

Confidential.

## News and Notes.

A Monthly Paper printed for the private use of the  
Members of the Missionaries to Muslims League.

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Series VIII.

No. 13.

May, 1920.

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May 1st=11th Sha'ban, (8th mo.).

May 20th=1st Ramzan 1338, A.H.

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### A Muhammadan Tract.

THE following is the purport of a tract published in Urdu at Lucknow by members of the Ahmadiya Movement. It is addressed to all friends of religion and is entitled "*Faiz-rasán*" ("*The Bountiful.*")

It starts by enunciating the assertion that there are three ways whereby man can receive Divine guidance, viz:—(i) by an inspired book, (ii) by the evidence of reason, and (iii) by signs from heaven. As regards the first, mankind has in the Qurán a perfect and complete storehouse of truth. The second consists of those intelligible matters which rest upon intellectual proof, and ever since the days of the prophets the source of the third has been the contemporary "*Imáms*" of religion. Originally these signs from heaven were the heritage of the prophets; but when the effect produced by their miracles had weakened after the lapse of time, God has been pleased to raise up some one else to follow in their footsteps so that a fresh generation should see further signs and have its faith renewed.

After this preamble, the writer discusses the belief in Christ's death. "Although ample proofs have, from the Qurán and Traditions, again and again been given to the mauvis of the present day of the fact of the death of Jesus, they have nevertheless refused to accept them. They have been put to shame, however, from the standpoint of reason since their belief that Christ is still alive and existent in heaven in a human body is utterly at variance with all rational thought. They can adduce no example of any one having previously thus descended from heaven, yet such is the evil of bigotry that they do not abandon this pernicious belief. Missionaries stand convicted, in our judgment, along all three of the lines of Divine guidance as instanced above, yet

they too are unwilling to give up their false belief. If any trace be sought in previous teachings of that corporeal and finite God whom they call Jesus, or if recourse be had to the revelations which came to the Jews, there will not be found the slightest indication of any such doctrine. Even if any one had drawn and displayed such a picture of the Deity, and if such teaching had ever been given to the Jews, it would have been impossible for all their various sects to have forgotten such a doctrine seeing it is regarded as fundamental to salvation."

"There is another belief of the Christians which is stamped upon the *Injil*, viz: that the Second Person of the Trinity Who is called the Son of God, had for long been desirous of finding a sinless man with whom He might assume so close a relationship 'as to become one with him.' No such individual could be met with previous to Jesus, but when Jesus was born He was found to possess this quality, and so Jesus and the Second Person of the Trinity became one, and a bodily nature became an indispensable adjunct of this Person, never to be disjoined from Him to all eternity. In this way the idea of a corporeal or material God was created and on the other hand the Holy Spirit also was manifested in a bodily form, becoming a dove, so now, to the minds of Christians, God means this dove and this man who was called Jesus! The existence of the Father, however, if you except these, is in no wise corporeal. Christians also affirm that belief in the unity of God would be insufficient for salvation without the incarnation and birth, in the ordinary way, of the Second Person of the Trinity, and that His incarnation would be insufficient without His death, and His death insufficient if the curse of the whole world had not been placed upon Him. In short, in their opinion, the existence of God is ever valueless until all this ignominy and misfortune devolve upon Him. Surely such a God is eminently deserving of pity, since He has to undergo so great calamities for Christians. As regards the testimony of reason, however, we find that even in Europe in proportion as familiarity with science progresses people ridicule this belief of the Christians. Consequently the Rev. Jwála Singh is committing a grievous error by making a man to be God, and had better accept the true light of the Qurán. Our prophet Muhammad and the Qurán have both given witness that Jesus is the son of Mary and never God nor the Son of God—only the prophet of God. Further, for a testimony to the Christians of this generation, Almighty God has sent down Ahmad His prophet to Qádián, and he is the promised Christ. God so inspired him that he might make it clear to all that the ascribing of Deity to the son of Mary is but the way to error and blasphemy. God made this Society, too, (viz: the Ahmadiya Sect) a Society that should direct men to Himself. Whoever joins this Society with pure intent and persistent enquiry after truth and believes in the holy Ahmadiya system of doctrine will attain salvation. It is but reasonable for man to accept a religion in connection with the fundamental truths of which concerning the knowledge of God there is the evidence of up-to-date signs, to

which too the intellect adds its testimony and against which the doors of Heaven are never closed."

J. IRELAND HASLER.  
Agra, N. India.

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Members who feel the need of a closer acquaintance with the new sect referred to above, cannot do better than procure a copy of *The Ahmadiya Movement*, by the late H. A. Walter, M.A., pp. 185. Price Re 1-4-0. (\$ 1.00), Association Press, 5 Russell Street, Calcutta, 1918. The book has been most favourably reviewed by Rev. W. R. W. Gardner of Egypt in *The Moslem World*, January, 1920.—Ed.

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### A Peep Behind the Scenes.

I HAVE found that in the better class homes Muslim girls have a free and happy life until they reach the age of five or six, when it is thought necessary to keep them in *purdah*. Where no servants are kept they now begin, by degrees, to teach them household duties, so that at the age of 10 or 11 they have taken over almost the entire duties of house-keeping. Stores are made over to them and money for daily expenses. It is amusing to hear a mother refer the vendors who come to these little girls. At the age of 15 or 16 they are eligible for marriage and a suitable groom is sought. Not infrequently his income determines his desirability. Moral training, as we understand it, is almost an unknown factor. Babes are taught to retaliate before they can lisp, while it is rather a common practice to teach them to lie and hide things from their elders. Ability to read the Qurán, repeat prayers, and observe carefully the rules for certain feasts and fasts makes them good Muslims, emphasis being laid on the outward observances rather than inward purity of heart and life. The ultra-religious ones forbid figures of human beings and animals, including pictures of the same. One old woman seeing her grandchild playing with a cloth doll related some stories of her own childhood days: On one occasion when I was about 10 or 11 I made a little rag doll and was so delighted with it that I showed it to my uncle. He became very angry and said: "Child! what have you done, you have made the figure of a man. God will be angry and He will say to you, 'now put life into that figure,' and what can you answer? Go, throw away the doll at once and never again make such a figure, for, it is sinful." Some untrained parents and guardians amuse themselves listening to the volley of abuse the wee mites can give on slight provocation. At four or five the poorer girls are given charge of the younger babies and so have little care-free life.

I should like very much to see a child's Bible story book in such simple language that a six year old would easily understand it; profusely illustrated, possibly in four volumes, including Old and New Testament lessons. Also other simple helpful stories, in real child language.

Contributed to 'News and Notes' by  
MISS EDITH PICKARD.  
N. India.

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### Honoured Members.

**I**T is with very real pleasure that we announce that the Committee of the M. M. League have unanimously elected our worthy friends, the President, Rev. E. M. Wherry, D.D., and the founder and first secretary of the League, Rev. J. Takle, to be Honorary Life Members of the League. Both these friends have given ungrudgingly of their services to the furtherance of the interests of the League, and it gives us some little satisfaction to feel that we can thank them in this manner. We have received letters of warm appreciation from them both. Dr. Wherry in the course of his letter says: 'I shall always appreciate this token of the love of my fellow workers, and I shall try not to go to sleep now that the missionary world is getting wide awake to the great problem of Muslim evangelization.'

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### The Emancipation of Turkish Women.

**M**RS. George H. Huntington writing from Robert College, Constantinople, says: "One interesting result of the Young Turk Revolution followed by the War is the emancipation of Turkish women. For the first time they have gone into public business with men, working in ticket offices, post offices, factories, and even running shops of their own. Most of them no longer wear the veil and many are free to go to college, to speak in public and to meet men socially. Four graduates of Constantinople College have been given Government scholarships and are studying medicine, history and pedagogy in Europe. The Turkish men and women of the two American colleges have an Alumnae Association for social, literary and college interests. Moslem girls as well as Christians are most eager for the Y. W. C. A. in Constantinople."—Quoted from a borrowed article in *The Moslem World*, January, 1920.

## Notes on the Muslim Calendar.

BY REV. AHMAD SHAH.

Ramzán.

(May 20th to June 17th.)

**T**HE month of Ramzán is pre-eminently the month for fasting and reading the Qur'an. One of its nights, the *Lailat-ul Qadr*, is famous as the night on which, so it is believed, the Qur'an descended upon Muhammad. Prayer on this night is equal to one thousand nights' devotion in merit. But its date is variously given as Ramzán 20th, 22nd, 24th, 26th, 28th (= June 8th, 10th, 12th, 14th, 16th). Jum 'a Alwidá' (the last Friday of Ramzán) falls on the 23rd (= June 11th).

The following are some of the more important points about the excellences of Ramzán as believed in by Muslims.

(1) These days, some Muslims with new ideas count fasting in Ramzán to be un-essential, and veritably prejudicial to health. But the study of the history of Islám shows that their ancestors, though they never abstained from fasting in Ramzán from their coming to the age of discretion right up to the end of their lives, were robust and attained to a ripe old age.

(2) There are some Muslims who, though they acknowledge the necessity and the duty of fasting, yet do not observe it.

(3) Many of the Muslims who are convinced of the necessity and duty of fasting and who also keep it regularly, do not derive any benefit from its observance, for they do not in the least care for the ways in which it should be observed, which lay stress on its ethical and social significance.

(4) Some go to the other extreme of neglecting the laws of health in order to perform the stringent duties connected with the observance of the fast, and would not abstain from fasting even if it should tell severely on their life, in sickness and while on a journey. They are even subject to such a misconception as to think that it would be meritorious on their part to endanger their life by fasting at a time when they are ill, or ill-provided for. The women in particular are prone to think in this way. Women who are pregnant or nursing, and who are permitted by law to suspend fasting when helpless and who are permitted to resume it when in health, do not deem it necessary to abstain from fasting in consideration of their own and their children's life. This is far from meritorious and according to Islám is a downright sin. The laws for the preservation of human beings are superior and, according to Islám, prior to the laws of God, and the preservation of life and sustenance of offspring are included in the 'duties for the preservation of humanity.'

### SOME OF THE PRINCIPLES OF FASTING.

(1) The heart, eye, ear, hand, nose, tongue, all these fast; it is not enough that the mouth be closed while the other members of the body revel in sin. (2) It is absolutely necessary, while fasting, to keep from sin and sport, and to live only by honest occupation. (3) For fasting, right motive is essential; a fast not observed as a matter of principal is no fast, though there be abstention from eating and drinking. (4) To pretend

to be on a journey, or to feign illness in order to avoid fasting is to deceive God. (5) At times when life is in danger, while on a journey or in ill-health, the fast is not broken by non-observance; it is legitimate to do so. (6) If by fasting a nursing mother or a pregnant woman endanger her own or her child's life, she is allowed to put off the time of fasting to a fitting period.

(To be concluded.)

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## The Cross must Conquer or be Conquered by the Crescent.

OUR President has come across and sends us the following account of an address delivered some few years ago by the late Bishop Lefroy. His appeal comes with added force today.

### THE ALBERT HALL MEETING.

#### CROSS AND CRESCENT.

The audience listened with the deepest interest to the Bishop of Calcutta, Metropolitan of India, who presented some facts regarding the evangelisation of the Mohammedan world—a problem which, he said, had never received one-tenth part of the attention its importance demanded. In clear, ringing tones, Dr. Lefroy exclaimed, "Unless the Cross wins the Crescent, the Crescent will triumph over and trample under foot the Cross. There can be no peace, no neutrality between the two. One of them must conquer. The only sound method of advance on our part is that of attack, throwing ourselves into this great cause." The Bishop added that it was simply lamentable how ridiculously small were the forces employed in India. The Church of England was not alone. Good work was done by Presbyterians, Baptists, and others (a generous burst of applause here), but the number of workers was pitiable in view of the vastness of the problem. "I would make an urgent plea to the Society," said the Bishop, "to give to this matter a larger degree of attention, and to see that a proportionate measure of its reinforcements is set apart for Mohammedan work. This is not a hopeless problem. Whatever the outward fruits of our labour may be, we can never accept the position of those who say, 'You will never convert the Mohammedans.' To do that would be simply to give the lie to that central truth of our faith, that this is the victory that has overcome the world. If only the work is tackled in earnest the results will be very great indeed."

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We need the whole armour of God for this warfare since it is not against flesh and blood.

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## Our File.

Rev. M. T. Titus, Morádabad, N. India, sends us the following encouraging news:—"A young Mohammedan inquirer, the son of a wealthy land-holder, was recently baptized in our city Church displaying one of the clearest evidences of conversion to Christianity that it has been my pleasure to observe since I have been in India. He came to his first knowledge of Jesus Christ through the reading of an old Bible which he picked up from some travelling book-seller. He became so interested, he sought out missionaries in several large cities and later came to me. After careful examination and a few weeks of instruction he insisted upon being baptized. We told him that we could provide him with no refuge and with no work, and that he would have to continue to live at home. He joyfully accepted the challenge and went back as a Christian to live with his Mohammedan relatives. A letter just received from him says, 'I am getting on well. Please give my best compliments to all my Christian brothers, Yours in Christ.'"

"If the time would only come when cases like this might be duplicated and young men and women might be allowed to live in their homes as Christians without being persecuted or disinherited, then would we see many many young Mohammedans coming forward for baptism. This young man has gone back to his home with the clear intention of winning other young men of his neighbourhood to do as he has done. Pray for him that he may truly succeed in bringing many others into full salvation as it is in Christ Jesus."

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PUSHING ON IN MESOPOTAMIA.—Our friend Rev. H. A. Bilkert writes:—"It may be of interest to the members of the League to know that this year the American Arabian Mission is placing resident missionaries *for the first time* in two stations which heretofore have been outstations of the Busrah field. Rev. J. E. Moerdyk is already established at Naseriyeh, and Mrs. Bilkert and myself are just settling down in Amara. May we ask for the prayers of the members as this new work is undertaken at a time which is so critical in the life of Mesopotamia."

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## NOTES.

**F**OR A TRACT ON THE PARACLETE.—In the April number of *The Moslem World* there is an article by your Secretary on 'The Paraclete or Muhammad' with two blocks to illustrate it. The chief block is a facsimile reproduction of a part of a page of the old Greek Uncial manuscript known as *Codex Alexandrinus*, now in the safe custody of the British Museum, London. The portion photographed shows John 14 : 13-21 with Christ's promise of the Paraclete. The other block reproduces a certificate over the signature of Sir Frederic G. Kenyon, Director of the British Museum, to the effect that in the opinion of experts the MS. belongs to a date not later than 500 A.D. The argument of the article is that there is absolutely no ground for believing that Christ ever promised

the coming of *Ahmad* (as the Qur'an at Chap. 61, v. 6 has it), and that in any case this reading of the ancient Greek MS. of a date long prior to the birth of Muhammad finally disposes of the notion, at least for any reasonable man. The main purpose of the article is to make these blocks available in the form of an outer cover for all workers who might like to write up the points of the article for a tract in their vernacular. Your secretary is offering these covers (*should sufficient orders be received*) at one rupee per hundred, postage extra. Dr. Zwemer, through the Nile Mission Press, has already ordered 2,000 covers for an Arabic tract. When ordering, it will be necessary to state whether the covers are required for Arabic, Persian, Urdu, or for vernaculars which read from left to right as in English. One earnestly hopes that advantage will be taken of this opportunity to make use of such a telling argument.

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**A Request and a Warning.**—Several members recently have unguardedly addressed their letters to me as 'Secretary of the Missionaries to Moslems League'!! In one case the letter was sent by mistake to Calcutta and after being opened there, was sent on to Dacca. No mention of the League should ever appear on the wrapper. There is more than usual reason for this caution in Bengal.

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Dr. WEITBRECHT STANTON'S BOOK.—*The Teaching of the Qur'an and a Subject Index* which was reviewed in the December issue of N. & N., is published at 7s. by The Macmillan Co., New York, but it may also be had from the C. M. S., Salisbury Sq., London, E.C.



## For Praise and Prayer.

1. Let us praise God for the splendid courage shown by the recent convert referred to above p. 107, and earnestly pray that he may be kept true to his new Lord in the old environment.
2. Let us give thanks to Almighty God for the advance by the American Mission into Mesopotamia, especially making request in our prayers that the Divine grace and power may be with our friends who are there p. 107.
3. Let us entreat the Almighty that all of us, as members of the League, may so bountifully experience the riches of His grace in our own lives, that we may, at every opportunity, manifest to our Muslim acquaintance the Spirit of the Lord Jesus.

The annual subscription to the League is Rs. 2-8-0 (about 6s. English). News and requests for prayer should be sent by the tenth of each month to the Hon. Secretary :

Rev. L. Bevan Jones,  
Baptist Mission,  
Dacca, Bengal.

PRINTED AT THE ORISSA MISSION PRESS, CUTTACK,  
By REV. R. J. GRUNDY, SUPERINTENDENT.