

Strictly Confidential.

*Not to be reproduced without  
permission of the Secretary.*

## News and Notes

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

---

---

Series XI

No. 5

May, 1923.

---

---

1st May=14th Ramzan (9th mo.), 1341, A.H.

---

### **Christian Literature for Moslems (in India)**

**S**UBSEQUENT to the meetings of the General Field Committee in Cairo last November, the National Missionary Council, India, at its gathering in Ranchi during January, arranged for the development and control of the work started by the Survey Committee a year ago. We regret that, through an unfortunate oversight on our part, information as to the plans adopted has not been placed before our readers ere this.

I. The N.M.C. created a Committee on Literature for managing the 'India Literature Fund,' which will commonly be known as the I.L.F. Committee. It was felt that this Committee should have on it special representatives in the interest of *Literature for Moslems*, and two of our League members, Professor Siraj-ud-din and Rev. M. T. Titus, were appointed to it. An Executive Committee of this I.L.F. Committee was created, and Rev. M. T. Titus represents the interests of Moslem Literature on it; Dr. H. D. Griswold being the Convener. It has been decided that this Executive Committee meet once annually in Lahore.

II. Furthermore, it was felt that this larger I.L.F. Committee should have a special Sub-Committee associated with it to handle the problems arising in connection with Literature for Moslems. The following were appointed to this special Sub-Committee:

Prof. Siraj-ud-din Lahore; Rev. H. D. Griswold, Lahore; Canon Ali Bakhsh, Lahore; Prof. Md. Ismail, Lahore; Rev. Imam Bakhsh Bawa, Karmala, Bombay Presidency; Rev. Ahmad Shah, Cawnpore; Rev. L. Bevan Jones, Dacca; Rev. John Takle, Brahmanbaria, Bengal; Canon Edw. Sell, Madras; and Rev. M. T. Titus,

Moradabad, (Convener). This Sub-Committee also has an Executive Committee, consisting of Dr. Griswold, Prof. Siraj-ud-din, Canon Ali Bakhsh, Prof. Md. Ismail, and Rev. M. T. Titus, (Convener), appointed to transact business in cases of emergency and to meet for convenience sake at Lahore at the time when the Executive of the I.L.F. should meet.

III. The Sub-Committee on Literature for Moslems will endeavour to deal with matters such as the following :

To arrange for the revision and reprinting of existing literature, where there is found to be a demand.

To seek writers for new books and tracts that are agreed upon by the Committee as needed.

To edit manuscripts, and pass upon them for publication where desired.

To arrange for the publication of new manuscripts. To correspond with other Moslem Field Committees and Presses, and secure such information about literature as will be useful in India, and to arrange for its translation and publication. To serve as a clearing house for information on Literature for Moslems in India and to assist in every way possible in the distribution of literature by (a) endeavouring to get the various Book Depots of the Tract Society, C.L.S., and Mission Presses throughout India to carry stocks of Literature for Moslems where they are not already doing so. (b) By systematically and regularly, through the various church periodicals, bringing to the notice of missionaries the material that is available and where it can be obtained.

To serve as the official connection between India and the rest of the Moslem world, through the proposed Central Bureau for the Moslem world to be established at Cairo.

The Executive of this Sub-Committee held its first meeting at the beginning of April in Lahore. Most of their decisions had to do, quite naturally, with literature in the Urdu language, it being felt that they would have to depend on Provincial Sub-Committees for recommendations with regard to literature in the other vernaculars.

1. Canon Ali Bakhsh and Prof. Siraj-ud-din have been deputed to scrutinize all existing publications in Urdu and make recommendations with regard to revision and republication, as may be thought wise.

2. Prof. Md. Ismail has been asked to see whether there may not be publications of the Beirut and Nile Mission Presses in Arabic, which will prove suitable for translation into Urdu.

3. Similarly Rev. M. T. Titus will make recommendations for the translation into Urdu of some of the publications in English of the C.L.S.

4. Prof. Ismail, with Mr. Warris, the able manager of the Punjab Religious Book Society, Lahore (coopted), will edit Urdu manuscripts approved by the Committee,

5. Canon Ali Bakhsh has been asked to prepare a pamphlet on the Khilafat, and Rev. Bevan Jones another on the inspiration of Muhammad. It is hoped that the I.L.F. Committee will accede to a request for a grant for the translation and publication in Persian Urdu, of Dr. Zwemer's book on Ghazzali, viz., "A Moslem seeker after God."

6. Steps are to be taken by the Convener to advertise more widely the literature specially prepared for Moslems.

7. Prof. Barakat Ullah has been asked to send occasionally to the 'Epiphany' for publication, articles dealing with matters raised in the paper, "Light."

We are glad to see that the Committee has got to work so promptly. Will responsible members of the League in the various language areas of India make a note of the fact that, with regard to publications in vernaculars other than Urdu, steps will have to be taken by Provincial Sub-Committees on Work among Moslems to bring their needs before the Executive Committee of which Mr. Titus is convener. The Secretary of the League, as acting convener of the Provincial Sub-Committee for Bengal and Assam, will be glad to receive suggestions from members of the League in that area, respecting revision,—republication, etc., in Bengali and Mussalmani-Bengali. He is hunting through Bengal at present for copies of useful books now out of print. Can any member supply our file with copies of Mr. Goldsack's "Islame Khoda", and Mr. Takle's "Ekai Khoda"?

### **The Neglected Moslems... Who is responsible?**

(from an article by Rev. F. Herbert Rhodes, of China,  
in "Blessed be Egypt.")

**T**HE excuse that "the Gospel has been offered to the Moslem, and been refused" cannot possibly be accepted.

Another excuse for passing by the Moslem may be summed up in two words, "hard" and "disappointing;" in fuller form: "*The soil is exceeding hard; the number who accept the truth is very small; the general outlook is so discouraging that it is a wiser expenditure of time and talent to send workers to those more easily reached and who are more ready to respond to the Gospel.*" This elaborate and plausible excuse is widely circulated both at home and abroad; it is hindering and to some extent it is paralysing effort to reach the Mohammedans.

Before going further may we ask a few questions? How is it that "the father of lies" has been so successful in obscuring the real issue in this conflict? What is his object? Why does he suggest excuses to hinder work among Moslems? Why is he so persistent in discouraging efforts on their behalf? Why does he use any and every

means to turn aside the intercessor from pleading for this people? The answer to these questions is surely not hard to find. The adversary and enemy fears the proclamation of the Word of God; and he suffers defeat when the warrior is on his knees.

It needs only a brief examination of this excuse to see that the same spirit which long ago possessed the ten spies—and led to grave consequences—is abroad today. Some Christians see so much discouragement in this work among Moslems that there is little room for faith to triumph. Oh, for the quiet confidence, the steady conviction of Caleb and his companion, as we face Islam's strongholds! They saw and they considered the overwhelming difficulties—as did the ten spies—but the two counted on God when they said "Let us go up at once—the Lord is with us, fear them not." When the Church goes forward to this problem relying wholly on her risen Lord, then and not till then, will "the impossible problem" become possible, and victory be assured.

It is quite true that the work among Moslems is hard; sometimes it is baffling; too often it has seemed defeat. The outlook (to human observation) is a real test of faith. All this and more is granted; but across the black report please write the words, "*but God.*"

Fill in some of the promises that bear on just such a situation, and what is the outlook? "With God all things are possible." Moslems can surely be reached and transformed, and can share in all the riches that are in Christ Jesus.

There is yet another side. More converted Moslems are now witnessing to the crucified and risen Lord than you or I are aware. Some have suffered severe persecution and death for the sake of His Name.

To-day there are outstanding witnesses for Christ who formerly were Mohammedan by belief, and a few of these are found in China. One is an educated man of charming personality, and a true brother in the faith. His humility, zeal, love, patience and reverence for the Word of God we would do well to emulate. At one time a Moslem, he heard the voice of the Saviour, and a great change came into his life; old things passed away, and all things became new.

Scattered throughout the world there are hundreds of converted Mohammedans now preaching the faith they once hated and wished to destroy. Striking testimony concerning some of these witnesses has recently come to hand from a friend in India. Speaking of the appointment of converted Moslems to non-Moslem districts, he wrote, "It was because of their special fitness, because they were the best men, that they were appointed."

That the work is hard, and disappointment is frequent, is insufficient reason for neglecting the Moslem. Unpromising soil has sometimes yielded very precious fruit. Yet two plain, sad facts confront us. The first is that so few missionaries are at work among Moslems; and the second is that there are so few prayer-partners at home.

A further issue remains for consideration. If Christ's messengers are to go first to those who are more ready to receive the Gospel than the neglected Moslem, an alteration in the wording of the missionary character is involved. The instructions are "to all the world," and "to every creature," *Moslem included.*

Let us beware of the suggestion, popular but unscriptural: "to the difficult Mohammedan *after* the more receptive people have been reached." The divine order, "to the Jew first," which has led to rich results, notwithstanding all opposition, surely forbids neglect of the Moslem—the Jew's brother—because of the difficulty of the work.

Too much has been made of the opposition of this people, and too little said about our apathy toward the follower of Islam. Had more prayer been offered, more sympathy shown, had a greater obedience to Christ's command been witnessed, the outlook to-day might be very different.

Those in closest touch with Moslems sometimes find hearts wonderfully prepared to receive the truth; and sacred confidences reveal unsatisfied, burdened souls longing for help.

Not long ago, a Mohammedan in the "Near East" put his arm around a Christian, saying, "Henceforth, we will be friends."

Writing to one of Christ's ambassadors in China, a Moslem said, "I greatly desire your friendship."

"But," some reader may ask, "is not the opposition at times very severe?"

Yes, dear friend, it is; "the strong man armed" holds his prey with deadly grip; but there is One stronger than he, One "mighty to save"; and as intercessors plead, He delivers the captive.

The importance of prayer cannot be over-estimated. Fields are waiting to be occupied; lonely workers are counting on some to uphold them; persecuted Christians are calling for spiritual aid; and in many lands some Moslems are stretching out their hands to the followers of the Lord Jesus.

In answer to the prayer of faith, God will show how "the impossible task" can become possible. "I expect great blessing in Mohammedan lands" (said Hudson Taylor many years ago), "because of them specially the enemy has been saying that 'Missions are a failure.'"

Is God calling the reader to intercession on behalf of these souls? If this be the case, it will mean increasing blessing. So far as the China Inland Mission is concerned, its missionaries are in touch with important groups of Moslems in at least seven provinces. Will you pray for them, and for all who preach the Gospel in Moslem districts throughout the world?

## **The Moslem World Magazine, April 1923.**

### **Is There a Christian Future for Turkey?**

A pessimist has been defined as one who blows out the candle to see how dark it is. The situation in the Near East is full of perplexity. The work of a century of Christian missions is imperiled and the future seems uncertain. Many are asking whether Christian missions have a future in the Turkish Empire, and what is to be the task of the Church in rebuilding the Near East. But the prospects are as bright as the promises of God: there is light ahead, there is power in prayer.

In the April number of the Moslem World those who know the past history of Turkey and its present condition at first hand, tell the facts.

Dr. George F. Herrick, the veteran missionary and pioneer of the American Board of Commissioners for Foreign Missions shows himself a confirmed optimist and calls for advance, no retreat.

Rev. Ernest W. Riggs sketches with masterly hand the present situation, and concludes that God is calling his Church to evangelize the Turks—a task too long neglected.

The new opportunity at Damascus, and especially among the Albanians are outlined by a Danish missionary and worker of the Near East Relief.

In a striking editorial, the legend of Veronica's handkerchief gives a message to all those who have helped to relieve suffering in the Near East.

Samuel Anderson of Constantinople contributes another article on the interesting practices of "The Whirling and Howling Dervishes."

Professor Gottheil, of Columbia University, pays a tribute to the memory of the great Orientalist, Ignaz Goldziher, to whom all missionaries are so greatly indebted.

The leading article in this number is a scholarly presentation of the doctrines of Sin and Grace in the Koran by Rev. J. Oscar Boyd, D.D., formerly of Princeton Theological Seminary.

Other articles tell of the Centennial of the Beirut Press, how they pray for rain at Marscvan, and recent explorations in the heart of Arabia. The Book Reviews, and notes on Current Topics, as well as the Survey of Periodicals, carry the reader into every part of the Moslem world, and bring him in touch with current events, literature and thought among Mohammedans everywhere; a restless, disillusioned, but progressive world.

Published by the Missionary Review Publishing Co.,  
156 Fifth Avenue, New York City  
50 cents a copy—\$2.00 a year.

### **An Interesting Encounter.**

FROM MR. UPSON'S ACCOUNT OF A TRAIN JOURNEY IN PALESTINE.

**T**HE passengers were extremely friendly. They discussed all sorts of questions: finally, of course, coming back to the Qur'an. The Damascus policeman, who had been so officious over the passports, became quite friendly in the end, and jokingly professed to be on the

look-out for dangerous propaganda. I assured him that I was an arch-propagandist.

"Against whom?"

"Against the world, the flesh, and the devil!"

He then sat down and became immersed in one of our publications, called "The Rejected Guest." Someone called him away, and suggested to him to ask us more questions. Presently he came back, and enthusiastically cried out aloud: "Do you know that our prophet Mohammed was the Lord of all creation? In fact, he was so wonderful that the Qu'ran says that God addressed him thus: 'But for you, Mohammed, I would not have created the world, for the world was wholly for you.'"

"Kindly tell me in which chapter of the Qu'ran that verse is found."

"I think it is there; in fact, it *must* be there."

Turning to better educated Moslems: "Where is it gentlemen?" No one seemed anxious to help him, for they knew that he had been caught in a snare of his own laying.

"Now, my friend, listen to me. Firstly, such a verse does not exist in the Qu'ran at all; nowhere does it say that God created the world for Mohammed, because He did not. Secondly, have you ever read the Qu'ran yourself, *i.e.*, right through from end to end?" "No." "I thought not; well, I have read the Arabic Qu'ran three times, twice from El Fatiha to El Nas, and the third time from El Nas to El Fatiha, in order to get a different idea of the style."

Our friend more or less collapsed.

The third-class carriages on Hejaz railway have wooden partitions so that you can stand over to see what others are doing. A number of Moslems, two or three of whom were Sheikhs from Damascus, now came around us or stood in their compartment to look over the partition, in order to witness the discomfiture of the Orientalist (!) when the bomb-shell should be thrown! This bomb-shell—as they thought it—was a poor fizz-out. It was the old question: "What about the verse in the Bible which says that God would send another prophet whose name should be Mohammed?"

"Such a verse does not exist in the Bible"

"But the Qu'ran says it does."

"Quite so and you have quoted the Qu'ranic verse correctly, but the Quran says that which is not true, for the verse is not in the Bible, and never has been" (consternation). "Now let me tell you this, that there is a verse which reads something like that: Moses said that God would raise up a great prophet, but that was the Lord Jesus Christ, not Mohammed." Then, opening my Pocket Testament and reading aloud, so that all in the carriage could hear, I read Acts iii. 19-26. There was quite a sensation, and the heads of the Moslems in the next compartment all dropped behind the partition simultaneously, just as though a gun had been fired. I have seldom seen men so completely affected."

---

*A member in North India writes—*"The long closed door of Chitral seems to be opening by the hand of God and in answer to many prayers. An invitation has just been received from the Heir Apparent of Chitral for some Mission to open up a Christian School there. Pray that this invitation may be broadened and made to include other opportunities. Pray that the mission which has received the special invitation may be alive to her opportunities, and that, in the event of her inability to accept, the Church in India may find some one to send to make use of this answer to prayer."

## For Praise and Prayer.

**PRAISE** for the promising opening into Chitral and prayer that prompt advantage may be taken of it.

**PRAYER** for three Mohammedans in East Bengal who are very earnest in their study of Christ; for some years they have allowed entrance into their home.

**PRAYER** for a Mohammedan woman whose family has accepted Christ, but she herself holds back under the delusion that she can do more work as a secret believer.

---

### NEW MEMBERS.

99	Miss Edna Engle,	A.E.L. Mission,	Guntur, Madras	(15th Day)
183	Prof. Barkatullah,	Forman C. College,	Lahore, Punjab	(17th Day)
263	Mr. Hamilton,	A R.P. Mission,	Sialkot, Punjab	(17th Day)
272	Rev. M. M. Brown,	A.U.P. Mission,	Lyallpur, Punjab	(17th Day)
	M.D.			
322	Mr. A. M. Lang,	A.U.P. Mission,	Gujranwala ,,	(18th Day)
323	Miss E. Williams,	B.M.S.	Delhi	(19th Day)
324	Rev. A. L. Shute,	M.E.M	Bareilly	(23rd Day)
325	Rev. W. Dickens,	E.G.M.	Bait El, Egypt	(28th Day)

(The last figure indicates the number now in membership.)

*The annual subscription to the League is only Rs. 2-0-0 (English about 3s.) The Secretary will be glad to send spare copies of this issue to addresses mentioned by members with a view to securing new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Hon. Secretary:—*

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

