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## News and Notes

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

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Series XIX

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1st August = 16th Rabi'ul-Awwal (3rd mo.), 1350, A.H.

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### There can be no other.

IN his valuable study of our sources entitled, *Jesus and the Gospel*, published almost twenty years ago, the late Dr. James Denney repeatedly shows that according to the records Jesus occupies a place that is shared by no other.

It is his concern in this book to meet and answer two typical objections of the day, and in our opinion he has done so most effectively. He states these objections in the form of questions :

(1) Is the conception of the Christian religion, which prevails and has always prevailed in the Church, borne out by the New Testament ?

(2) Does Jesus, as He is revealed to us in history, justify the Christian religion as we have had it exhibited to us in the New Testament? Dr. Denney states this second question even more clearly on another page: 'Did He (Jesus) take for Himself the extraordinary place which He fills in the mind and the world even of primitive Christians, or was this greatness thrust upon Him without His knowledge, against His will, and in inconsistency with His true place and nature?'

There are two main sections to the book. In the first Dr. Denney scrutinises the conception of Christ held by the various writers of the N.T. ; in the second he deals with the *self-revelation* of Jesus as it occurs in a great variety of incidents and pronouncements in the life of our Lord. In the preface to the second section he shows that we can for our main purpose trust the evangelic documents notwithstanding some very extreme criticism.

In the first section the writer brings out very finely, almost in the form of a refrain, that in the place Jesus occupies—in what He is

and what He does and what He claims to do—*there can be no other*. We would like to quote many noble passages by way of illustration, but must content ourselves with a few, hoping that some of our members will read the volume for themselves. They will be well repaid.

Speaking of the view of Christ given us by Paul in his Epistle to the Colossians, Dr. Denney says: 'It is not possible to do justice to Jesus until we realise that in Him we are in contact with the eternal truth and being of God. This is the burden of the Epistle. What comes to us and acts upon us in Christ is nothing less than the eternal truth of God's being and character.....These are overwhelming ideas when we think of Jesus of Nazareth, a Galilean carpenter, who had not where to lay His head, and reflect that they have to be associated with Him. The intellectual daring of them is almost inconceivable; imagination fails to realise the pressure under which the mind must have been working when it rose to the height of such assertions'.....He goes on to quote that saying of Dr. Chalmers, the great Scotch divine —'I find that without a hold of Christ there is no hold of God at all.' Here we have then 'a person of absolute significance.' Yet with Paul the one signal and sufficient proof of all this is afforded by what he believes and teaches of the meaning and power of Christ's death..... 'Christ held a unique place in Paul's faith.....in virtue of something which made Paul infinitely His debtor.'

It is the same with *Mark*. 'Could Mark, or can we, conceive any other figure sharing in the place and the religious significance of Jesus as they are presented to us in his brief and vivid record?'

With *Matthew* again: 'The Divine Sonship is something more than is declared with power in the resurrection; it is something more than is revealed to Jesus Himself in the baptism; it is something essential to this person, something which enters into the very constitution of His being, which connects Him immediately with God, and makes His presence with us the guarantee and the equivalent of the presence of God Himself.'

So, too, with *John*: 'It is this incomparable significance of Christ, this experimentally ascertained fact, that He is to God what no other is, and therefore discharges, in the carrying out of God's redeeming work, functions on which no other can intrude, which is represented when He is designated the only-begotten Son.'

Again, 'A person so related to God (as he is in the Fourth Gospel) is manifestly incommensurable with others; He is not conceived as the author of the Gospel conceived Him, He has not the place in our faith which He had in his, if He can be classified with even the greatest and most spiritual men.'

Finally, 'It is in Him and in His death, in no other person and no other act, that for the New Testament Christian sin is annulled. Here above all, we may say, for New Testament faith, there is none other name.'

## Central Literature Committee for Muslims, (Cairo.)

SOME of the proceedings of the Third Meeting of this Committee, held at the end of April in Alexandria, are of such interest that we would like to share them with our readers, feeling sure that the C.L.C.M. will be only too glad to have them read by a larger circle.

*Reports* were presented on literature work in the following fields: North Africa, Egypt, the Sudan, Abyssinia and Eritrea, Syria, Palestine, Iraq and Arabia, Persia, Turkey, the Balkans, Cyprus, India, Malaya, China, Philippines and Fiji; which shows the wide scope of this valuable Committee.

*Correspondence with Muslims.* The report from Palestine contained the suggestion that since most doors seem shut it might be possible for a society or institution or certain individuals to get up a correspondence with a number of educated Muslims all over the country. Copies of new and old missionary publications might be sent occasionally to carefully selected addresses.

*Tomb of 'Jesus, Son of Joseph.'* It was reported that articles on this inscription purporting to be based on a lecture in Berlin by Professor Sukenik had appeared in the newspapers of Cairo and Persia. [Such have appeared in India, also.] The Committee took steps to secure leave for the publication in the newspaper press of a statement prepared by Professor Sukenik for the Palestine Oriental Society.

*Reprint of 'Aspects of the Redemptive Act of Christ.'* We are glad to see from these minutes that the C.L.S. Madras is prepared to reprint this valuable booklet by Canon Gairdner if orders can be guaranteed from the Near East for 500 copies. Will members in India inform the Secretary of the M. M. League how many copies they could take? We have put our name down for 50.

*Promotion of book-using habits by National Christians.* The Committee desires to point out to national Christian leaders and missionaries throughout the Muslim World the very great danger in the various areas of attaining wide success in the production of evangelistic and devotional literature, and even in its effective distribution among non-Christians, while we yet fail to train a church which reads it. They say: "*Our task in Muslim lands can never be completed until the Church knows thoroughly its own Christian literature, and is itself eager to use evangelistic publications to bring Muslims to Christ.*"

To this end it is urged that all leaders, both national and missionary, should avail themselves of every possible means of helping Christian adults and children, especially the children, to own religious books and to form the habit of reading them. This may be done in

the churches themselves, in the schools and in the homes. Many methods suggest themselves: church and school libraries; study of Christian literature by church groups and in personal devotions; reading contests; getting parents to read to their children and providing them with the beginnings of a private library.

*Baháism.* It was reported that Dr. Miller's work on this subject was in process of publication in America and would greatly serve those who had to combat Bahai propaganda in the West. A pamphlet written by Rev. J. Richards of Shiraz was considered to be of value for those meeting Bahai arguments in the East, and a request was made that the English translation of this might be sent to the C.L.M.C. office. We hope, therefore, that copies of the latter will soon be available for those who want it.

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### The Christian Message and Islam.

A summary of the discussion in Cairo on the question "How much of our existing literature is useful or necessary? How can we improve it?"

1. Many felt that almost all our existing literature has its uses. Each book deals with some special aspect of a definite problem, and so is required somewhere by someone. All countries and all classes have not yet reached the same level of intellectual and moral development. Different countries are asking for different types of literature. Controversial books are still in demand in Persia, Iraq and Algeria. Different groups within Egypt itself stand in need of different kinds of Christian books. There should be "old-fashioned" books for the "old-fashioned" *sheikh* mind and newer literature for the more modern effendees.

2. Some, however, were of the opinion that the value of several of the older books was questionable. It is true, they felt, that the problems dealt with in such literature still call for a Christian statement, but many of these older books fall short of the required standard because

- (a) of the bitterness and severity of their tone
- (b) their attitude towards Islam is mainly destructive
- (c) their arguments are primarily intellectual rather than moral and spiritual
- (d) the arguments used are not always sound
- (e) their style is out-of-date.

What is needed is a new treatment of these old themes.

3. All were agreed that there was no use for books written by Christians for Muslims, which contained words and phrases which the Muslim reader could not understand. There was special danger that our books of prayers would not be intelligible to Muslims.

4. Experience goes to prove that the books which sell best are those which combine the qualities of

- (a) being small and cheap
- (b) having attractive titles
- (c) consisting largely of Scripture passages and containing a clear and definite evangelistic message
- (d) touching on the Islamic question.

The question, however, was raised whether the "best-seller" is necessarily in the long run the best book.

5. Various suggestions were made as to new literature required.

Amongst them were :—

- (a) more lives of our Lord Jesus Christ
- (b) books answering the question "What is true Religion?"
- (c) more story literature
- (d) books in answer to the materialistic philosophy of secularism
- (e) lives of Christian heroes, especially missionaries
- (f) lives of Muslim converts
- (g) standard works on the main doctrines of our faith
- (h) "Imitation of Christ"
- (i) Paterson Smyth's "Life of Christ."

6. Our Christian literature will be improved when :—

- (a) we continue to use more pictures and better bindings
- (b) circulation is increased
- (c) more books are written by nationals. At present we cannot afford to pay adequate fees
- (d) more attention is paid to style
- (e) more care is taken in ensuring accuracy of quotations from Muslim books. Tendency at present to take all references from books of Western Orientalists. Hence inaccuracy creeps in.

### **Tracts for Muslim Women.**

**A**LTHOUGH so far only a few have written concerning the tract on the *Katima* which we printed in our issue for June, we feel confident that wide-spread interest will be aroused in this series.

This month we publish No. 2 on *Roza* (Fasting). These are intended for the use of Bible-women as well as Muslim women who can read. Eventually they will be translated into the various vernaculars. Criticisms and suggestions should be sent to Mrs. Bevan Jones, 5, Egerton Road, Lahore, who can supply spare printed copies of each tract.

#### **2. Roza.**

Joseph's Ma ; I am so glad you have come to see me. Ramzan is over now, is it not ?

Abdul's Ma ; Yes, we celebrated the *Id* on Friday. Do Christians fast too ?

J.—Some do, but some do not.

A.—But did not Hazrat Isa (on whom be peace) ever fast ?

J.—Yes, we read in the Gospel how our Lord Jesus the Messiah fasted for forty days and nights in the wilderness while He was resisting the temptations of Satan.

A.—Then don't you all follow His example ?

J.—Some Christians do so, especially at the time of year when we think of the sufferings that our Lord Jesus the Messiah endured for our sakes while He was on this earth.

A.—But have you no rule about it ?

J.—No. Our Lord Jesus the Messiah made no rules of that kind, and He never told His disciples that they must fast in that way. There were other things that He thought more important.

A.—What things ?

J.—One thing was joy. In the country where He lived there were some Jews called Pharisees who were very strict and who carefully kept every detail of the Jewish Law and Traditions. If they failed to fast twice in the week they thought they were committing a sin. But they looked so miserable about it, and did not oil their hair, or even wash their faces, so that everyone could know they were fasting. And they thought some would commend them for being so virtuous. One day some of them came to Jesus the Messiah and asked Him why His disciples did not fast. He replied, "Can you expect them to fast while they are with me?" We are such a happy party, just like a bridegroom and his friends." You see, the disciples of Jesus the Messiah were so happy because He was with them, that they felt more like feasting than fasting. And so, it is to-day still. Our Lord Jesus the Messiah rose from the grave, and dwells now with His disciples, so that those who receive Him into their hearts have a never-failing fountain of joy. Why then should they fast and be sad ?

A.—But were the Pharisees not obeying their Jewish law when they fasted ?

J.—Yes, they were obeying the letter of the law, which ordained certain days of fasting ; but they forgot the spirit of the law.

A.—What do you mean by the spirit of the law ?

J.—By the spirit of the law I mean the object (*matlab*) of the law. We do not keep a law merely for the sake of obeying it, but because of some good which comes to us or to others by so doing. Thus we ought to go without some of the good things of life in order that we may have more to give to the poor. This indeed one of the Jewish prophets had said ; "Is not this the fast that I have chosen ? To loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to

thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thy own flesh?"

The Pharisees truly went without food themselves, but they did not do so in order to give it to the poor.

A.—Then when Hazrat Isa (on whom be peace) fasted forty days was it that He might have food to give to the poor?

J.—No, for He had no possessions of any kind. He fasted simply because He was so fully occupied at the time with prayer to God that He had no time to trouble about the needs of the body. And there are times with us too when we refrain from food and from the ordinary activities of life that we likewise may give ourselves entirely to prayer to God.

A.—Does your law direct you to do this at certain times?

J.—No, for no law can direct us in this matter. But when we feel the call of God to devote our minds entirely to Him, then we cannot let anything separate us from converse with Him. If we find that we can get nearer to God, and that our spiritual life is helped by doing without food, then fasting is good. But if we were to fast simply to obey a law, and not because we felt a need to be quiet and to draw near to God, there would be a danger of our thinking too much about our physical need and we should become cross and disagreeable to those around us. What good is such fasting?

A.—Oh, I had never thought of it like that!

J.—You see, our Lord Jesus the Messiah never laid stress on the outward appearances. He said that those who fast should not look miserable about it, nor neglect to take a bath or do their hair. He always taught that the important things are the inward things, the things of the heart, and He therefore taught us to keep a fast of the heart or mind, not for a day or a month, but always. When we keep this inward fast, we need not leave off eating, but leaving all bad thoughts, bad words and bad works, we should keep our hearts pure for the worship of God and filled with love to the poor, the hungry, and those in trouble. Do you not think this kind of fast, the fast of the heart, is more acceptable to God?

A.—Yes, I think you are right. I shall not forget what you have told me. I must go now. Come to see me again soon.

## The Moslem World Quarterly, July, 1931.

### A Call to the Study of Islam.

**I**N the current issue of the *Moslem World Quarterly* there is a frontispiece portrait of Theodor Noldeke, and Professor Duncan B. Macdonald of Hartford pays a tribute to the memory of this great scholar and that of his contemporary, Eduard Sachau. He tells how both of these great Orientalists unselfishly prepared the way for those who

came after them. Through their scholarship much has been accomplished, but much still remains to be done in the historical and critical study of Islam. Their home-going is a call for younger men to take up the task.

Dr. W. G. Shellabear of Hartford reviews the latest English Koran Translation, by Marmaduke Pickthall, and raises an interesting question regarding such translations. In the same number Dean Lee Vrooman of Smyrna gives an account of the Pre-Ottoman Conquest of Asia-Minor and its significance for the later spread of Islam.

The Rev. A. C. Hanna lifts the veil of ignorance regarding a large compact group of Moslems in French Indo-China; these Chams, as they are called, offer a virgin field for evangelism. "The attitude of Luther toward Islam," "The Fear of God in the Koran," and "America as reflected in the Cairo Press" are the subjects of three brief but interesting studies.

A Persian missionary, the Rev. J. Christy Wilson, contributes a thrilling biography of a Persian Apostle, Benjamin Badal—one who suffered bastinado and imprisonment, but was valiant for the truth until his death.

Contains also interesting Current Topics and numerous Book Reviews.

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

Agents in India: The Association Press, 5, Russell Street, Calcutta. Rs. 6/- a year.

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## FOR PRAISE AND PRAYER.

Within the last fourteen months *seven* Muslims have become Christians on the Frontier (India). They are at present in very difficult circumstances and we would therefore ask the members of the League to remember them in their prayers.

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## NEW MEMBERS.

Miss J. Cullen,	Wesleyan Mission,	Medak, Nizam Dominion.
Rey. H. H. Riggs,	Amer. Press,	Beirut, Syria.

Our total membership is now 398.

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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.



## The Henry Martyn School of Islamics.

IT may be of interest to those who desire to know how things are faring with the H. M. S. if we issue a brief statement on the work of the last few months.

We were fortunate to have with us in Lahore during the cold season three oriental students :

(1) an experienced Oriya evangelist of the American Baptist Mission, Balasore ; aged about 40. He studied with us for six months, receiving most of his lectures in Bengali and the rest in simple English. He made good progress in Urdu while in Lahore.

(2) a convert of Turki-Arab parentage, sent to us for a three months' course by the Bangalore United Hindustani Mission. Baptized a few years ago, he is now about thirty-three years of age. It is expected that he will do the work of an evangelist in Madras.

(3) a Punjabi graduate, aged about twenty-seven, took a three months' course and is now studying for the ministry at the United Theological College, Saharanpur, N. India.

The Extension Course, advertised to be held in Dalhousie during May and June, was a great success. Very suitable quarters were rented which served as residence for the staff and six of the students, and as the centre for lectures.

We had counted on having at least eight regular students and we were not disappointed, but others joined the class so that we had twenty-six names on our register. These represented the following nine missions : Danish, Methodist Episcopal, Wesleyan, Ch. of Scotland, New Zealand Baptist, S.P.G., C.M.S., Z.B.M. and United Church of Canada. They hailed from almost every part of India : N.W. Frontier Prov., Punjab, United Provs., Rajputana, Bombay, Central India, Bengal, Mysore, Hyderabad (Deccan), and Madras.

We are now registering names for the forthcoming session in Lahore, which is to commence on Monday, 5th October. We are expecting a few European students and hope that, as last year, we may have suitable Indian workers also.

Plans are already being made for the months of April, May and June, 1932. We have been requested, for instance, by the Punjab Christian Council to arrange their Missionary Extension Course to be held in Lahore in the early part of April. Subsequently, we expect to be holding courses in Kodaikanal, Ootacamund, Bangalore and Landour.

Further particulars concerning the 1932 Extension Courses will be published later.

Anyone desiring information about the course in Lahore this winter should write without delay to the Principal,

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