in paying their dues for the ensuing year, their gifts would counterbalance the loss in unpaid subscriptions which is chiefly responsible for our present deficit.

The future for us—as for missions everywhere—is beaming with promise. We recently heard one of the most sagacious and far-seeing of the younger generation of missionaries in India remark, "I would give anything for 50 years of life in India after this war is ended." That is a good way to feel. We have just seen a private statement by Dr. John R. Mott to the effect that an unprecedented advance of the forces of Christianity is certain to follow upon the close of this war. In relation to the world of Islam this seems likely to be peculiarly true, with the coming political changes which it is not difficult to forecast. Let us, in the words of Neesima, "advance on our knees." Let us have faith to look and to work for the time when from every minaret of every converted mosque throughout the Eastern world the new call will arise, "There is no God but Jehovah and His Christ is the Saviour of men."

NOTES.

In April Rev. Arthur French, the indefatigable worker among Muslims in Bombay, sailed for home on six months' furlough. His address will be c/o S.P.G. House, Westminster, London, S.W. With both Mr. Smith and Mr. French at home arousing interest in mission work for Muhammadans in Bombay Presidency, the work in that quarter should receive abundant stimulus and reinforcement in the near future.



In connection with the six hundredth anniversary of the martyrdom of Raymond Lull, on June 30th, 1915, we have received the following notice from the Nile Mission Press:—

It has been proposed by missionary workers in India and North Africa to observe June 30th as a day of prayer for the Moslem world. Will You do what you can to promote its observance?

In this connection we call attention to three biographies—

RAMOND LULL: *The Illuminated Doctor. A study in Mediæval Missions.* By W. T. A. Barber, D.D., 172 pages. London: Charles H. Kelly. 1903. 2s. 6d.

LE BIENHEUREUX RAYMOND LULLE. Par Marius Andre. 216 pages. Paris: Lecoffre. Second edition. 1900.

RAYMOND LULL: *First Missionary to the Moslems.* By S. M. Zwemer. 172 pages. New York: Funk and Wagnalls. 1902. 75 cents.

The first deals specially with Lull as a doctor of the schools as well as a martyr of the Church, and shows how he joined with Roger Bacon in a plea for the necessity of a complete scientific education for missionaries. The chronological summary is specially valuable, as is also the Table of Lull's books.

The second biography is from a Roman Catholic standpoint, and appeared in a collection of *Lives of the Saints*, published under the direction of M. Henri Joly. It contains considerable material not found in the other two biographies.

The last-named biography portrays Lull as the first and greatest missionary to Moslems, and is illustrated. Translations of this biography have appeared in German (Wiesbaden: Sudan Pioneer Mission, 1912), and in Arabic (Cairo: Nile Mission Press, price P.T.4).

We clip the following note from a recent copy of *Hablul Matin*, Calcutta:—

Turkey Repudiated by the Senussi.—Whilst events have been shaping on the eastern frontier some curiosity has not unnaturally been felt regarding the attitude of the Beduin Arab tribes on the western frontier, where the famous Senussi sect has its stronghold. I am now in a position to state that Sayed Ahmed el Sherif, the Grand Sheikh of the sect, has intimated to the Egyptian Government that Turkey's actions do not concern him in the slightest, that the war is no affair of his, and that he wishes to continue to live on the same friendly terms with Egypt as have subsisted in the past.



Mr. Arthur T. Upson, Superintendent of the Nile Mission Press (37, Sharia Al-Manakh, Cairo) writes, in the course of a recent letter:—

“As there should be a meeting of the Literature Committee of the Lucknow Conference in the latter part of November or the early part of December this year (supposing the war to be over by that time) in Cairo, unless we have some indication of the possibility of being able to go farther afield, will you please make a note of that fact in the *News* by drawing attention to the fact that I am Honorary Secretary of the Committee and will welcome correspondence on the subject, and saying that if any missionaries interested in work among Moslems happen to be passing through Egypt at that time and could arrange to meet with the Committee we should be very pleased to have their presence.”



In a recent letter referring to Muhammadanism in India and the war Dr. Wherry writes: “We need to approach the Moslem with the Bible, avoiding *all debate*. Let God speak to them by His Spirit through the Word.” This reminds us of the wise and telling words of Prof. D. B. Macdonald of Hartford, in the introduction to “Aspects of Islam”, the primary textbook for all missionaries to Muslim lands:—

“And always it will be his endeavour to bring those with whom he is in contact to read the Bible for themselves with open and enquiring minds. Then the greater part of his labour is accomplished, for what our old divines called the witness of the Scripture to itself is a very striking reality, as every missionary to Islam knows. It needs no comment, requires no preaching, but does its own work. Of that I had myself, in my own experiences, ample evidence. Thus face to face with the Bible we can safely leave the Muslim. When he needs help he will seek it: it is for the missionary to see to it that so seeking he will find.”



We learn that “The Question of Questions, Who was Jesus of Nazareth?” by Dr. J. J. Lucas—mentioned recently in these columns—is now out of print. The publication of a new edition is immediately contemplated by the Punjab Religious Book Society, Lahorc, from whom the Urdu translation (*Iqrār-i-Patras*) can be obtained at the present time.

PRAISE AND PRAYER.

*"The moon of Mahomet
Arose and it shall set,
While, blazoned as on Heaven's immortal moon,
The Cross leads generations on."*

Ludhiana: Please ask prayer and praise for a Muhammadan gentleman and his wife who were baptized last Sunday at Ludhiana. *Praise* that they after months of earnest study decided to follow Christ; *Prayer* that they may grow in grace and remain faithful to the end.

M. L. HARRIS.

Jhang Bar Colony, Punjab: Prayer is requested for a Maulvi of good family and social position, one of the grandees of land in the Jhang Bar Colony, whom the Holy Spirit seems driving towards the truth as it is in our Saviour. As far as we can see practically no enlightened Christian influence has reached him, but he has constantly visited the hut of a village kamin, whose standard of Christianity is clearly of a very low type.

H. E. C.

Cairo: Dr. Zwemer writes: "We are greatly encouraged at the Nile Mission Press, both in the matter of production and distribution. Recently we have received a letter from Chinese Muhammadans objecting to certain features of Christianity, to which an able convert here has written a full reply."

HOW CHRIST WON MY HEART.

II. PROF. S. T. GHANUS OF LAHORE.

My desire to know about the Christian religion began when I was a lad in my teens. I got hold of some books, such as

- "Mizan-ul-haq (Balance of Truth) by Pfander,
- "Yanabi-ul-Islam" (Sources of Islam) by Rev. Tisdale,
- "Da'awat-ul-Mustimin" (Call to Muslims to read the Bible),
- "Bakoorat-ush-Shahiya" (Sweet Firstfruits),
- "Ninar-ul-Haq (Beacon of Truth),

and others. These I studied, and my interest in Christianity increased. Once my father found some of these books in my box. He immediately burnt them and was very angry with me, and threatened to disown me if he again found me with such books. Furthermore I used to meditate over certain Qur'anic verses regarding Christ, such as

1. The good news of Angels regarding the miraculous birth of Christ.
2. Miracles of Christ, especially healing of lepers, raising the dead and restoration of sight to those born blind, etc., whereas regarding Mahomed it is written that he performed no miracles.
3. The absolute chastity of the mother of Jesus upon which emphatic stress is laid, and also that she came of a religious family.

4. That Christ was the word of God and a spirit from God.
5. That Jesus Christ spoke in the cradle.
6. That Christ is honourable in this world and in the world to come, and one of those who approach near to the Presence of God, and that He shall be one of the righteous.
7. That God will give Him the Book and wisdom
8. That Christ says of himself— "I have brought a sign from God."
9. That Christ also said, "Oh people, I am able to tell you what you eat, and what you have in your houses, and this is a sign of the truth which I speak" (That I come from God).
10. That he said "I have power to make lawful certain things which are prohibited to you."
11. That Christ was the sign of the Resurrection.

Now regarding Mahomed himself, nothing like this is found in the Qur'an.

As I grew older I was very fond of having discussions with Christians against Christianity, and for this reason I used to study controversial books, and it pleased me very much when I could bring ridicule and contempt on the Christian religion, but after some time as I continued to meditate deeply on the above-mentioned Qur'anic verses concerning Jesus Christ, and also on the New Testament, especially the Gospel of St. John, I became uneasy. One day when reading the fourteenth Chapter of St. John, the 6th verse, "I am the way", arrested me very forcibly, and suddenly the thought came into my mind whether I ought not indeed to accept and believe in the Christ who laid claim to those words. This thought would not leave my mind, and made me feel very restless and uncomfortable.

Another thought also sprang up in my mind, and that was, were these words really uttered by Jesus Christ, and was St. John the real author of this Gospel?

Then I began to pray *very* earnestly that this might be revealed to me. This continued for a long time. At last one night I awoke between 2 and 3 o'clock and having performed my religious ablutions sat on my *Musalla* (prayer mat) and recited some prayers and afterward broke out, in the anguish of my heart, "Oh Almighty God, reveal unto me that which I wish to know."

Then I fell asleep just where I was on my prayer mat and, in my sleep, a light shone, and I saw a man who was wearing a long white "kurta" and he embraced me, and said, "I am St. John, and the writer of the book you are reading—whatever is written in it is true, and the words have been spoken by Christ himself, and He has sent me to you that, having revealed myself to you, you may have satisfaction and belief." I answered him "ámanna wa saddaqa", i.e. "I believe and I accept." I awoke feeling very happy, and from that day I resolved to seek and find Him, whom I now believe with all my heart to be indeed "The Truth and the Life."

Since I have accepted Jesus Christ as my Lord and Saviour my soul has received peace and comfort because in Him is Peace and Pardon. All my restlessness is removed, and I am happy in Him. In the reading of His Holy Word I find a wonderful calm and joy, day by day my soul is refreshed and new strength granted me. My earnest desire and prayer for my Mahomedan brothers is, that God Almighty may open the eyes of their hearts, and lead them to believe, confess, and accept as the *one* true Prophet, Christ Jesus Our Lord and Saviour.

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It may add interest to the above narrative of inner spiritual experience if we append two paragraphs culled from St. Peter's Parish Paper (Bom:

bay) for June 1910, which may serve to give the outward setting of the same. The reference is to the same man, who is now a teacher in Lahore and a member of our League.

"On Whitsun Day, at Holy Cross Church, there was a glorious triumph of faith. A Mahommadan, an S.P.G. convert, was baptized in our 'Tank.' A man of birth and education, who for many years has been 'Moulvie' in the 113th Maratha Regiment and whose father is 'Moulvie' in a Native State in the North. His conversion is one of absolute conviction, a strange and wonderful story of the workings of a soul, taught of the Spirit, wrestling against conviction, flying off at a tangent, brought back to the standpoint of 'You know this is true', yielding point by point, turning to no human helper, yet of course influenced by many holy lives with whom he was brought into contact. Four years of awful struggle, ending, thank God, in victory.

"The first step in his conversion was a conversation with a Presbyterian Minister at Aden who remarked to him, 'You cannot say the Mahommadan religion is best or even better, because you only know one side. When you have studied Christianity too you may be able to make a comparison,' and he offered him an Arabic Bible which the Moulvie took. One shrinks often from placing our Bible indiscriminately in unbelieving hands, but in this case the Padre knew his man, as results prove. Years of struggle and study, prayer and fasting, brought him by God's bountiful grace to a full acknowledgment of the Catholic Faith. To the Mission Priests at Lahore and to Mr. Dimishky and Canon Taylor in Bombay he owes his instruction and guidance, but, as they all say, he was singularly 'taught of the LORD'. At his baptism his answers were given with calm deliberate intention. And as with fixed upward look he said 'All this I steadfastly believe' it was almost as 'seeing the invisible.'"

"MUHAMMAD IN ISLAM."

By REV. W. GOLDSACK, *Jessore.*

Yet another booklet in Bengali has been added to the growing list of the "In Islam" series prepared by Rev. W. Goldsack of the Baptist Mission at Jessore. In the booklets already published the position occupied "in Islam" by God, by Christ, by the Quran and "Other Religions" is carefully scrutinized. Now in "Muhammad in Islam" the reader is introduced to the question which more than any other is crucial in the Muhammadan controversy.

Mr. Goldsack has carefully explained both his object and his method. Throughout he has kept in closest touch with the recognized authorities on Islam—the Quran, with the Commentaries thereon, the Traditions and the earliest biographies. All his most important statements are backed by chapter and verse from one or other of these sources. Quotations are also given from modern Muhammadan writers. The aim has not been to present the reader with a complete biography of the Prophet. That were impossible within the limits of a booklet of 86 pages. Rather we are provided with a picture of Muhammad in which all the most important features of his character have been portrayed in a spirit not of Christian partiality, but of fidelity to the testimony of those authorities which are admittedly valid for Islam. Of necessity strict chronological sequence

has not been observed. Chronology has been subordinated to the leading intention to delineate the personality and the practice of Muhammad.

The book is divided about equally between Muhammad's life at Mecca and his experiences at Medina. In the course of the review all the ordinary subjects of controversy between Christians and Muhammadans are set in the light of Islam's own records. There are quotations which deal with the originality of Muhammad's teaching, his "inspiration" and his "revelations." Do we wish to know what Muhammad had to say about his own frailty and inconsistencies? There are witnesses at hand. His blundering opportunism; his failure to conform to his own precepts; his attitude to women and to war, to Jews and to Christians; his standard of truth and his views on highway robbery, his teaching concerning heaven and hell—all these and more are contained within this compact booklet. At every step the vicissitudes of the Prophet's life are made to provide the historical background. We learn that, however sincere he may have been at the outset of his career, he was not controlled by the pattern of things shown him "in the mount" of revelation, but was swayed by the dictates of a wayward heart and the suggestions of worldly prudence. And all this is set out before the reader in language which is always calm and never bitter, and on that account all the more impressive. The circulation of the booklet should be pushed both among our Christian preachers and teachers, and also among the rapidly increasing literate section of the Muhammadans of Bengal.

Mr. Goldsack has done his work with his characteristic thoroughness. Long and tedious labour lies behind the preparation of this easy-flowing argument. We note with appreciation the inclusion of an index of topics which will simply refer to any particular matter. A new feature is the inclusion of some few full-page illustrations of some of Islam's sacred places.

The booklet is published by the Christian Literature Society, and can be had (price 2 annas) at their office in 46, Dharamtala Street, Calcutta.

H. SUTTON.

TYPES OF MUSLIM ENQUIRERS.

(This article is part of a contribution to a symposium regarding work with Indian enquirers soon to be published. The author has consented to the earlier publication here of this paragraph which specially affects our work.—*Editor.*)

I should say that I have met with at least three distinctive types of enquirers among Mohammedans. There is first the Literalist, the man who argues and fights about 'words' and 'constructions' and minute details, perhaps choosing some unimportant statement or Biblical verse as a target for his remarks. Then there is the better informed Controversialist who argues on rational lines and is conversant with the facts and stories of the Scriptures. He often comes with misconceived ideas and wilfully wrong interpretations of his own or of others. Lastly there is what might be termed the Fundamentalist, the Essentialist, the Spiritual Enquirer who has learned to distinguish between the fundamental principles and the less important particular application of principles. In dealing with the enquirer of the first type, the literalist, the object should be to get him to see the unreasonableness of his procedure and to get him to pass on to the more rational controversy; finally to bring

him to the consideration of the fundamentals. In dealing with the enquirer of the second type, the more rational controversialist, it is helpful to make a comparative study of the Bible and the Koran and to show him the scantiness, the scrappy nature, the unhistorical and unchronological treatment of the Scripture narratives by the Koran, as well as to show how largely the Koran is indebted to the Christian Scriptures for all its history and for most of what is best in it. The third type of enquirer is the most hopeful and the easiest to deal with. With such a one I would be as unreserved and free as in speaking to a real Christian. He comes with the same longings, aspirations and frame of mind as a real Christian, because the self-same Spirit has been working in his life.

R. SIRAJUDDIN.

BOOKS FOR MUSLIM ENQUIRERS IN URDU.

1. *Asmār-i-Shirīn* (Sweet Firstfruits). Paper, 5 annas; half bound, 12 annas—Punjab Religious Book Society.
2. *Tariq-ul-Hayāt* (The Way of Life) by Dr. Pfander. Paper, 2 annas—P.R.B. Society.
3. *Kashf-ul-Qurān* (Historical Development of the Quran) by Canon Sell, D.D. Price, 6 annas—P.R.B. Society.
4. *Yanābi-ul-Islām* (Origins of Islām) by Canon St. Clair Tisdall. Price, 8 annas—P.R.B. Society.
5. *Tahqiq-ul-Imām* by Rev. Dr. Imād-ud-Din. Price, 4 annas—P.R.B. Society.
6. *Din Islām aur uski Tawdīd az Rūh-i-Islām* (Islam refuted on its own ground) by Dr. E. M. Wherry. Price, 2 annas—P.R.B. Society.
7. *Din-i-Islām* (Wherry). Price, 1 anna—Church Book Store, Ludhiana.
8. Goldsack's *Islām men Masih*. 1½ anna.
Khuda-i-Islām, 2 annas.
Yanabi-ul-Qurān, 3 annas.
9. *Mizān-ul-Haqq* (Balance of Truth) by Rev. Pfander, revised by Canon Tisdall. Price, Re. 1.
10. *Tawārīkh-i-Muhammadi*, *Talīm-i-Muhammadi*, 4 annas each, by Dr. Imād-ud-Din.
11. *Tanqī-ul-Qurān*, by same author. P.R.B. Society.
12. For Tracts at 3 to 6 pies each: Rouse's *Sinless Prophet* and Wherry's *Nabi-i-Māsūm* (Sinless Prophet).

E. M. WHERRY.

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(Dr. Wherry has kindly selected the above twelve books in the Urdu vernacular as of chief importance for use with Muslim enquirers. A larger classified catalogue of such books, on sale at the Ludhiana Christian Book Store, can be obtained from Dr. Wherry at Ludhiana, Punjab.—Editor.)

FINANCIAL STATEMENT.*For year ending April 30th, 1915.*

RECEIPTS—	Rs.	As.	P.
Balance in hand, 30th April, 1914	1	12	0
To Subscriptions and Donations	336	5	0
Deficit	30	10	0
TOTAL	368	11	0

EXPENDITURES—

By B.M. Press for printing <i>News and Notes</i> for twelve months	318	14	0
By Postage and Money Orders	24	2	0
„ Office Expenses, Registration, etc.	18	11	0
„ Freight on box to Lahore	7	0	0
TOTAL	368	11	0

Audited and found correct.

E. D. LUCAS,
Lahore, 27th April, 1915.

(The Prayer Cycle account will be published in a later issue, after further payments have been received from members.)

NEW MEMBERS.

161. Dr. P. W. Harrison	Bahrain, Persian Gulf.
162. Rev. G. D. Van Peurseem	Bahrain, Persian Gulf.
163. W. E. Godfrey, Esq.	Mardan, N.W.F.P.
164. A. W. Robinson, Esq.	Mardan, N.W.F.P.

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.

