

News and Notes.

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

Series VIII.

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August 1st=15th Zu'l-Qádah (11th mo.). Aug. 16th=Zu'l-Hajjah, 1338, A.H.

“The Genealogy of Jesus according to the Gospels.”

A little Urdu booklet of sixteen pages bearing the above title was being distributed gratuitously in May last in the streets of Agra.

It is almost entirely made up of quotations from the Christian Scriptures inserted without a word of comment. First there come the two genealogies as found respectively, in the First and Third Gospels. The second section consists of a compilation of those passages, with their contexts, which speak of Jesus as the carpenter's son, and one of a family, or the son of David, viz. :

St. Mark 6²⁻⁴

St. Matt. 13⁵⁵⁻⁵⁶ : 9²⁷ : 12^{22, 46} : 20³⁰.

St. John 1⁴⁵ ; 7⁵⁻⁵.

St. Luke 1²⁶⁻³² ; 2^{4, 5} ; 2²⁵⁻³³ (the revised text of ver. 33 is quoted, viz. ; 'his father' instead of 'Joseph') : 2⁴⁰⁻⁴³ ; 4²² ; 8^{19, 20} ; 12³⁹.

In the concluding section, verses are quoted in support of the assertion that in former times God's devout servants were called His sons and He was called their Father, viz. :—I Chron. 22¹⁰ (of Solomon) ; Luke 6^{35, 36} (of the followers of Christ) ; so also in Luke 12^{29, 30, 32} ; Matt. 18^{12, 14} ; 23⁹ ; Mark 11²⁵ ; Matt. 5^{44, 45, 48} ; John 20^{16, 17} ; Genesis 6⁴ ; Exod. 4^{21, 22} (of the children of Israel as God's 'first-born son') ; Jer. 31⁹ (in the quotation, 'Abraham' is written in mistake for 'Ephraim.') Luke 3³⁸ (of Adam).

'There are, in addition' says the writer, 'many other verses of this purport in the Taura't, Zabúr and Injíl. It is clear, however, both from those which have been quoted and from others of this nature, that mankind was called by the name 'sons of God,' and God,

Father of mankind. Consequently it is evident that such is the basis of the application of the title 'Son of God' to Jesus in the previous books. God is One and Unique and has no son, neither is He the father of anyone.'

This booklet appears to mark a new departure from the line of ordinary Muhammadan controversy. The fact is accepted that according to the teaching of the Gospels the title 'Son of God' was ascribed to Jesus, but the claim is made that Christians have misinterpreted its meaning, and have read more into it than is admissible in the light of other Scripture passages. The writer has exercised ingenuity in his selection of texts, and the total absence of invective in his book adds to the plausibility of his argument. Should the booklet be found circulating elsewhere and creating any special impression, it appears to me that it can be best controverted in the following way:—

(i) *By pointing out that the quotations from the gospels are partial and one-sided.* There are plenty of other verses which emphasize the divinity of Jesus Christ and His superiority to ordinary men, however good or great, and these ought in all fairness to be conjoined with those quoted. The writer attempts to place Him on the same level with Solomon, but Christ Himself expressly claimed to be 'greater than Solomon' (Mt. 12⁴⁹). Then, too, there are the verses which show that our Lord differentiated between His relationship to God and that of His disciples. Attention should be called to the parenthetical expression in Luke 3²⁸ (as quoted in the booklet), which shows that the idea of ordinary human parentage of Jesus was a supposition, not a fact.

(ii) *By referring to the teaching of the Epistles regarding the true status of Christ.* Christ's contemporaries would be likely to give a truer explanation of this title and *status* than men born 20 centuries later.

(iii) *By explaining the Biblical teaching regarding the Fatherhood of God.* The Fatherhood of God is used in various significations and to cover different degrees of relationship. In the Old Testament, for example, (a) the Chosen People, (b) the Theocratic King by whom they are ruled, and (c) the Ideal Monarch and Messiah who was to come, are all spoken of as standing in the relationship to God of a son to a father. There is the wider and more universal sense of the Fatherhood which is based on the relationship existing being the Creator and created being. There is its special sense which is based upon the ethical affinity and moral likeness existing between God and those who through Christ have been made 'partakers of the Divine Nature.' Even on this ground Jesus Christ is superior to the rank and file of believers, for in Him we see the 'highest human,' and 'the highest human is Divine.'

Agra, N. India.

J. IRELAND HASLER.

Denominational Differences.

To

THE EDITOR OF NEWS AND NOTES.

IN reply to Dr. Hooper's question in the last *News and Notes* (June, pp. 110-111), I would say that I have rarely found denominational differences of Christians a serious stumbling block to non-Christians or preventing them from becoming Christians. It does not follow, however, that these differences do not in other and more indirect ways delay the work of the Kingdom of Christ in the non-Christian world. As soon as the new convert begins to move from place to place (as many do for the purpose of employment, secular or Mission), then the problem of denominational differences of creed and church rites and rules begin to perplex him; and this tends to draw him from the first spiritual ardour of the simple faith which he had begun to exercise in accepting the Christ of the four Gospels. What is more fatal to the weak but simple faith of the new convert, having come from a neighbouring territory and having appealed to the missionary or pastor of this new place for continued instruction and Christian fellowship, than to be told 'You may attend our services and receive instruction, but you may not commune with us at the Lord's table'?; or, 'You can join us, but if you wish your children to join the church they must be baptized again. We do not accept infant baptism;' or, 'We are Presbyterians, if you join us in full membership your missionary or Bishop will not quite approve.'

The effect of this sort of thing is that the man finds himself under obligation to try to please man rather than God. This is the besetting sin from which Christianity is supposed to rescue the Indian, yet here he is in the very Church of God led to be tempted to change his creed to suit the missionary or the community with which he happens to be associated for the time being. I admit that change of denominational name means very little change of belief in the average Indian Christian, yet there is an element of instability in it all that tends to hinder the building of strong character in the Indian Church and so delays the Lord's work. Why not wipe away these minor differences and let the new convert have nothing to distract his attention from the pure simple teaching of our Lord. May we not also err in emphasizing too much the less important outward forms, the so-called 'tithes of mint, and anise, and cummin,' and so distract from 'the weightier things of the law, judgment and faith'?

Habiganj, E. Bengal.

(Miss) H. DAVIES (M.B.)

Another lady member in North India writes to say:—"As far as my experience goes in this district I have not found these differences any 'stumbling block to those who otherwise might become Christians.' But there are other missions working in this area whose manner of working is a cause of great confusion among the Christian congregations

in the villages. It is primarily their poaching proclivities which cause the confusion. If they would agree to unite in the Comity of Missions things would be different. As it is districts overlap, and we have varying policies in force in the same areas. It is the custom of one mission to 'baptize first and teach afterwards.' Cases have been known where groups of enquirers in villages under instruction by the workers of one mission and considered not yet ready for baptism, have been taken over without hesitation by another mission working in the same area.

But the crux of the difficulty is seen in the marriage question. If a lad in our mission marries a girl in one of the aforesaid missions, in our mission the girl is not looked upon as a Christian until she is baptized, and in the same way, if a girl of our mission is given to a boy of one of the other missions, her marriage is not looked upon as lawful. These differences are a hindrance."

Social Service for Muslims.

Miss H. Davies, M.B., also writes :—I was more than glad to read the reference to social service, especially temperance, in the last *News and Notes*.

I have long felt convinced that we shall make little or no headway in work among Moslems till we as a Christian Church at home and in Moslem lands take a firm stand against the sale and consumption of alcoholic drinks, first by Christians and also by the so-called Christian nations. There is no line of social service that appeals more to the orthodox Muhammadan at the present day than this. Many are truly alarmed by the increase of drinking habits among the number of 'the faithful.'

This is common ground on which we can all work in perfect sympathy. My small experience in temperance work in my own district shows me plainly that if we, as Christian missionaries, help to free India from the grasp of the drink, *ganja*, and opium traffics, we shall win the respect and admiration of the whole Moslem people, and we shall also win the thanksgiving and love of all the people of India. Who knows but that this may be the service which God will bless to bring India to the foot of the cross of the 'Son of man, who will indeed make them free.'

Notes on the Muslim Calendar.

BY REV. AHMAD SHAH.

Zu'l-Hajjah.

ZU'L-HAJJAH is that sacred month on the 9th of which the duty of Hajj is discharged, and on the 10th of which falls the Id-ul-Azha or the Bakr-Id. Observing fast from the 1st to the 9th of this month is highly meritorious. Especially the fast on the 9th must never be shirked by any pious Muhammadan; because it is said to be extremely laudable and

meritorious. It is unlawful and forbidden to fast during the period of the Tashriq (three days after the sacrifice at Mecca during Hajj,) *i.e.*, from the 10th to the 13th of Zû'l-Hajjah, because the Almighty God has appointed these days for the joys and jublations of His servants and worshippers. The man who intends sacrifice should not crop his head or trim his nails. From the morning of the 9th to the evening of the 13th repetition of all the five obligatory prayers, in conjunction with the community, is essential, and loudly reciting the 'Takbir Tashriq' *i.e.*, Allahu Akbar, Allahu Akbar, La ilaha illa'llahu, Allahu Akbar, Allahu Akbar, Al Hamd li llah, is obligatory for every man. It is optional only for women and the inhabitants of small villages. It is commendable not to eat anything before saying the Id prayers on the Id-ul-Azha; to proceed to the Id-Gáh audibly reciting the Takbir; to put on clean clothes, according to one's means; to brush the teeth, apply perfume, and go to the Id-Gáh one way and return by another. It is not proper to read the 'Nafs' before the Id prayers. It is very creditable to finish the Id prayers in the morning. The method observed in saying the Id-ul-Fitr prayer is to be observed in saying the Id-ul-Azha prayers. It is only the disposition which at all can justify the substitution of the Id-ul-Azha for that of the Fitr. The rest of the instructions about the Id-Gáh and the address, etc., are identical with those mentioned in the Id-ul-Fitr. Underneath are mentioned the principles and commandments governing sacrifice.

Every Muslim man and woman present in Mecca during Id is bound to offer sacrifice for his and her own person. Offering of sacrifice for children is not obligatory, but commendable; contrary to the Sadaq-ul-Fitr. For a citizen the time of sacrifice is after prayers and not before; and for an outsider, it is from the morning of the 10th; and the final time for all is up to the sunset of the 12th, after which the sacrifice will not be valid, but will necessitate the offering of the price of the sacrificial animal. Out of the three days, the first is the best, and then the second and then the third. The intervening two nights are also permissible. The sacrificial animals are cows, buffaloes, goats, sheep and fat-tailed sheep, no other animals being sacrificial besides these. Whether the animal is male or female is quite immaterial. The sacrifice of castrated animals is superior in merit. The sacrificial animal should be without blemish or deformity. It is not valid to sacrifice a sick or an emaciated animal which is too weak to reach the altar, is lame, blind, purblind, or has its ear, nose, tail, horn or nipples cut more than one third; or was born without tail or ear; or a goat without a nipple, or a cow or a buffalo without two nipples, or if they have been dried up by means of some medicine, so that they cannot be milked.

(To be concluded.)

George Alfred Lefroy.

"In his missionary days at Delhi he had experiences that but few others ever had, such as being invited to discuss with Muslim Maulvis in the city mosques, on one recorded occasion with 'over a thousand perfectly quiet for three hours,' of which he said, 'I do trust good will come of it.' A secret of his success with opponents was his unflinching good nature, his ready Irish wit, and his strong conviction that impartial fairness was the only true Christian attitude. In dealing with Islam he also firmly believed that

whatever its defects might be in its attitude to women, its fatalism, and its principle of retrogression, nevertheless it still had some 'contribution to make to the fulness of the Church of God.' In the midst of all his controversies he thus attempted to do justice to the good in Islam, and to this may be attributed the remarkable conversion, not without exciting vicissitudes, of one of their chief champions, a blind Maulvi who has also since then twice visited South India as a guest of the Church Missionary Society, and both in Hyderabad, Mysore and Madras addressed large and attentive audiences with remarkable power on behalf of the Christian Faith."

From a review by Canon Goldsmith in 'The Indian Review' for June of Bishop Montgomery's biography of the Late Bishop Lefroy.

A Hint for Zenana Workers.

MISS A. P. FOWLER, who worked for many years in the Bhopal State and is now in England, writes: "I would like to pass on to members thoughts that used to come to me sometimes as I visited zenanas. I used to find that women were much interested in accounts of lives of people in whom the great change, and victory and power, had come from personal experience of Jesus Christ. It made me wonder whether very simply written accounts, without too much Christian preaching or moralizing, but letting the facts speak for themselves, could not be prepared for zenanas or the less educated. As illustrations I told of Jerry M'Cauley—of an instance of a man in my own nurse's experience who was addicted to drink—of Pastor Hsi of China—of Dr. Muller and so on. What arrested the women was the fact of the change that took place when the Lord Jesus came into their lives. I found that alongside of the Bible teaching the power in human lives to change them and empower them for victory, of the *Living Saviour* now in the present day, made the continuous truth of the written record more real and emphatic."

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In her letter Miss Fowler says, "I read the *Notes* with great interest, and it is a delightful link with the work and workers among Muslims now that I am cut off from more active share in it. It is almost certain that I shall not be allowed to return to India again as my health has suffered too much, but I shall always be a sharer as far as one can by prayer, and I want to keep up knowledge of the work. After 26 years spent in Central India, most of the time in the Bhopal State, I feel as though I belonged there almost more than to England."

Questions and Answers.

WE are glad to be able to publish this month the views of several members on questions that have been raised in our paper from time to time. As members of the League we have a definite duty in this respect. One wrote recently as follows:

"While I am writing, I think I shall say that I have been on the verge of dropping out of the League. I have felt what you expressed in the

last copy of *News and Notes*, June number, that the members of the League are not active enough in mutual helpfulness. I think one of the unanswered questions you published was from one of our missionaries. I may be mistaken, but it seems to me that there is too much reticence on the part of the older members and those of larger experiences. I was quite interested in what Mr. Sutton wrote about a Life of Christ for Muslims, but I have not seen the matter discussed to any amount.

I am a missionary in my first term, and of course I am not in a position to add any information or give suggestions to what is written, but I do want information and advice."

* * * * *

REV. AHMED SHAH OF CAWNPORE, whose interesting notes on the Muslim Calendar have been appearing month by month, has sent us the following remarks on questions raised in *News and Notes* :—

1. ON MISSIONARIES PARTAKING OF THE ID WITH MUSLIMS.—

'I feel there is no harm in joining with Muslims in Id-ul-Fitr or Id-ul-Baqr, because whatever they do, they do in the name of God.' (This affords an interesting parallel to the remark we made on the same topic last month, p. 123, Ed.) 'I always associate with Muslims in their canonical festivals, but do not say prayers with them. I partake of their *qurbāni* meat if they send some to me.'

2. ON THE LEGALITY OF THE HAJJ UNDER PRESENT CONDITIONS.

(see *News and Notes* for June p. 115, 'a Muslim Predicament.') "This year's *hajj* according to Islamic law is not lawful but *sāqit* (i.e., degraded,) because the Kaaba is in the custody of a Muslim king who has allowed certain things in the vicinity of the Kaaba which are unlawful according to Muslim law.

For instance, (1) he allowed non-Muslims to enter those towns to which entrance is forbidden to any but Muslims; (2) he allowed some unlawful food to be consumed by British troops: e.g., wines, beer, bacon, etc.; (3) above all he made alliance with the enemies of Islām. Had the king who allowed these things been a non-Muslim the *hajj* would have been lawful; as it was, the monarch was a Muslim, and as such he acted against Muslim law, therefore the right thing for a Muslim is to perform no *hajj* under his régime."

So far as we know no *fatwa* has been issued by the leading *Ulamas* of India to relieve the doubts on this question that has arisen in the minds of "thousands of intending pilgrims."—Ed.

Islam in Fiji.

Hitherto we have had two members in the far-off Fiji Islands, Mr. J. L. Nunn at Ba, and more recently, Mr. J. Long at Lantoka. Mr. Nunn, who writes the following lines, leaves Fiji immediately, and at the New Year returns to work in the Azamgarh District, India.

Mr. Nunn says :—"We have the Moslem problem in Fiji as in India. On the whole the Moslem is not so fanatical here and is more inclined to consider the claims of Christianity. Sometimes they may be so far attracted as to attend the regular church services. We have good opportunities for reaching them, especially through our schools. Our greatest successes have been with the children brought up in our schools, and not a few are turning out strong Christian men and women. Our evangelistic work amongst the adults has not been altogether without results."

Requests for Prayer.

1. Prayer is asked by one of our members in India for a girl who came out as a Christian from a Muhammadan home, three years ago. She has just begun to visit her relatives again and may have to meet much questioning and criticism.
2. Pray 'for a Muhammadan boy in N. India who says it is his intention to be baptized as soon as he has passed the Entrance Examination for which he is now studying.'
3. Pray 'for a woman in Batala, who refused me her house because I would not acknowledge Muhammad to be a true prophet.'
4. Pray again 'for the apostate woman in Batala. (*News and Notes* in June p. 116.)—She has since decidedly softened—pray that her heart and her husband's may be really changed.'

NEW MEMBERS.

85. PEARSON, MISS G. M. L., Z. B. M. M. KHURJA, U.P., INDIA.
 121. MAW, REV. G. W. FRIENDS MISSION, ITARSI, C. P., INDIA.

(New members are at present being given numbers left vacant through resignations, etc.—Ed.)

SPECIAL NOTICE:

MEMBERS were notified in our March issue (p. 92) that we have decided to commence the next 'volume' of *News and Notes* with the New Year and to make all subscriptions payable in future in the month of January. It will effect a great saving in time and labour for the Honorary Secretary if the subscriptions of members residing within the India Postal area may be collected by the V. P. P. system.

Several members have already asked us to do this, and it is the plan we propose to adopt. We quite understand, however, that there may be some who dislike this system, and we shall be grateful if any such will kindly acquaint us with their wishes at sometime during the next few months.

The annual subscription to the League is Rs. 2-8-0 (about 5s. od. 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.

N.B.—Dr. Stanton's book on the Quran is published in England by the S. P. C. K. In India it can be had of the Punjab Religious Book Society, Lahore.

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