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News and Notes

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

Series XVIII

No. 12

December, 1930.

1st December = 10th Rajab (7th mo.), 1349, A.H.

The Round Table Conference

THOUGH no reference has been made in our pages to the political situation in India and to the great importance of the Round Table Conference now in session, we know full well that these things have been present to the minds of all, and that because of the gravity of the times they have lain like a burden on our spirits.

We suppose that there is not a paper in the land of whatever shade of opinion that has not from week to week made its contribution to the subject. Were it possible to do so, it would be interesting to scrutinize a week's issue to see whether India as a whole is hopeful or despondent regarding the outcome of the Conference. We fear the prevailing tone would be found to be one of pessimism.

Many reasons might be advanced to account for this, but perhaps the chief are two: lack of confidence in man——Hindus and Muslims, we know, do not trust each other, and, alas, considerable sections in both these communities do not trust the Government nor even Parliament; and, secondly, lack of trust in God. All over the country apparently, man is so exercised about man, that he is not concerned about God. Were there a more real concern both to know and to do the will of God at this critical juncture, we surely would see, notwithstanding the very great difficulties, a display of greater courage, a more resolute determination to do the right thing, and a more lively hope. But these are some of those very changes that are wrought through prayer, and we of the League are linked together that we may pray. There is much that we cannot do, but there is left to us this great work——we can *pray*. Surely many Hindus and Muslims hope that we Christians are praying for them just now. Let us then pray, believing that our prayers will be answered to effect some such marvels even in the Royal Palace of St. James, London.

“In Journeys often, in perils of rivers...”

QUOST of us who work amid surroundings, albeit in the tropics, where life is more or less secure, are perhaps unaware of the degree of comfort which we habitually enjoy until, aided by the imagination, we read of others engaged in the same great enterprise who come nigh at times to perishing through cold and privation,

This observation is suggested after re-reading two interesting records that came to hand some months ago from people at work in the ‘back of beyond,’ and we owe it to our readers to share parts of these narratives with them, more especially since one comes from a valued member of the League who finds fellowship with us at his lonely outpost in N. W. China. It makes the journals of special interest to realise that arduous treks across forbidding country have bridged great gulfs normally separating lonely workers. What must have been the feelings of Mr. French Ridley when he met with a group of fellow-members of the League at Kashgar, the headquarters of the Swedish Alliance Mission in Chinese Turkestan, after toiling for over 1,000 miles of intervening desert!

Mr. French has described previous itinerations in our pages, and his present letter will be read with absorbing interest. He writes:—

I have recently returned from a long journey in Chinese Turkestan or as it is now called the Province of Sinkiang. I left here (Tihua) Oct. 22nd 1929, and arrived back April 24th 1930, *i.e.*, after six months and two days. The journey comprised 111 stages. I circumambulated the Takla Makan desert, never traversed before in one journey by a white man, and only done in more than one journey by Sir Aural Stein and Dr. S. Hedin. For many years I had this journey in view, long before coming to Sinkiang four years ago. Little by little the way opened but I did not intend taking the journey till autumn 1931, but the Lord willed it otherwise. I left here last October to go to Karashar but had no guidance beyond, until I got there, then I went on to Korla, one day further south. When there I found that a big cart road had been made by the soldiers from Korla to Chaklik. Previously this route was almost impossible unless one had a very good guide, as there was so much marshy ground to be encountered. Donkeys could be easily hired; the innkeeper promised to find me a reliable donkeyman and there was no obstacle in the way unless hindered by the officials. The year before, a British military officer was not permitted to go, very probably because at that time there was a fear that in case of the Moslem defeat in Kansuh they might fly in this direction. Everything seemed to favour my going; the Lord's hand upon me seemed to be urging me forward. I had a Chanteo servant as interpreter, so left on Nov. 16th and camped out as far as Chaklik, sixteen stages. Once there I knew there would be no difficulty in going on, so I went forward to Charchian, Kerio, Yarkand and Kashgar, then back home by the north road. *My chief object in going was to get a copy of Scriptures into the hands of the people in every place through which we passed.* From Korla to Khotan no missionary has been before. Mr. Hunter has been to Khotan and now the Swedish missionaries go from time to time. Only Dr. Hedin and Sir Aural Stein have covered all this route. An American covered all the route from

Khotan to Korla except the piece from Titenlik to Chaklik. A British officer covered the ground from Khotan to Chaklik, then went east.

I had a good journey and much of the Lord's presence. My only drawback was—I had a wretched servant, a new man whom I took from Tihua, whom I did not know before; yet I believe even his going was the Lord's doing, to be my thorn in the flesh to keep me humble. The people were courteous; I accomplished my purpose and now ask that,

PRAISE be given for the opportunity of carrying the Gospel to these regions beyond; also,

PRAYER that the seed sown may bring forth much fruit.

God bless your labours for the League.

Yours sincerely in His service,

H. FRENCH RIDLEY.

(This letter was addressed to Rev. Malcolm Pitt.—*Ed.*)

The other journal has been sent in by a member in India and tells of the hardships and perils endured by workers in Baltistan, a district having for its inspiring background the towering peaks of Chinese Turkestan which separate them, on the north, from the friends of the Swedish Alliance Mission referred to above.

So severe was the winter a year ago that many died around the mission house at Shigar, until at last the missionary, his cook and a cooly set out for the hospital at Skardu to get relief. Encouraged by a fine morning they made a start through snow drifts and had covered sixteen miles when a thick fog descended.

"At the River Indus we hailed the ferryman but voices out of the snow-mist replied saying that they feared a watery grave and Allah help any who tried to cross that night! . . . After wandering about three miles we found a goat hut. My two companions were quite helpless having a touch of frost bite in feet and hands, and sore-eyes from the glare of the snow. . . . On hands and knees we crawled somehow through what was an apology for a door and found ourselves in a dug-out affair which at least gave shelter from the elements, but that's all I can say for it. A fire had to be made, and the only wood available was the rafters of the roof. So I climbed up and by jumping and other queer contortions broke through ten inches or so of frozen snow, then four inches of frozen mud and was at last rewarded by seeing some good stout rafters appear. Three of these were detached *somehow* and transferred below where a fire was made, and we at once proceeded to thaw ourselves in its warmth. Blocks of ice were broken off and boiled down to make cocoa.

"Differences of religion sank entirely into oblivion. Prayers and vows to Mohammed were all forgotten. Grace was said and Christian and Musalman partook of the same pot of the same welcome beverage. We afterwards learnt that the thermometer in the State Office in Skardu at 8 a.m. on the night I describe registered 20° F. or 52° of frost—quite comparable with some temperatures recorded by Captain Scott in the Antarctic!!

"That night we took turns in keeping up the fire and trying to sleep while outside the hungry wolves growled and snarled in chorus. All night long we heard the thunderous crashings of the ice-floes in the river. . . . The musical cries from minarets floated across the water, calling the faithful to

prayer at the close of the day, tantalising the three worn travellers of warmth and comfort so near at hand—and yet so far! As the weary hours slowly passed these calls were repeated at the usual times. Thus we counted the hours to dawn, when after prayer to Him whose still small voice ever invigorates and speaks the words of comfort we made for the river.

"After many turnings back and various cryings at Allah and his Prophet, the 'zakhmen' at last reached us but not before we had endured about twenty hours in a waste howling snowy wilderness in a minus temperature! We squatted on the goat skin raft while tremendous ice-floes pushed us hither and thither, the punctured bladders giving up their buoyant air, causing our frail craft to sink (with our spirits) lower and lower, while we gazed wistfully to the opposite bank which we gained amidst great rejoicing. . . . This is truly one of the most thrilling experiences I ever wish to encounter, when one trusts one's self to frail goat skin bladders to navigate between huge ice-floes, realizing that a paltry inflated skin bag is the only thing between one and a watery grave in icy depths."

On the return journey—"after floundering in snow drifts sometimes waste deep, and sliding and rolling in the snows times without number we eventually managed to crawl home utterly exhausted with all our clothes frozen on us in a solid lump. . . . Such is what it costs us to bear the good news to perishing souls in Baltistan. . . ."

Our Special Message to Muslims

(See May and November issues)

A FURTHER contribution has come to hand from Principal H. Wheeler Robinson, D.D., of Regents Park College, Oxford, which we are glad to share with our readers. Writing on the subject of the leading article of our May issue, he says:—

"From a purely theological point of view, I think the argument from Christ's character to His unique place, whilst thoroughly sound, needs very careful statement. I think your argument should bring out more clearly:—

- (1) the supremacy of the moral values over all others;
- (2) the fact that the revelation of God in Christ is not primarily one of teaching (note Rabbinic parallels), but are of God's holy love involving sacrificial suffering and that this revelation is through a *realisation* in the time-process;
- (3) the *Kenosis doctrine* (on which you touch), to enable you to meet any criticism of the limited knowledge, etc., of Christ.
- (4) I do not like the term "subjectivism" as applied to Jewish thought. They were as objective as the Greeks, only they found their moral ideals embodied in God, and revealed in the Torah. You give too much away when you suggest that morality can be more subjective than aesthetics. The ultimate appeal of Christ is that He concentrates in Himself the scattered appeals

of the good everywhere. If you make the response to *them* subjective, you make the response to Christ subjective. Christ expresses the objective moral ideal, as Greek, art in its own degree, expresses the objective aesthetic ideal.

In general I think the method is sound."

The Christian Message and Islam

WITHIN the last twelve months or so there have been very interesting discussions in Cairo, on live topics for the evangelist to Muslims, among the members of a thoroughly representative group of Christians organized for the purpose. Since in these days we are all out to help each other we have thought that by reproducing from time to time, some of this group's findings for our readers, we shall earn their gratitude.

In this issue we submit their conclusions on the subject :

"How can we best present the subject of our Lord's Divinity to Muslims?"

1. The general conviction was that men come best to a realisation of our Lord's Divinity from a study of His earthly life as given in the Gospel narrative. Our Lord's birth, His character, His ministry of healing, His miracles, His sinlessness, His sufferings, His death, His resurrection and ascension, all point to a unique personality, in some way different from that of other men. Above all, it is difficult to read Jesus' claims about Himself, *e.g.*, "I am the bread of life," "I am the resurrection and the life," "Before Abraham was, I am," "He that hath seen me hath seen the Father," without coming to the conclusion that He is more than man.

2. It was pointed out that our Lord's Divinity is but one element in that great body of Christian truth, which men can only receive through the illumination of the Holy Spirit. There must first be spiritual preparation and discipleship before anyone can begin to understand Christ's Divinity.

3. At the same time it is possible to point out to the Muslim that his conception of God, as a being totally different from everything else, makes God entirely unknowable. Also that just as He revealed Himself to Moses without detracting from His Divinity, so He could reveal Himself through Jesus. And that without God's revelation of Himself in Christ, we know very little about Him.

4. Reference was, also, made to certain proofs of our Lord's Divinity based on phrases found in the Quran and the Traditions. It was generally felt, however, that these intellectual proofs are not very satisfactory.

5. Some found it helpful to prove the possibility of God's indwelling in Jesus in a perfect way from our own experience of His

indwelling in us. Others, again, based their proof on the influence of Christ (as contrasted with the prophet Muhammad) in the personal life of the believer.

6. In regard to the Divine "Sonship" of Jesus, it is necessary from the outset to point out how this indicates an essentially spiritual relationship. "Sonship" is the best word we can use to express a relationship which is entirely beyond our comprehension.

7. Evidence of Jesus' Divine Sonship may be found in the prophecies of the Old Testament, and in the testimony to Jesus of God Himself, of the Angel to Mary, of Christ about Himself, and of the disciples about Him, not to mention the evidence of evil spirits about Him.

8. In referring to the Divine Sonship of Jesus, one must be careful to stress both the fact of the one essential nature of God the Father and God the Son, and also the fact of their being two separate persons. If the former truth is forgotten, there is danger lest God be represented as merely a stern Judge and Jesus as the loving Saviour. If the latter truth is overlooked, difficult problems arise regarding the divine power which upheld the universe during the period of our Lord's Incarnation.

Bangalore Hindustani Convention, 1930.

THE fourth Annual Hindustani Convention for S. and W. India, was held this year in Bangalore at the invitation of the Church of England Zenana Mission. Former Conventions had been held (1) in Poona, (2) in Sholapur, (3) in Hyderabad, (Deccan). This year it was held from October, 21-24, and the Bangalore United Hindustani Mission made excellent arrangements for the meetings in the Haigh Memorial Hall, and for accommodation in the rooms attached to the Hall and in the neighbouring houses of the Wesleyan Mission. Food was obtainable at the City Y.M.C.A., a short distance off.

The first function was a "Get-Acquainted Reception" at the C. E. Z. Mission House at 5 p.m., on Tuesday, October 21st. This was well-attended, and after refreshments, addresses were given by the Revs. Small (W.M.S.), Devasagayam (Medak), S. S. Massey (C.M.S. Bombay), S. Datt (M. E. Hyderabad) and R. A. Hickling, (L.M.S., Chikka Ballapura).

i. On Wednesday in the Haigh Hall, Canon Goldsmith opened with a short address on Matt. iii. 11, followed by an exposition of the epistle to the Romans by the Rev. N. F. Silsbee, interpreted by Ghaus Sahib. This was followed by a Talk on Methods of work by Mr. R. A. Hickling.

After an interval, at 2-30 p.m., a Testimony Meeting was addressed by John Abbas, Daniel Khan and Abraham; and a special "ghazal" was sung by Dayál Masih.

That evening (Wednesday) in the City Y.M.C.A. Hall, an Urdu Gospel Address was given by Rev. S. Datt, followed by a discussion with Muhammadans.

ii. On Thursday, after Canon Goldsmith's address on Matt. v. 13, Mr. Silsbee continued his exposition of Romans, interpreted by Mr. Datt, Next Miss Jensen and Miss Greenfield gave their experience of the Henry Martyn School of Islamics, Lahore, and recommended all to attend it, who could. Mr. Mackenzie followed with a talk on Methods.

In the afternoon Testimony was given by Ahmed Nasir Robinson, Dayal Masih, and Qudrat Shah Khan. A letter was read from Rev. Dhan Singh (Hyderabad) requesting that an Enquirers' Home might be opened. In reply many difficulties were expressed and the idea was negatived; but it was agreed that there should be more definite sympathy in receiving enquirers from other cities, when persecution obliged them to flee elsewhere. In the evening a Gospel address was given in the Cantonment Mission Hall by Qudrat Shah Khan.

iii. On Friday Canon Goldsmith spoke on Matt. v. 14, and Mr. Silsbee concluded his instructive exposition of Romans. The next period was given to Women's Mission Work, when several ladies spoke. In the afternoon a concluding Business Meeting was held, and it seemed probable that the Convention would be held in Bombay next year (D.V.).

Another Gospel address was given at the Cantonment Mission Hall by Qudrat Shah Khan at 4-30 p.m.

Thus ended a happy and profitable Convention, attended by about 45 delegates from Bombay, Sholapur, Hyderabad, Madras, Kolar, Narsari, Penukonda, Vriddachalam and Medak; and friendships thus formed, are bound to be permanent. We are grateful to those who entertained us.

M. G. G.

Week of Evangelism, North India, 1931

THE week of evangelism for the churches of North India for 1931 will be the week, March 1st to 8th. This is the fourth year of united effort for the churches of the Punjab and the N.W.F.P. The general objective has been a sufficient witness by the churches to bring about a sale of at least 50,000 New Testaments and Gospel portions. This is to be done by bazar preaching and by personal work arranged by local church groups in the cities and villages.

It cannot be emphasized too often that the week's programme is to be a *minimum effort*. Many city churches arrange for one or two days a week of bazar preaching throughout the winter, having a climax in this special week. We are aiming at producing *the habit of witness-bearing* in the rank and file of the church.

Creative energy and its by-product of joy have been produced in many lives that have undertaken this work under the guidance of the Spirit. We hope that all Church Councils and other responsible groups will, this year, arrange to give their people a large opportunity to share in this joy. Handbills for distribution will be available about January 1st.

Murree Rd., Rawalpindi.

J. C. HEINRICH,
for the Punjab Committee.

'The Islamic Studies Circulating Library'

THIS Library came into existence through the very generous donation of an anonymous friend who, keenly interested in the evangelisation of Muslims, realises that many missionaries cannot afford to purchase books they would otherwise like to read.

The Library, which now contains some fifty volumes, is in the custody of the Librarian of The Henry Martyn School, Lahore. Membership is open to all members of the League residing within the Indian Postal area. Members ordinarily resident outside India, will be entitled to take advantage of the Library whenever, by coming to reside for a time in India, they are in a position to do so.

In all case those borrowing books will pay postage both ways. Books may be retained for one month, and may be renewed for a further month by letter, provided always that the volumes are not in demand elsewhere.

All correspondence should be addressed to the Librarian, The Henry Martyn School, 5 Egerton Road, Lahore.

Notes

The Brotherhood of Andrew.—The Annual Meetings of the Brotherhood of Andrew, held in Lahore in November, were well attended and characterised by good fellowship and loyalty to the great aim of the Brotherhood, *i.e.*, telling others the Good News. Among a number of helpful addresses one appealed to us as more than usually interesting. Professor Sultan Muhammad Paul, the Afghan, whose story of his own conversion has already appeared in several languages, spoke with unusual power and conviction on Christ's final commission. His address was an argument and plea for every professing Christian to proclaim the Gospel. Preaching was not meant to be the work of a few. Jesus never said: "Be baptized and then go and sit in a congregation," but, "Go and tell the Good News to others." Again, "ours is not a *taking* Gospel, but a *giving* Gospel." "The Great God will in that day question me: 'Sultan Muhammad, when you became a Christian to whom did you *preach the Gospel?*' "It's nothing that I have received salvation, *the* question is, how many lives have become changed through me?" . . . "Were I to know that my father and mother were in hell through my neglect, what comfort would the best seat in heaven be to me?" . . . 'Preaching is not a *game*, there must be a daily carrying of the cross. . . . You can't be a preacher until your heart is pure and filled with love.' . . . 'If you wish that Jesus should be known, *preach* Him from to-day.'

Wanted—a Pathan Evangelist.—An enquiry has reached us from friends who are in need of a Pushtu-speaking Pathan, a man with a real Christian experience who is desirous of working among his own people. The Editor *N. & N.* will be glad to pass on any information.

* * * * *

Is it not so?—An educated Muslim made an observation to us some time ago which we think worth passing on to our readers. It was something like this: 'A Muslim who holds Jesus Christ in high regard is more likely to appreciate Christianity than a Christian is to appreciate Islam when he approaches it in the conviction that Muhammad was a fraud and an impostor.'

* * * * *

A collection of Lives of Converts.—People are feeling the need of a small volume containing the main features in the stories of the lives of converts from Islam. We probably all know of the story of one or more of such lives. Can we not write them up in about 1,000 words and send them to be used in such a volume? We once had a copy, old and tattered, of the story of "Wilayat Ali of Delhi, Martyr." Has any one of you a copy? We shall be prepared to compile such a volume, with local assistance, if readers will help us by forwarding the material. Such a volume would make thrilling reading for enquirers. Please help us, if you can.

For Praise and Prayer

- PRAISE** for the growth of the Brotherhood of Andrew movement, for its witness to the power of the Cross, and *prayer* that it may be used for the extension of Christ's Kingdom amongst all classes of people.
- PRAY** for God's blessing to rest on the deliberations of the Round Table Conference; that those who take part may be granted a vision of the India that is to be and that with courage and charity they may unite to make it possible.

Any notification of change of address, names of new members or remittance of subscription, etc., should be sent to the Superintendent, Orissa Mission Press, Cuttack, India, and *not* to the Secretary of the League. The annual subscription to the League is Rs. 2-0-0 (English 3s. od.).

N.B.—The January issue will be sent to members in India by V.P.P. to collect the annual subscription.

Matters of interest to members of the League, items of news and requests for prayer should be sent (if possible, early in the month) to the Hony. Secretary:—

Rev. L. Bevan Jones,

NOTE NEW ADDRESS 

5 Egerton Road,
Lahore,
Punjab, India.

The Henry Martyn School, Lahore

A BRIEF statement seems required explaining in more detail the precise object and functions of this institution.

In the first place, the members of the staff have been brought together to make a study of certain aspects of Islam, especially Indian Islam, concerning which little information is at present available in Christian circles. Another branch of their work consists in re-thinking the implications of Christian faith and doctrine and in considering the terms in which these may best be presented to the Muslim mind. They expect from time to time to set free for publication some of the results of this study and to prepare essays on various subjects connected with Christian faith and experience. In these ways the School seeks to be of service to the Christian enterprise among Muslims throughout India.

In part, too, the School is a teaching centre to which Christian workers, missionaries and others, Indians as well as Westerners, may come to make a study both of Islam, and of the way to present Christian truth to Muslims. Those already having experience of such work may come for 'Refresher' courses, or the study of Arabic. The courses in Lahore are arranged in two terms in the cold season approximately from October 1st—December 20th and January 5th - April 15th. At the headquarters in Lahore a valuable collection of books is being gathered for the use both of the staff and the students, and the premises themselves afford accommodation for two students in residence.

We recognise, however, that a number while anxious to avail themselves of these facilities for study, cannot be spared from their stations to come to Lahore for any length of time. To meet the case of such we are prepared to conduct Extension Courses at other centres, e.g., in hill stations and in the provinces. Thus, this year, members of the staff lectured at a course of study in Jubbulpore and at the Trans-Jhelum Conference at Abbottabad. Early in 1931 we are expecting to give Extension Lectures to the divinity students of Serampore College, and Bishop's College, Calcutta.

We are also planning for a more extended course in Dalhousie during May and June and are now registering students for the course.

Normally the members of the staff lecture in English, but where necessary they can do so through the medium of Urdu and Bengali.

We are prepared to engage munshis both in Lahore and Dalhousie for those who wish to study Urdu while with us.

All enquiries should be addressed to the Principal, who will be glad to furnish further particulars as to the courses of lectures etc.

REV. L. BEVAN JONES.

Principal.

5, Egerton Road, Lahore.

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