

Missionaries to Muslims League

News and Notes.

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PRESENTATION OF THE DOCTRINE OF THE TRINITY TO MUSLIMS

For the philosophical aspects of this question, those interested may be referred to three articles by the Rev. W. H. T. Gairdner in the *Moslem World* (a) Vol. I, pp. 381-407; (b) Vol. VI, pp. 28-41 (for Jan., 1916); and (c) Vol. VI, pp. 127-139 (for April, 1916).

My object here is the simpler one of briefly and concisely setting down a few points which I should endeavour to bring home to the heart of the Muhammadan, to help him to take a favourable view of the Christian Doctrine of the Trinity.

1. *The Bible* from beginning to end teaches us that there is only one God. The Israelites were severely punished when they forsook monotheism. The difference between Christians, Jews and Muhammadans in this respect is the further teaching which Christians have received as to the nature of God and His work for, and in, man.

2. This doctrine is a *mystery*. A mystery is a truth which has been revealed, but not explained. Muhammadan tradition says that to enquire about God's nature is blasphemy, and that to attempt to answer such inquiry is also blasphemy.

3. Our *only source of information*, then, is obviously God Himself in His Holy Word.

4. Our *duty* towards that which has been revealed is to read and study the revelation, and to reverently accept that which God has graciously made known concerning Himself. While we remember that this doctrine is a mystery, and do not therefore expect to be able to understand it in all its fulness, on the other hand we are sure that God must have had some kind and good purposes towards mankind, and not acted in an idle and meaningless way, in making known to us certain things about His Divine nature, which we could never have discovered for ourselves. The Persians would call this *Zulum*.

5. *Great benefits* will result from this reverent study and acceptance of revealed truth. We shall be brought into a fuller, more intimate, and more practically helpful relationship with our God, when we have learned to know and trust Him as Father, Son and Holy Spirit.

6. *An illustration from man's own nature*: Body—the temporary home of the immaterial part. Soul—"ego". When perverted a man may lose the use of his own personality: maniacs, "Legion." Spirit—dead, without the knowledge of God, "Dead in trespasses and sins." Mind—when lost, "idiot." But though all these exist in a healthy man and have their different functions, the man is one, not three or four.

If this is the case with God's creature man, it ought not to be any cause of surprise or stumbling if there is a wonderful Trinity in Unity in the Divine Nature.

W. A. RICE.

DEALING WITH SOULS

Several short articles, entitled "*How Christ Won My Heart*," appeared at intervals last year in *News and Notes*. They were contributed, for the most part, by the converts themselves, and proved of exceptional interest. In the hope that it may be of some small service to the members of our League, an attempt is here made to bring together, in concise form, some of the more striking features in those declarations.

Their primary value for us is to be found in the light they shed on the inner working of Moslem minds once the attraction to Christ is felt; while of scarcely less importance is the fact that they are a challenge to all earnest workers to look to the manner and methods of their dealings with enquirers.

1. *The first awakening of interest in Christ* is the more noteworthy in that the "predisposing causes" are easily traced, and of a nature likely to be presented any day. For instance, in quite a number of the cases before us, the beginning is shown to have been due to reflections provoked by the remarkable passages in the *Qurān itself* about Christ. There you have an ever-present "cause" in the heart of Islām. Given, then, not only a devout but an intelligent reader of the *Qurān* and who is to say when this result may not occur? In fact, one gathers the impression that, for this or some allied reason, the Moslem often has an 'opinion' about Christ before there has been any contact with the Gospel or Christian life.

In these circumstances, imagine what the 'finding' of a Gospel portion may effect—or the earnest word of some faithful preacher upholding Christ! The insignificant appearance of the pamphlet, or the humble station of the preacher matters little to the eager seeker whose one desire is to know more about this wonderful Christ. What, indeed, frequently takes place is a sudden quickening in the soul.

Some cases owed the early impulse to mission schools and to the influence of Christian teachers, to the witness of noble Christian lives in the most impressionable period of youth.

But through all these one chief impression prevails. It is this: that the teacher and his lessons, the colporteur and his tracts, aye, and the *Qurān itself*, are but the instruments of a wise and loving God who is over all, and in all and through all. And it should be at once a rebuke to our little faith, and a stimulus to an attitude of greater expectation, to be reminded, especially in the unconscious way in which it is done here, that throughout Islām there are choice souls in whom the Spirit of God is doing a great work, the fruit of which shall yet be seen if we are only faithful.

2. *The invariable result of this interest in Christ* was that it brought Christ and Muhammad (and eventually Christianity and Islām) into juxtaposition. A struggle, more or less painful, followed, a conflict of impulses. A new light beat fiercely about Muhammad. But while pride and prejudice surged up at times in defence of Islām and the Prophet, the soul would turn from these, craving something deeper, something it hoped to find in Christ. Closer study only emphasized the fact that Christianity 'satisfied' as Islām, with all its rigid forms, could not. Besides, and here perhaps we find the main emphasis, *Christ was as good as His word*. He was pure. He was filled with an infinite compassion. He came to seek, and be the friend of sinners. And now the 'opinion' about Christ has become a *matter of*

conscience. The conscience is only happy in loyalty to the new demands. Though literature is read up for the purposes of controversy, or attempts are made to put the whole matter out of the way, it avails not. An influence—the sense of a Presence, has come to stay. The mind has been convinced and the soul has been thrilled in a way that makes the wrath of parents and the denunciations of moulvies only so much fuel for the brightly burning fire.

3. *What it costs* for many of these Moslems to follow Christ we can only partly know. They do it, some of them, in face of the bitterest opposition at home, and all manner of threats from without. Parents give way to paroxysms of wrath. One convert tells of how he was deterred for long by his dear mother's threat to commit suicide. This gives point to the remark of another, that he saw the hand of God in the removal of his mother when he was quite a lad! Again, it means more for some to break away from Islam as such, than we readily imagine. One convert describes it as nothing less than "heart-rending." For, let us remember, *they* by conversion are separated *from* a religion, a religion much of which they have learned to love; *we* by conversion are brought *into* religion.

Friendless, suspected, and sometimes misunderstood even by missionaries, it is a most striking fact that many of them in this period seek comfort only in prayer. The tumult in the heart is frequently kept secret, while they agonize in prayer, praying (after the Moslem fashion) for light upon Christ and Christianity! The hunger of the soul for a Comforter, for a Friend who will understand, who will lift the burden of guilt, *who will give power to decide*, is now all-consuming. And in visions of the night, in the immediate experience of the soul, in mystic union, the Lord draws near, and the troubled soul finds rest and joy unspeakable in the bosom of Christ. What language is this from a man once a Moslem! "The Spirit of God so possessed me that I felt that my whole being was permeated with burning coals of fire. . . . My eyes would spontaneously close themselves, and I would be driven into deep communion with God. . . . Once I felt a most gentle touch of unseen fingers on my cheek. . . . I knew at once that this was the touch of my Jesus, for whom I had forsaken all."

4. *Our work is to help these* through this most trying period. It is a delicate task and a sacred trust, for we are dealing with souls. A moment's thought shows us that they have a right to expect much from us—are we not Christ's men?—and they have learnt to expect so much from Christ.

It is our lament, is it not, that we often give less than we would, but that is nothing to the reproach we should feel at having given less than we *could*. It is bad enough to discover that some seeker has called when we were 'out,' but that is nothing to the harm that is sometimes done by lack of imagination, courtesy or sympathy. We are here primarily to communicate a Life and it is our lives they scrutinize. Do they find us to be Christ's men? Have we anything like His passion and compassion? Are we earnest enough with them? Do we pray with them and for them—pray until we come to care for them. These are some of the searching reflections to which these confessions lead us.

The difficulties facing some enquirers are so great, and the cost of decision so obsesses the mind, that one of the greatest services we may perform, apparently, is to bring them to a decision.

Again, we see here the value of early acquaintance with the Gospel and with the lives of Christlike men, be they mission school teachers or preachers. And we need far greater faith to believe that the printed page can become the Living Word. Let us speak or preach, trusting to the Holy Spirit to speak through us. It is not by any means always hardness or opposition that reigns in those hearts before us—there is also wistful longing and hunger of soul. God grant that we may catch something of the passion of Paul:—

Only like souls I see the folk thereunder,
 Bound who should conquer, slaves who should be kings.
 Then with a rush the intolerable craving
 Shivers throughout me like a trumpet-call, --
 Oh to save these ! to perish for their saving,
 Die for their life, be offered for them all !

L. B. J.

Members working among students and young men will find Mr. Walter's *Handbook of Work With Student Enquirers in India* full of valuable suggestions. Published by the Y. M. C. A., 86, College Street, Calcutta—2 annas.

A MESSAGE FROM THE MEMBERS OF "THE FELLOWSHIP OF FAITH FOR MOSLEMS"

At the end of February last a large number of the members of "The Fellowship of Faith for the Moslems" met together at Upper Norwood, London, for three days' prayer, which closed with an "Open Conference for the advance and working of the Fellowship." The Conference was presided over by Bishop Stileman, and during the meeting a resolution was passed, authorising the Chairman to send a letter of greeting to the members of the "Missionaries to Muslims League." This letter, which we print below, followed the Rev. H. A. Walter, to whom it had been addressed, to America, whence it has again returned to the present Secretary. We are extremely sorry for the great delay in the publication of Bishop Stileman's fraternal greeting, and we can assure him and all the members of the Fellowship that we entirely reciprocate the feelings of love and sympathy expressed in their message. We who are "Missionaries to Muslims" value exceedingly the prayers of those who, in the homelands, are "holding the ropes," and we give praise to God for the manifest answer to prayer seen in a deepening interest in and appreciation of the great Muhammadan problem.

"THE QUEEN'S HOTEL,
 Upper Norwood,
 29-3-16.

DEAR FRIENDS AND FELLOW-WORKERS,

Some fifty of us, members of the Fellowship of Faith for the Moslems, have gathered at Norwood for three days of special prayer for the Moslem world. Our Fellowship now embraces over 360 members, and our hearts go out in very warm sympathy and brotherly love to you who are banded together in the same blessed service. We rejoice to know that we are linked with you in the unity of the Spirit, and in constant intercession for those who are held fast in the bondage of Islām.

These are days of crisis, and never was there a time when our united prayers have been more greatly needed.

We have the deep conviction that our prayers are being answered, and we see God's hand almost visibly breaking down barriers, removing obstacles, and opening doors for the entrance of Gospel light.

We have been praying together earnestly for our Muhammadan fellow-subjects in India, and for all our brothers and sisters who are witnessing to the One Mediator in their midst.

We realise, more than ever, that prayer is "not only a precious privilege, but a primary method of work," and we wish to send to you, our fellow-workers, a message of greeting and encouragement. We desire as far as possible to keep in touch with you, that we may strengthen one another's

hands in the Lord, looking forward to that blessed day—not perhaps far distant—when in the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

CHARLES H. STILEMAN (Bishop)."

A LETTER FROM THE REV. H. A. WALTER, M.A.

In the course of an interesting letter recently received from Mr. Walter, who is now on furlough in America, the following passages occur:—"You, and perhaps the readers of *News and Notes*, might be interested to know what is being done for the Muhammadan world on this side of the water. The American Christian Literature Society for Moslems was the outgrowth, in Jan., 1915, of the American Committee of the Nile Mission Press, which was organized through Dr. Zwemer's efforts in October, 1910. While the present society exists chiefly to assist the Nile Mission Press, it also helps the work in other important directions. A recent pamphlet gives the different types of work promoted by this society, and the approximate cost involved, as follows:—

"To prepare and issue one edition of a Christian <i>Khutba</i> ...	\$ 100.00
"To establish an endowed book fund	\$ 500.00
"To support a Christian Colporteur (per year)	\$ 180.00
"To support a foreign worker, unmarried (per year)	\$ 750.00
"To support a foreign worker, married (per year)	\$ 1,500.00

"Since October, 1910, \$48,811.00 has been contributed through the society, of which \$40,603.00 was used for the purchase and equipment of the present property of the Nile Mission Press in Cairo. \$1,000.00 was given to Dr. Zwemer for newspaper evangelism, and the remainder was used for the publication of Christian Arabic literature, and for general expenses. There are now two prayer circles meeting weekly in New York City, and monthly circles in Pittsburg, Baltimore, Maryland, Mount Vernon, N. Y., and elsewhere. On the Board of Directors are Secretaries of most of the Foreign Mission Boards, and other interested individuals. The annual membership is \$2.00, and life membership is \$50.00. Last year three hundred and two subscriptions to *The Moslem World* were received through the society, and the receipts were over three thousand dollars.

"To turn to other agencies, the American section of the Committee on Christian Literature of the Continuation Committee of the Edinburgh Conference has recently published a 'Memoranda Concerning Literature Work on the Foreign Field,' which contains a chapter on 'The Moslem World as a Field for Christian Literature.' There are suggestive paragraphs on Moslem Geography, Chief Languages, Unity of the Moslem World, Initial Steps Toward Co-operation (Edinburgh, Cairo, and Lucknow), Distributing Centres (Lucknow, Cairo, Beirut, and Constantinople), Two Great Presses (Cairo and Beirut), Unity of the Problem, The Urgent Need, and The Duty of the Boards. (By immediate review of their own literature work for Moslems to set apart special foreign and native workers to specialize in the field of Christian Literature).

"The American Board of Missionary Preparation, also an outgrowth of Edinburgh, has special committees of experts preparing reports on the preparation needed for workers on the various mission fields. I have just seen the preliminary report on the preparation of workers among Hindus, prepared by Dr. Jones, now of the Hartford School of Missions, which is very thoroughly

and thoughtfully done. The report pertaining to the Muhammadan field has not yet appeared, so that I can give you no idea of what it is to contain."

FOUND USEFUL

It has been borne in on me to use much among Muhamnadans the Resurrection of our Lord as the Great Proof of His Sonship, as in Rom. 1: 4; especially as they are apt to think that by depreciating the miracle of His *birth* they have done away with the proof of His Divinity.

One in human form, with these words on His lips that I am the Son of God, went down into death; and God raised Him again the third day. If He had lied, God would have left Him among the dead.

So God glorified this name as promised by the Voice from heaven (John 12): "I have both glorified it (by the resurrection of Lazarus) and will glorify it again (by your resurrection)."

For we are told that the resurrection of Lazarus was a proof that Jesus was the Son of God (John 11: 4). It was to glorify the Son of God (see also verses 15, 27, 41). For Jesus had said that it should be a sign of His relation to the Father that in this Name He would call the dead and they should live (John 5: 25.) The still greater sign afterwards was given, that when the Jews put Him to death because He said "I am the Son of God," God bore witness that it was true by raising Him to life again. A perfect answer (John 19: 7). Praise God Triune.

H. C. ROBERTSON,

Of Central Asian Mission, Mardan, N.W.F.P.

NOTES

The Muhammadan Year

On September 30th will commence the last month of the Muslim year, the month *Zu'l-Hijja*. This is the month in which the great pilgrimage should be made. The Pilgrimage (Hajj) is a duty incumbent upon every Muslim (1) of full age, (2) free, (3) of sound reason, (4) having ability to perform it. The latter condition includes, besides sound health, the means to defray the expenses of the pilgrimage, and at the same time to provide for any family that may be left behind. The pilgrimage is the 5th pillar of the Muhammadan Faith, and is founded upon the express injunctions of the Qur'an. (See Suras xxii, 28 and ff.; and Sura ii, 153, 192).

The actual rites of the pilgrimage at Mecca should be performed upon the seventh, eighth, ninth or tenth day of the month. The whole is brought to a conclusion on the tenth by the sacrifice of a sheep, goat, cow or camel, according to the means of the pilgrim. This feast, which is celebrated throughout the Muslim world, is known as the *Idu'l-Azha*, or Feast of Sacrifice. It is also called the *Yaumu'n-Nahr*, *Qurban Id*, the *Bakar Id*, and the *Idu'l-Barram*.

The *Idu'l-Azha* is, perhaps, the greatest festival of the Muhammadan world. Indeed, it is sometimes called the *Idu'l-Kabir*, or Great Festival. The performance of animal sacrifice on this day, in imitation of the Prophet, and in conformity with the injunctions of the Qur'an (Sura xxii, 33-38), is universal throughout the Muhammadan world. In India the sacrifice of cows not infrequently leads to fierce attacks by infuriated Hindus, to whom the cow is a sacred animal. The author of the *Dictionary of Islam* remarks that "It is a notable fact that whilst Muhammad professed to abrogate the Jewish ritual,

and also ignored entirely the doctrine of the Atonement as taught in the New Testament, denying even the very fact of our Saviour's crucifixion, he made the 'Day of Sacrifice' the great central festival of his religion. There is a remarkable Hadis, related by Ayisha, who states that Muhammad said, 'Man hath not done anything on the *Idul-Azha* more pleasing to God than spilling blood. For verily the animal sacrificed will come on the day of resurrection, with its horns, its hair, and its hoofs, and will make the scales of his (good) actions heavy. Verily its blood reacheth the acceptance of God before it falleth upon the ground. Therefore, be joyful in it.' (*Mishkat*, Book iv, ch. xlii, sec. 2).

"Muhammad has thus become a witness to the doctrine of the Christian faith, that 'without shedding of blood, there is no remission.' The animal sacrificed must be without blemish, and of full age. It may be either a goat, a sheep, a cow or a camel. The religious part of the festival is observed as follows: The people assemble in the morning for prayer in the *Idgah*, or place erected outside the city for these special festival prayers. The whole congregation then standing in the usual order, the Imam takes his place in front of them and leads them in two *rakas* of prayer. After prayers the Imam ascends the *mimbar*, or pulpit, and delivers a *khutbah*, or oration, on the subject of the festival.

"The *khutbah* being ended, the people all return to their homes. The head of the family then takes a sheep, or a cow, or a goat, or a camel, and, turning its head toward Mecca, says, 'In the name of the great God. Verily my prayers, my sacrifice, my life, my death belong to God, the Lord of the worlds. He has no partner, that is what I am bidden, for I am the first of those who are Muslim.' And then he slays the animal. The flesh of the animal is then divided into three portions, one-third being given to relations, one-third to the poor, and the remaining third reserved for the family. Quite apart from its religious ceremonies, the festival is observed as a great time of rejoicing, and the holiday is kept for two or three days in a similar way to that of the minor festival or the *Idul-Fitr*."

From what has been written above it will be seen that the *Idul-Azha* offers a splendid text upon which to base addresses to Muslims on the Christian doctrine of Atonement, in which, of course, the Christian Scriptures will be called in to show that "it is impossible that the blood of bulls and goats should take away sins."

BOOK REVIEWS

'*Imul-Tajwid*, by the REV. CANON SELL, D.D.

Those who are interested in the art of reading the Qur'an will be pleased to hear that the Christian Literature Society, Madras, has reprinted from Dr. Sell's well-known *The Faith of Islam* the chapter dealing with the subject entitled '*Imul-Tajwid*.'

We know of no study more calculated to impress the student with a realisation of the bondage to the letter under which Muslims live than a perusal of this pamphlet, by one who is an acknowledged authority on the subject. The traditionist, Tabrani, has recorded a saying of the Prophet to the effect that, "Whosoever teaches his son to read the Qur'an will receive a heavenly crown." This reading [*tilawat*] however, must be carried out in accordance with the most complex and exacting ritual. Not only must various responses and prostrations be made at the close of certain appointed passages, and the correct, though often peculiar, intonation of certain words be scrupulously observed, but a good reader should further be familiar with the peculiarities of the spelling of many words in the Qur'an, and be able to quote their various readings. Correct pronunciation is absolutely necessary

to the proper reading of the Arabic Qur'ān, but, Dr. Sell assures us, it is not required that the reader should understand the meaning !!

In *Ilmu't-Tajwid* Dr. Sell has given us 38 pages of matter dealing with the various rules to be observed in the correct reading of the Qur'ān, including an explanation of the various signs which are printed in the text and on the margins of Arabic Qur'āns. To this the author has added a brief disquisition on the peculiarities of spelling to be found in the Arabic Qur'ān, and has supplemented the whole by an interesting description of the "seven readings" of the Qur'ān, referred to in Islāmic literature.

Ilmu't-Tajwid will be interesting for all who have to deal with Muslims, but it will have special value for those who have some acquaintance with the original. It is sold at the rather high price of six annas. W.G.

Ghulam Jabbar's Renunciation.

This book which, in its English dress, was reviewed in the pages of this paper some months ago, has been translated into Bengali, and published by the Christian Literature Society, at 37, Dharamtala St., Calcutta, where it may be obtained on application to the Manager. Price, four annas.

PRAISE AND PRAYER

"Ask of me, and I will give thee the nations for thine inheritance."
Psalm ii, 8.

Praise

1. That several educated Muhammadan young men have recently been baptized in Lahore.
2. That many more, in different parts of the Punjab and North India, seem to be accessible, and more or less convinced that salvation is through Christ.

Prayer

1. That adequate arrangements may be made for shepherding Muhammadan youths, when they confess Christ.
2. That in the Evangelistic Campaign, for which wide preparation is being made, adequate thought and effort may be given to the Muhammadans.

H. D. GRISWOLD.

NEW MEMBERS

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| 214. REV. H. MASTERS | Orakandi, Faridpur, Bengal. |
| 215. REV. W. SALTER | Orakandi, Faridpur, Bengal. |

The Annual Subscription to the League is Rs. 2-8-0 (3s. 4d.). Members are requested to send news and requests for prayer to

Jessore, Bengal.

W. GOLDSACK,
Act. Hon. Sec., M. M. League.