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News and Notes

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Members of the Missionaries to Muslims League.

Series XIX

No. 12

December, 1951.

1st December = 20th Rajab (7th mo.), 1350, A.H.

The Incarnate Word.

CHRIST, Master,
God in human life
Fully revealed :
To whom we look, and know
That God Himself is such
In love, in tenderness,
In courage, joyousness, humility,
And in simplicity :

Christ, Master,
Peasant, labouring man,
Homeless, hungry wanderer,
Outcast : and—at the end—
Gibbeted criminal :

Christ, Master,
Brother, Saviour, Friend,
For ever living,
For ever strong to shew us God :
God Thyself, in human flesh,
Perfect, complete :

Christ, Master,
Goal of our race in God,
Ideal final manhood
Whereto we strive,
Thyself the striving and the goal :

Lord Christ who diedst for us,
Who savest us,
Take us, use us, work through us, this day.

J. S. HOYLAND.

The Fourfold Sacrament.

The Significance of the Cry on the Cross

Dr. Zwemer writes:—

☞ WAS deeply interested in the article published in *News and Notes* for September, but may I suggest that there is perhaps a deeper significance to the Cry on the Cross than that usually given:

Melancthon and other Reformers explain this cry as evidence that Christ experienced in His human soul the divine wrath against sin. Others say it was an indication that His political plans had failed, the cry of a deeply disappointed patriot. Others, including Schleiermacher, say it was the opening sentence of the great lamentation psalm with its sublime conclusion, that Jesus uttered as proof of His Messiahship. Meyer says that because of the agony of being rejected of men "His *consciousness* of union with God was for the moment overcome." Olhausen speaks of "actual, objective, momentary abandonment by God." Dr. Philip Schaff sees in this experience of Christ an intensified renewal of the agony in Gethsemane and the culmination of His vicarious sufferings: "It was a divine human experience of sin and death in their inner connection and universal significance for the race by one who was perfectly pure and holy, a mysterious and indescribable anguish of the body and soul in immediate prospect of, and in actual wrestling with, death as the wages of sin and the culmination of all misery of man, of which the Saviour was free, but which He voluntarily assumed from infinite love in behalf of the race."

Surely it was not, as Muslims often tell us, due to Christ's fear of death and lack of moral courage to face the issue. Even the infidel, Jean Jacques Rousseau, knew better and exclaimed: "If Socrates died like a philosopher Jesus of Nazareth died like a God!"

Without the belief that Jesus bore our sins in His body on the tree, without the acceptance of the vicarious element in His death, the cry on the Cross is inexplicable. But if Jesus was the Lamb of God and God laid on Him the iniquity of us all, we have a key to the mystery of such suffering.

If the death of Christ was only that of a great martyr for the truth the cry is strangely out of place. But if He died, the just for the unjust, if "He was made sin for us," then our own sins and the sins of the whole world wrung from our Saviour the cry of anguish and loneliness. What is the Atonement? "It is the satisfaction rendered to the justice of God for man's sin by the substituted penal suffering of His well-beloved Son."

If we dislike such a theological definition we may find the same great truth expressed in the liturgies of the Church used at the Lord's Supper, when we commemorate His death. What could be more beautiful than the interpretation of the Reformed Church of the Netherlands: "We believe that He suffered His blessed body to be nailed on the Cross that He might affix thereon the handwriting of our

sins ; that He also took upon Himself the curse due to us that He might fill us with His blessings. And humbled Himself unto the deepest reproach and pains of hell, both in body and soul on the tree of the Cross when He cried out with a loud voice, ' My God, my God, why hast thou forsaken me ? ' that we might be accepted of God and never be forsaken of Him."

In the last stanza of Mrs. Browning's poem on the grave of Cowper, we have the same thought :

" Yea, once Immanuel's orphaned cry His universe hath shaken,
It went up single, echoless, My God ' I am forsaken ! "

It went up, from the Holy, lips, amid the lost creation,
That's of the lost, no son should use those words of desolation ! "

Princeton, New Jersey.

S. M. ZWEMER.

We have received a further communication on the forced interpretation from the Muslim side, referred to in September. We shall be glad if Dr. Zwemer or anyone else of our readers can trace this to its source.

' At present I am home on furlough from work in the I. P. Mission in Gujarat. I received here the September copy of *News and Notes*, and was very interested in reading Mr. Browne's reply to the interpretation of the Cry on the Cross in Mrs. Michael Pym's book " The Power of India. " A great deal of my work lies amongst Hindus but I also work amongst Borah women and girls, who as a rule are fairly illiterate, but whose husbands and brothers are many of them silk merchants and traders. A short time before I came home while I was teaching his wife, a Borah merchant came into the room, and in course of talk he gave this very same interpretation to the Cry on the Cross as a sure proof that Muhammad was this splendour of light of whom Jesus had spoken. I asked him where he had read that. He said, " Oh ! it is written : but anyhow the moulvies teach and preach that meaning. " A short time after that I was discussing Jesus and Muhammad with an educated Sayid and he said, " Of course, what clearer proof do we need of Muhammad being the sent of God when Jesus Himself on the Cross foretold it ; " and he quoted the words, " Lord the splendour of light that is to succeed me is another. " He also did not tell me where this interpretation was to be found, but that the moulvies taught this.

I was very much puzzled, and searched to see if I could find whether Dr. Zwemer had referred to this in any of his books, but found nothing. I should very much like to know through *News and Notes*, if other workers amongst Muslims have heard anything of this interpretation, or if there *could* be any such meaning given in any of the Traditions or in any of the more recent works written in defence of Islam.

I find *News and Notes* most interesting and very helpful along many lines.

N. Ireland, 23 Sept., 1931,
formerly *Surat, Bombay Presy.*

AGNES T. BARRY.

The Christian Message and Islam

A SUMMARY of the discussion in Cairo on the subject:

“How best to present to Muslims the subject of the *Atonement*?”

1. This is, perhaps, the most difficult subject of all to present to Muslims, especially as it is dependent upon the historicity of the death of Christ on the Cross, which the Muslim denies. Yet it is the most important subject of all as it is the very heart of the Gospel.

2. One main difficulty arises from the inadequacy of the sense of sin amongst most Muslims. They do not feel to the same extent as Christians do that sin comes as a barrier between them and God. They divide sins into small and large sins, of which the former can be “atoned for” by acts of kindness and generosity, while the latter will be forgiven as God is “the compassionate, the merciful.” It is, therefore, necessary, first of all, to produce in the Muslim mind a truer sense of what sin is, and this is best done from the Word of God itself.

3. Even when there is some conviction of sin the Muslim takes refuge in the thought of God’s mercy and clemency, and in the intercession of Muhammad. At this point it is necessary to stress the fact of God’s justice and mercy which require the punishment of sin, as well as provide an atonement for it. Many find it helpful to refer to the passages in the Old Testament which tell of the sacrifices and the shedding of blood for the remission of sins, and to show how in Christ these sacrifices were fulfilled. Till Christ came sin was only “covered,” now it is “taken away” and “forgiven.” Thus was God’s “plan of salvation” completed. In any case, the “atonement” can only be spiritually discerned, and it is best to let the Bible itself bring home the truth of the atoning death of Christ.

4. At the same time, one must be ready to meet the difficulties which present themselves to the minds of Muslims, such as

(a) The thought that somehow God’s power is being limited, in contrast with the Muslim belief that “God forgives whom He wills and punishes whom He wills.” This line of argument is best met by stressing the necessity of God’s self-consistency, being Himself just and loving.

(b) The confusion which the Muslim may believe to arise when we employ metaphors taken from the law courts or in reference to debts and debtors. Here we must make it clear that such phrases are metaphorical only, and are totally inadequate to express the truth which we are teaching. We must also show that God Himself participates in the atoning work of Christ. God must not be represented as the stern judge and Jesus as the loving mediator between God and man, otherwise God would seem to be unjust in punishing Jesus in our stead.

(c) The Muslim idea that different peoples have different

intercessors—Moses for the Jews, Jesus for the Christians, and Muhammad for the Muslims. We must bring home to the Muslim that "God was in Christ reconciling the world unto Himself" and that therefore no other intercession avails.

(d) The Muslim conviction that it is inconceivable that God could suffer. Somehow the Muslim must be shown that suffering in itself is not derogatory to God's honour, nay, rather, that it is the supreme proof of His love for mankind. We may be able to quote analogies from human life of the nobility of suffering—for example, in a mother, and what redemptive power such suffering has. The suffering of God for sin is in itself at least as old as creation—"The Lamb slain from the foundation of the world."

(e) The Muslim belief that no atonement is necessary. It may be of help to remind the Muslim himself of the idea of atonement contained in the sacrifice at the Feast of Adha, as well as in other sacrifices referred to Muslim Law. On the whole, however, the group felt that it was best not to base arguments on the Quran or on Muslim practices, but only on the Bible itself.

5. Emphasis should be laid on the "glory of the atonement," showing that all this suffering on God's part was voluntary, that after the crucifixion came the Resurrection, and that the Resurrection brought new power for human life. At first the Muslim may not be able to accept such teaching, and we may have to prepare him spiritually for it. In any case, it is only when we speak in the power of the Holy Spirit, and with the Holy Spirit working in the hearts of our listeners that any spiritual result will be accomplished.

The Christian Literature for Muslims Committee, (R. C. C. India)

MINUTES OF THE MEETING HELD AT LAHORE, OCTOBER 14, 1931.

THE annual meeting of the C. L. M. C. was held at the Henry Martyn School, 5, Egerton Road, Lahore, on October 14th, 1931. The following members were present: L. Bevan Jones, Miss E. M. Mitchell, F. D. Warris, M. M. Ismail and M. T. Titus. Mr. N. K. Mukerji was absent as he had not yet returned from America, and Jens Christenson was absent on account of illness. After devotions led by the Secretary the usual business was taken up.

The Secretary gave an encouraging report for the year, showing that 33 titles in 7 languages had been produced, totalling over 2,000,000 pages. Urdu leads with 17 titles and 1,387,000 pages.

The Treasurer's report was then read, showing a satisfactory record of all receipts and expenditures, and the same was audited by L. Bevan Jones. The report was accepted by the Committee.

Miss H. McLean of Bengal, author of *Stories of the Prophets* in two volumes, was introduced. We were glad to have her with us.

The reports of the work of the year showed how utterly dependent the work of our C. L. M. C. is on the support of the A. C. L. S. M. Without

the aid of this excellent organization we would not be able to accomplish anything, instead of turning out over two million pages in seven languages in a single year as we have done this year. The Committee desires to assure the A. C. L. S. M. of its deep and sincere appreciation of its co-operation, and hopes that it will be able to continue to help us keep the fresh and living streams of good Christian literature for Muslims flowing in all parts of this great land with its more than 77 millions of Muhammedans.

Interesting and encouraging reports of the work of the Punjab Religious Book Society, and the Pushtu Literature Committee were presented.

At our last meeting the Henry Martyn School was asked to prepare a Survey of existing Urdu Literature for Muslims. The report was presented by the Principal, and forms an excellent guide for developing our future programme for literature in Urdu. We sincerely hope that the H. M. S. will help to remove the deficiencies pointed out in this Survey.

APPLICATIONS FOR GRANTS. Quite a number of language areas did not send in applications this year, as they still have sufficient uncompleted work to keep them busy for another year. The following applications were carefully selected out of those that were sent in. It was voted that these applications should be forwarded to the A. C. L. S. M., New York, for its favourable consideration.

I. Kashmiri.

1. A Brief Catechism (Tract) Rs. 112-0-0

II. Malayalam.

1. The Best Friend Rs. 47-8-0
2. How I became a Christian 25-4-0 72-12-0

III. Urdu.

1. My Christian Experience	...	44-0-0	
2. The Faith of Children	...	231-0-0	
3. *The Creed (Kalima)	...	231-0-0	
4. *The Pilgrimage (Hajj)	...	231-0-0	
5. *Almsgiving (Zakat)	...	231-0-0	
6. *The Fast (Roza)	...	231-0-0	
7. *Without a Partner (La Sharik)	...	231-0-0	
8. Stories of the Prophets I	...	424-0-0	
9. Christ's Witness to Himself	...	132-0-0	
10. The Person of Christ	...	508-0-0	
11. Did Jesus Christ Found a Universal Religion?	...	508-0-0	
12. How a Christian Worships God	...	264-0-0	
13. Lord Teach Us to Pray	...	508-0-0	
14. The New Creation	...	508-0-0	
15. What Thing is the Strongest?	...	416-0-0	
16. The Sermon on the Mount	...	281-0-0	
17. Where do You Live?	...	44-0-0	
18. The Throne Verse	...	145-0-0	
19. * A Glad Story	...	158-0-0	5,722-0-0
* Tracts for Women.			

Total Rs. 5,906-12-0

which at Rs. 300 per \$100, would be \$1,969.00

After a closing prayer for God's guidance and blessing by Professor Ismail, the meeting adjourned.

MURRAY T. TITUS,
Secretary.

REPORT OF THE SECRETARY FOR THE YEAR, 1930—1931.

The year that has just closed has been a fairly good year in the production of Christian literature for Muslims in India in spite of the prevailing depression in business circles. Seven out of our twelve language areas have produced 33 pieces of literature totalling 278,500 copies, and 2,092,000 pages. The details for each language are as follows:—

	Titles.	Copies.	Pages.
1. Bengali	3	7,000	255,000
2. Gujarati	4	13,000	125,000
3. Hindi	5	25,000	150,000
4. Oriya	1	2,000	50,000
5. Pushtu	2	4,000	64,000
6. Telugu	1	500	61,000
7. Urdu	17	227,000	1,387,000
	33	278,500	2,092,000

The total amount of grants-in-aid paid for these was Rs. 3,283/- which came from the A.C.L.S.M. During the year, also, we received grants for new publications, still awaiting completion, totalling Rs. 3,684-7-2. Unfortunately, owing to shortage of income, the A.C.L.S.M. was not able to send all the grants asked for at our meeting a year ago, and as a result some of the Hindi and Urdu items had to be omitted. Again we record our sincere gratitude to the A.C.L.S.M. for their generous and continued support of our highly important polyglot literature programme for the whole of India. Without its help we could do absolutely nothing, as we are entirely dependent on this organization for our finances.

Attention should be called to the fact that while in most of the languages grants for work have been used up within a reasonably short time, there has been delay in a few, particularly in Bengali, Sindhi and Tamil. The total number of outstanding items at present is 63: Bengali 2; Gujarati 9; Hindi 8; Pushtu 24; Sindhi 3; Tamil 6 and Urdu 11.

THE BEST FRIEND by Bevan Jones, and WHY I BECAME A CHRISTIAN by S. M. Paul continue to be the most popular of the various books in all languages. The Hindi area reports that the Hindi edition of the Best Friend does not meet the need altogether, because of the fact that it is really not a translation but only a transliteration of the Urdu into Nagri character. An application is being put in for a grant for a real Hindi translation. The present edition is particularly useful for those Muslims who really know Urdu but in the Nagri character—thus there is a double need in the Hindi area which it is hoped will be met.

Reports from the various areas show that distribution is proceeding well. Our tracts and books are being sold and distributed free from Peshawar to the Straits Settlement, and it is a joy to record at the same time that news of conversions and baptisms of Muslims is coming in from all parts of this widely scattered area. For this we give thanks to God and take courage.

M. T. TITUS.

GREAT CHANGES IN ARABIA.

SOME of the queens in Arabia to-day, sitting in their own harems, can listen in and hear words from all parts of the world, for Arabia's greatest ruler has recently made a contract with the Marconi Company to establish fifteen radio centres in his kingdom. The wireless is sure soon to play a great part in the peace and prosperity of Arabia.

'Greater in effect has been the advent of the automobile. Now-a-days, instead of caravans and camels taking nearly a month to travel through Syria and Mesopotamia the trip is made in two or three days.....Some Arabs overcrowded their Ford car and left Kuwait to drive the hundred miles across the desert to Basrah.....On camels it takes over two days. They made the trip in less than three hours and sent back a telegram, *Li yahya al-Ford*, which means, 'Long live the Ford!'

'Moreover, the motor car is helping to change one immemorial method of livelihood of the Arabs.....Raiders only travel as fast as the sheep they have stolen, a little over two miles an hour. Two years ago, a party of Bedouins stole the flock of sheep and camels belonging to other Arabs. Word was sent to the local Ruler. He immediately sent out soldiers in his own cars and all the taxis in the town. They pursued the raiders, overtook them in half a day, and after a fight.....recovered most of the stolen property.....Motor cars with machine guns mounted on them are patrolling all parts of Arabia under Government control. They make it possible for peaceable people to expect to keep the results of their enterprise in raising flocks of sheep, goats and camels.

'Another western invention that is changing conditions in Arabia is the aeroplane. You can now see the Pyramids near Cairo in the morning and reach Baghdad and Babylon the same day. That is something the Caliph Harun al-Rashid, with his love of adventure, would certainly have enjoyed. The Magic Carpet has materialised into a five days aeroplane service between London and India across Arabia, with a time-schedule and security that make commonplace the marvels of the Thousand and One Nights.....Arabia's great King has secured several aeroplanes with English aviators to help him govern his widely scattered tribes and towns.'

(Rev. E. E. Calverly in *Neglected Arabia*, July to Sept. 1931).

PROPAGANDA, JUSTIFIED AND UNJUSTIFIED.

In the October issue of *The International Review of Missions* Professor W. E. Hocking, Professor of Philosophy at Harvard University, contributes an able article on 'The Ethical basis underlying the legal right of Religious Liberty as applied to Foreign Missions.' It is admittedly a contribution towards the solution of an extraordinarily difficult problem. The writer manifests a very close acquaintance with situations with which missionaries on the field are only too familiar.

We take the liberty to transcribe some of his notes under the heading of *propaganda*, knowing full well that he desires that his contribution should be given wide publicity.

He says: 'There is something silly in talking about fair and unfair methods of conveying the truth. As if one were to distinguish the fair and unfair means of teaching geometry. Religions are not business enterprises competing for customers. But so far as the partisan spirit enters into religious teaching—a desire to promote 'my' truth rather than 'the' truth, or a general sense of organizational loyalty—there is likely to appear a willingness to seize the mind of a hearer unawares or to use irrelevant motives to induce his favourable consideration. The motives of men are so far mixed, and the good-will of a hearer is so much an element in his openness to any thought whatever, that tact itself would seem to prescribe, as an element of pedagogical wisdom, an approach to the mind by way of physical and social humouring. Do we not, as a general practice among ourselves, introduce any campaign for attention with a banquet? There is thus a genuine question of legitimacy.'

'The child's introduction to religious thought must be non-argumentative, by means of symbols. There should be no deliberate effort to teach 'a' religion to children without the consent of their parents. Adolescence is the natural time of religious reflection and of the revision of received ideas. Adolescents should be allowed to seek guidance where they will. The maturing of their minds requires exposure to a variety of world-views. It is to the interest of a state that its youth shall have met more than one system of religious thought. (The Professor in an earlier section of his paper says: 'The religious life of any community is more vigorous when there is a friendly rivalry of ways other than when one way has it all its own way. Sectarian hostilities strengthen no community. A generous testing of ideas in a common search for truth and for God's will can only tend to the common welfare').

'Then there is the question of the incidental bribe. Ministering to men's physical and social needs is a natural aspect of the work of a mission; and those who are thus helped by hospital or agricultural station or otherwise, will, equally naturally, understand in a general way the source from which their help comes. To use such needs, however, as a systematic occasion for running in some religious teaching is the reverse of tactful, since it provokes a certain resentment in the hearer, like the insinuation of advertising on the radio. It is stupid, for it confesses a lack of faith in the power of a genuine religious spirit to make itself manifest without words. Let the mission giver do his own worshipping, and let that attitude of his exit where it will the natural questioning of the recipients. It goes without saying that the persons who confess a new faith for incidental advantages of employment or social recognition or charity are not a strength to that faith.

'There is the case of false antithesis. There is an issue of fair and unfair in the way in which any teacher presents the views with which he takes issue. No one will hesitate, in the abstract, to subscribe to the doctrine that the view to be criticised should be given its most favourable, not its least favourable, interpretation. But we more frequently create false antitheses though ignorance than through intent. So long as there are unsolved problems in the interpretation of our own religious experience we shall be misled by differences of language into assuming differences of substance. We need to give special care to the recognition of kinship under different terms in order to make the most of the common spirit upon which we have to build.'

The Henry Martyn School, Lahore

THE new term has opened in very promising fashion. We have two Indian students, both converts from Islam, of whom one is the Evangelist of the Brotherhood of Andrew. Two other students, new missionaries, are living with us in the house; one is from America, the other from England. Two other missionaries, connected with the Z. B. M. Mission, Lahore, have recently joined one of the classes.

The English manuscript of the text-book on Islam for Indian workers, subsequently to be translated into the vernaculars, has been completed and accepted for publication by the Student Christian Movement Press, London. The S. C. M. Press have welcomed it as likely to meet a real need among the students of the colleges in the west.

We are now able to give more definite information about our Extension

Work in 1932. In the early part of April the School, at the request of the Panjab Christian Council, is to arrange for a Missionary Extension Course to be held in Lahore, at which the special subject will be 'Islam.' The course is likely to extend to four days. Particulars will be published later.

The Principal has undertaken to give, subsequently, a course of lectures to groups of missionaries at the following centres in South India :

Kodaikanal	...	24th April—1st May.
Ootacamund	...	8th—15th May.

Sometime in the latter part of May he is expecting to visit Bangalore and Mysore. Details are not yet available.

The services of the School have also been requested for the forthcoming Landour Missionary Convention, and so it has been thought well to advertise now that, granted sufficient people are keen enough to join, there will be an extended course in Landour from about 13th June to the end of the month or even a little longer. The Kellogg Church centre will be made available for two periods a day, and it is hoped that missionaries in the station for that month, as well as some of the Language School students, will find time to avail themselves of such help as we are anxious to give.

Enquiries concerning these Courses will be welcomed and any further information given, if applications be made to the undersigned.

L. BEVAN JONES,
5, Egerton Road, Lahore.

NEW MEMBER.

Rev. R. P. Pryce I.M.C.C.G.B. Daltonganj, Bihar.
(Our membership is now 404).

NOTICE.

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

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.).

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,
5, Egerton Road,
Lahore,
Punjab, India.

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