

# Missionaries to Muslims League.

NEWS AND NOTES, SERIES IV, No. 6.      October 1915.

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## HOW CHRIST WON MY HEART.

V. PROF. R. SIRAJ-UD-DIN, B.A., *Lahore.*

The means that the Lord used in bringing me to Himself were my education in a Mission school and a Mission college. I received my first impression at an age that has been regarded as the most suitable age for conversion, viz., the idyllic and idealistic age between 13 and 16. Almost the only Christians with whom I became acquainted during the period of inquiry were my school teachers and College professors. The first thing that impressed me in school was the Saviour's meekness both in life and teaching, and the practice of that meekness by two Christian teachers whom I knew. A great impression on my mind was made later through the earnest teaching of the Christian Head Master (now with the Lord), though he was a strict disciplinarian. While giving the class a lesson from Dr. Murray Mitchell's *Letters to Indian Youth*, he closed with the remark "Think and be saved." These words I wrote on the pulpit of the school chapel, near which I was seated in my class. The beautiful Christian life of the Missionary in charge of the school deepened the impression, and it was he to whom for the first and only time in school I disclosed the condition of my heart in a letter. The only sentence I used to make this known was "The seed seems to have been sown."

Dr. Mitchell through his book, which first stirred the spirit of inquiry in me, rendered me a great service, by emphasising in the introduction to his book, the fact that man's thoughts were incapable of comprehending God and hence the absolute need of casting oneself on God in prayer. I started saying Mohamedan prayer five times a day. Since I could understand Arabic, I knew what I was asking and also made ample use of personal prayer in the vernacular at the end of the canonical prayer. I felt as though the spirit and the ideal that actuated my life were Christian, while the method of praying was Mohamedan. This prayer life was so all-absorbing that often I was unconscious of the world around me, while praying. My experience would repudiate the sweeping charge against Mohamedan prayer, viz., that it is always mechanical and formal.

In the early stages of inquiry the very foundations of religious belief were subjected to the work of demolition and reconstruction. Even the belief whether there was any God or not was questioned. But beginning with a life of prayer and with the Islamic grounding in religion, such questions troubled me for a very short time indeed. My period of inquiry was somewhat usually long, extending over about 10 years. Books played a comparatively small part in my search after truth. Mental comparison and

meditation for hours together every day occupied most of my time. Though the heart was early won by the attraction of Christ's personality and character and my leanings were more in favour of Christianity, yet the idea of separation from Islam was most heart-rending. This feeling was intensified by the fact that I had known saintly lives in Islam and had heard of a succession of such lives among my own ancestors. How to reconcile these facts with the claim that Christianity was the only true religion was the hardest problem.

On one occasion, when the struggle was at its height, I absented myself from college for three days, shut myself up in a room, whence I came out only for meals to avoid inquisitiveness on the part of people at home, and spent most of this time in prayer and weeping. I desired and partly expected God to come to me visibly and make his will known regarding His eternal truth. No materially visible sign was given. But on the morning probably of the third day a funeral passed through the street under the window of my room and the professional mourners were singing a Persian verse which means:—"Be not forgetful (of eternal life), for you will not have a second chance to live this precious life again." I closed this period of special meditation with increased conviction that I should stand up for my belief, but did not have enough moral courage to take the practical step.

This continued procrastination and antagonism between the life of thought and the life of action created in me a mental habit of delay and indecision, so much so that in an unguarded moment it plunged me into a deadly sin, which though momentary in its actual onslaught, and though repentance was as instantaneous as the onslaught was sudden, permeated my entire consciousness and had a most painfully dulling effect on my sensitiveness to sin. The moral vision was clouded. It played havoc with the life of communion and fellowship. But the sense of the need of a Saviour was, perhaps, in some ways intensified. The momentum of the search of previous years, however, continued to exert itself and there was not a single day, during the next five years till my baptism, when the thought of the Great Decision was absent from my mind for an hour. It militated against the consideration of minor questions of marriage and the choice of a profession and every plan or scheme concerning future life. Still leaning on God in prayer, until the last day I continued to say the Mohamedan prayers and observe the season of fasting, till I found a substitute for them.

Like the man hiding the treasure that he had found, I zealously guarded my thoughts and convictions all this while and my first open confession was in the presence of a teacher in whom I had confidence and for whom I cherished much regard. This confession was, however, entirely forced out of me by a serious attack of fever, when I imagined myself face to face with death and realized the absolute need of decision. The public confession and baptism did not come till about three or four years after that.

The lessons from my experience are: (1) The value of getting hold of the youth at the right and impressionable age. (2) The value of prayer in all religious quest. (3) Faithfulness in the teaching of the Word of God and the value of the Bible period in schools and colleges. (4) The importance of persuasion, under the guidance of the Spirit of God, to an inquirer to come out, and the dangers of procrastination. (5) The value of Educational Missions, provided the Missionary motive and policy holds the first place in the whole scheme as well as in the details of work.

## THE KENNEDY SCHOOL OF MISSIONS.

One service which this paper can perform is to call to the attention of our members—many of whom will in time be proceeding on furlough—centres of rest and study in the West where the furlough season can profitably be spent. Attention has already been called to the Cairo Study Centre, and we should welcome articles from our readers describing other schools of which they have personal knowledge. This article is designed especially for those who might be spending their furlough in America. Those who know the city of Hartford, situated half way between Boston and New York, on the main line of Railway, will perhaps agree with the writer that no more delightful and restful spot could be found for a year's residence. The Kennedy School of Missions at Hartford, affiliated with Hartford Theological Seminary and Hartford School of Religious Pedagogy, is a direct outgrowth of the Edinburgh Conference and may now be said to have outlived its experimental period, after three years of rapid development. Last year there were 46 regular students enrolled, representing nearly every Protestant Foreign Missionary Board in America, and some in England, and about evenly divided between outgoing missionaries and those on furlough. The devotional and social life of the students of the schools is exceptionally strong and inspiring, thanks to the untiring efforts and rare spirit of the organizing secretary, Dr. E. W. Capen, and Mrs. Capen. It is perhaps on the Muhammadan side that the school is strongest owing to the presence of Prof. Duncan B. MacDonald, Professor of Hebrew in the Seminary and Professor of Arabic and of Muhammadanism in the School of Missions. Dr. Zwemer once told the writer that, if he had his will, every missionary purposing to work among Muhammadans would have a period of study with Dr. MacDonald, and Dr. John R. Mott has more than once said the same. The two men who with Dr. Zwemer have been most influential in building up the Cairo Study Centre, Messrs. Gairdner and MacNeile, have both spent a winter at Hartford with Prof. MacDonald in order to take advantage of his exceptional knowledge of Muhammadan Theology, Civilization and Religious Life, which is happily combined with a deep and genuine missionary interest, as readers of his book, "Aspects of Islam," can testify. His two other most important books, which should be in the library of missionaries to Islam, are "Muslim Theology, Jurisprudence and Constitutional Law", and "The Religious Attitude and Life in Islam", the latter being the only book yet written which deals extensively with the occult and psychic phases of Islam, from the standpoint of modern psychological and psychical studies.

The classes in Phonetics and in Elementary Arabic (both classical and modern) are taught by Prof. W. H. Worrell, while Prof. MacDonald has the advanced Arabic, especially for missionaries on furlough, continually adapted, as are his courses in Islam, to meet the individual requirements of the students present at each session. In previous years he has covered the study of texts in theology, law, philosophy, and mysticism; exegesis of and commentaries on the Qur'an; history of Muslim civilization, etc.

Apart from the special Muhammadan interest, for missionaries in India there are courses by Rev. J. P. Jones (late of the American Board Mission in India), in India's History, Government and People, the History of Missions in India, Missionary Problems, and the Religions of India; Dr. F. L. Neeld deals with missionary propaganda in North India; Rev. Henry Fairbank teaches the language and conditions of the Marathi country; and Dr. Barret, of Trinity College, Hartford, gives instruction in Sanskrit. Each year there are also many special lectures dealing with different phases of India's Life and Religion. Students in the School can avail themselves,

to the extent of their time and inclination, of the courses offered in the Theological Seminary and the School of Pedagogy, by the distinguished scholars who occupy the various chairs. The English Bible, Christian Doctrine, Philosophy, Psychology, Pedagogy, Hymnody, Church History, Homiletics and Elocution are among the many subjects which may be elected. Those desiring the year-book of the Hartford Seminary Foundation and any further information regarding the Kennedy School of Missions, should write to:—

EDWARD WARREN CAPEN, PH.D.,  
*Secretary, Kennedy School of Missions.*  
 Hartford, Conn., U.S.A.

The Secretary of this League, a former student of the School, will likewise be pleased to give what further information he can to any who may desire it.

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## PRAISE AND PRAYER.

*He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded that what He had promised, He was able also to perform." Rom. iv: 20, 21.*

**Rangoon:** The Afghan of whom I have been writing of late has carefully taught his family the way of salvation, and his wife confessed her faith in Christ before the Church and was received for baptism on the 11th July last. Shortly after this they requested that they might return with the Bible to their households left behind in Hazro.

Elias' father wrote that he would come to Lahore to meet them, and take them back to his own house. It was the stormy monsoon and they suffered much from sea-sickness on the way to Calcutta, so they spent a few days there to recuperate and then proceeded on their journey.

Pray earnestly that the Lord will give them an abundant entrance among the Muslims to whom they go; and that they may be always "obedient to the faith." They depend on the promise "Lo, I am with you always", and trust the Master's word, "Ask and ye shall receive", "My grace is sufficient for thee."

H. M. N. ARMSTRONG.

**Madhupur, Panjab:** Pray for a Muhammadan convert who is thinking of entering our Theological Seminary this Fall, that he may not be deterred from his purpose and may fully consecrate his life to God's service.

Pray also for two Muhammadan converts who are taking a two years' Normal Course in Rawal Pindi, preparatory to teaching in Middle Schools, that their lives may be wholly consecrated to God's service.

C. and B. WILSON.

**Lahore:** Pray for the Muhammadan students in Forman Christian College and in the Y.M.C.A., that in the daily Bible teaching of the college; and in the Evangelistic meetings and Bible classes of the Association, the Holy Spirit may move the hearts of many to an open confession of Christ.

## NOTES.

### Ahmadiya Initiation.

*Review of Religions*, for May, contains a FORM FOR INITIATION INTO THE AHMADIYA MOVEMENT.

To

HAZRAT KHALIFATUL MASHIH II  
MIRZA BASHIR-UD-DIN MAHMUD AHMAD SAHIB.

MOST REVEREND SIR,

Peace be with you. I have gone through the conditions of *Baiat*, the Articles of Faith, the duties of Ahmadis and General Instructions, and have accepted them. I, having filled up the annexed form, send it to you and pray that my *Baiat* will be accepted.

I bear witness that there is no God but God. He is one, having no partner, and Muhammad is the servant and messenger of God.

I \_\_\_\_\_ son of \_\_\_\_\_ enter the Ahmadiya Movement at the hands of *Mahmud* and ask pardon for all my sins. In future I will try my best to guard myself against all kinds of sins. I never set up equals to God and will give precedence to my religion before all worldly considerations. I will try to learn, teach or hear the Holy Quoran and the Traditions. I will consider the propagation of Islam as the first of my duties. I will obey you in everything good that you will tell me. I consider our Lord Muhammad (peace be upon him) to be the seal of the prophets and believe in all the claims of the Promised Messiah.

I beg pardon from Allah, my Lord, for all my sins and turn to Him.

I beg pardon from Allah, my Lord, and turn to Him.

Oh, my Lord, I have wronged my soul and I confess all my sins.

Pray forgive my sins, and there is no forgiver except Thee.

Oh, my Lord, I have wronged my soul and confess all my sins.

Pray forgive my sins, and there is no forgiver except Thee.

Oh, my Lord, I have wronged my soul and I confess all my sins.

Pray forgive my sins, and there is no forgiver except Thee.

Amen! Amen!

*Signature*

*Address*

### "Review of Religions."

The June *Review of Religions* contains an interesting letter from Abdullah Allahdin of Secunderabad, showing, according to the caption, "How a notable member of the Khwaja Jama'at became a disciple of Ahmad." It is a change indeed from the following of the princely yet cosmopolitan Aga Khan, at home in any court or company, to that of the modest, youthful, seclusive "second Khalifa" of the Qadian community.

The same paper shows (*sic*) at great length how the present war is marvellously fulfilling certain of Ahmad's "earthquake" prophecies of the year 1906.

Rev. W. F. White of Brahmanbaria, recently returned from furlough in New Zealand, writes: "You may not have heard that some one is sending the *Review of Religions* to the public libraries of New Zealand. I was surprised to find that there was a copy in nearly every library in the principal towns.

### Among Egypt's Youth.

In a recent issue of *The Christian Work* (New York) we are told :—

Rev. Stephen Van R. Trowbridge, who began his work as a Sunday School Missionary to Moslem children on Christmas Day, 1914, in Cairo, Egypt, reports a number of interesting experiences he has recently been having. Perhaps the most unusual was a visit to the Ancient Moslem Theological School, El Azhar, where there are 10,000 Moslem men and boys preparing to spread the religion of the star and crescent. Mr. Trowbridge was for six years a Missionary in Turkey and can speak the Turkish language fluently. He was therefore invited to address the hundreds of Turkish students who are in attendance at El Azhar. In the course of his remarks he asked if they would like to study with him the New Testament, and received from a large number an affirmative answer. He is now preparing to meet the Turkish students in their hostels in Cairo and read the New Testament with them in Turkish.

### The Quran in Hindi.

From the *Indian Witness* we clip the following :—

Of many other valuable contributions contributed by Rev. Dr. Ahmed Shah, S.P.G. Missionary, Hamirpur, U.P., enriching Christian literature in view of the study of Comparative Religions, the Quran in Hindi stands, as it were, head and shoulders above the rest. It has been translated from the original Arabic text. The language is idiomatic, sentences concise and brief, and well ordered and arranged according to the thought of the text. The hold of the "Mohammedan Missionary" (as the translator may be rightly called) on the original language, and his authority on the principles of Mohammedanism, are an earnest of the genuineness of the book.

It will be useful not only to the Hindi-knowing preacher but to his Moslem brother as well, to whom Arabic is Greek. The book will open up a new vista of knowledge in the Mohammedan world, for it will bring home the ideas and thoughts of the Arabian Prophet in one's own native language.

The price of the book is Rs. 2-8-0 net, and may be secured from Rev. Ahmad Shah, S.P.G. Mission, Hamirpur, U.P.

### Members' Addresses.

We expect to issue a list of the names and addresses of members of the League, as a supplement to *News and Notes*, in the near future, and we hope that any members who are receiving *News and Notes* at a former address will send the correct address to the Secretary at once.

### Files of News and Notes.

If any members who are not keeping files of *News and Notes* can send to the Secretary any of the under-mentioned issues, now out of print, they will be conferring a benefit on others by whom complete files are desired. Those specially wanted are August 1912, February 1913, January, April, May 1914, January, February, March, 1915.

### Found Useful.

Dr. J. P. McKee, one of our translated Missionaries, gave me these suggestions for use when Mahomedans begin caviling about Jesus being the son of God. He said, "In no case bring the subject up yourself, but when they do, ask what they mean by the term. When they give their ideas,

touch your ear and the ground (as they do) and say, 'Tanba, tanba, yih kufr hai, ham logon ka aisa khyal nahin hua,' and tell them "Son" means to us, co-equal with the Father (Ju. x. 30, 36-38), or has the meaning of love."

Another method he used to show that Christ was superior to all other prophets was this, "Death is our greatest enemy, the enemy of the whole world. All men up to the present time have fought against him, but did not prevail, and there is no hope that we shall withstand him any better, but still there is an instinct (aqla-i-haiwani) teaching us to oppose death; which reveals the fact that there is a means of overcoming him. Adam, Moses, Abraham, David, Job, and all the prophets, even Muhammad, have been laid in the dust, and have been overcome by him, so how can we expect help from them? Help can only come from Christ, who has overcome death, and is worthy to ascend to heaven."

C. E. W.

### Village Zenana Work.

One of the newer workers in the Punjab, writing about her prospective work during the coming winter, makes this thought-provoking comment:—

"I believe for the village people it will be life that tells as much as preaching, and I want very much this coming winter to go camping from village to village just with an Indian woman alone. She is a Mohammedan convert and exceedingly good with the people, and my idea is to live with her as simply as possible so that the people can come near and not feel we are richer and grander than themselves or apart from them in any way. I believe if they could see how Christ can help one to be pure in everyday life they might be more attracted than when one just preaches in a village and then drives off back to a big house and every selfish comfort."

## NOTES ON MUHAMMADAN OBSERVANCES.

[We begin this month a series of notes on Muhammadan customs, with suggestive applications to the Christian life, by Rev. Ahmad Shah of Hamirpur, which we feel sure will prove of great value to members of the League, especially to those who have only recently begun work among Muhammadans.—EDITOR.]

### 1. Friday in Muslim States.

Friday, the Sabbath of the Muslims, is observed in a less rigorous manner than Sunday is by the Protestant Christians. This consecrated period commences on Thursday evening, when an appearance of festivity is given to the nearest villages by the illuminated minarets of the mosques. At noon on Friday every kind of business is suspended, and the faithful repair to the central mosque (*Jama-i-Musjid*.) Prayers are repeated by the people after the Imam and a sermon is then preached by the Imam. Points of morality, and not of controversial theology, are the general subjects of their discourses. The prayers and preaching being concluded, every one returns to his ordinary occupation or amusement. The day is, however, observed in the manner prescribed by the law by all ranks of persons, and the words of the prophet are never forgotten, that he who without legitimate causes absents himself from public prayer, for three successive Fridays, is considered to have abjured his religion. Do not many Christians absent themselves for months from public places of prayer? What is the cause and the remedy?

## 2. The Fast of Ramazan.

No sacred institution is more strictly and generally observed by the Muslim than the Fast of Ramazan. A violation of it in any Muslim Kingdom, by any individual, gives to him the character of an infidel and apostate; and the deposition of two witnesses to his offence renders him worthy of death. Perfect abstinence from every kind of support to the body, even from the refreshment of perfumes, is observed from the rising to the setting of the sun. The rich and pious Muslim passes the hours in meditation and prayers; the luxurious grandees sleep the tedious time away; but the industrious mechanic feels in his daily labour the rigour of the fast. When the month of Ramazan happens to come in the extremities of the seasons, the prescribed abstinence is almost intolerable. In our School for Muslim girls, it sometimes surprises me to see a girl of eight years keeping the fast. Three years ago one of these girls who was only ten years old was told by her mother that as she was very weak she should not observe fast. The girl answered that if she were not allowed to keep fast she would drown herself in the well at their door. Such is the religious spirit amongst Muslims of the old school. But the new party shaped at Aligarh has no such regard for their religious ceremonies. As a matter of fact they do not believe in revealed religion. A Christian has surely many lessons to learn from the Muslim's adherence to the fast. Zeal, contentment and self-sacrifice for the sake of his religion are characteristic of the Muslim population all over the world.

A. S.

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## NEW MEMBERS.

184. Rev. F. E. Lavy, M.B.	...	C.M.S., Bagdad (at present stationed in Peshawar, N.-W. F. P.).
185. Rev. H. D. Griswold, Ph.D.	...	Secretary, Amer. Pres. Missions in India, Saharanpore, U.P.
186. N. C. Wenglen, Esq.	...	Basel Mission, Cannanore, N. Malabar.
187. Rev. G. P. Tasker	...	Church of God Mission, Lahore.
188. Miss Maya Das	...	Kiunaird College, Lahore.

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*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.

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

