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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 XXI

November, 1933.

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1st November = 12th Rajab (7th mo.), 1352, A.H.

### **Twenty-One Years Ago.**

(From News and Notes, November, 1912.)

CONSIDERABLE space, as was but natural, was devoted in the earliest issues of *News and Notes* to recommending literature on Islam that had proved useful to workers among Muslims. The number to which we are referring was no exception. Special reference was made in it to Dr. Zwemer's *The Moslem Christ*, a volume the perusal of which still gives the reader, as few books can, an angle of vision from which to observe how Muslims have been busy, through the centuries, transforming their prophet into the image of Christ. "The sin and the guilt of the Muhammadan world (says the Dr.) is that they give Christ's glory to another, and that for all practical purposes Muhammad himself is the Muslim Christ." (Published by The American Tract Society, New York City.)

On the other hand, in those early days members were more loyal to their undertaking as members to send in to the Editor notes on their work and requests for prayer, than we of a later generation! Here are two quotations by way of illustration:

'I went to see a paralysed girl whom I had been visiting . . . I had had talks with her people, specially with her old father, and also had prayer there for her. One day she was specially bad. The father said to me, "It is bazar day, I shall get a goat to sacrifice. They say, 'one life in exchange for another.' I shall put it here on the ground near her and put one hand on her and one on it, and perhaps God will make her well."

'I was able to draw him on to show the felt need of sacrifice and then to tell him how the Perfect Full Sacrifice had been offered once for all . . . I found some texts . . . many he read for himself. "Yes," he said, "for you and your people." I showed him again, "The whole world." "Yes," said he, "for that age, not now." But he could give no answer to "Jesus Christ the same yesterday, to-day and for ever." After prayer I left.

How I wondered about that goat! Next week the sick woman was better. Had he sacrificed the goat? No! he had not. Does it mean he is beginning to believe in the Perfect Sacrifice? He has asked for prayer. *Will the members of the League please pray?*

Another: "As we waited for the train we sang hymns of praise, a venerable-looking maulvi came near and stood to listen . . . He said he liked the singing (it was in English), so we sang a Hindustani lyric. Then I spoke to him of the Messiah and he said, 'Jesus was the Son of Mary, but he had no earthly father.' It was so different from the usual response that I wondered if I had heard him correctly, but he went on to speak of Him and said plainly, Jesus is the Son of God . . . Another standing by said, 'He is living, He is not dead, He has gone up on high.' To this also the maulvi assented. Then I said, to know about anything is not enough, we must make it our own—"Taste and see that God is good . . ." *Pray for this maulvi.*

Two instances of many; we receive but few to-day—*why?*

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### **On Trying to Preach about the Atonement.**

The Rev. Principal Thomas Phillips after years of very successful ministry in London and elsewhere is now training young men for to be preachers. His book *The Grace of God and a World Religion* scrutinises the main features of the non-Christian faiths including Islam and shows where they fail. It deserves to be better known. What he says about the Cross of Christ is always worth pondering. Writing recently on the place of Atonement in modern preaching he wrote:

'A forgiveness that does not satisfy the moral instincts of men is of no avail. The surgeon who tells a man with a broken leg that there is nothing the matter with him will be discredited, and the preacher that tells a man who is tormented by the demon of sin that the Holy God bids him not to mention it, will not be believed. There is no purpose served in going to hear such a man at all. His ministry is simply superfluous. Indeed, such a forgiveness is immoral. It condones the sin which it professes to forgive, and practically says it is not grave enough to need forgiveness. Men want a salvation with conscience in it, and it is possible to make the Gospel so cheap as not to be worth seeking. When I see that ugly, grim, ghostly Cross "towering o'er the wrecks of time," and seek to relate it to the moral condition of the world and to the sin that set it up, I know, at any rate, that my delinquency is grave and that forgiveness is costly. The Atonement satisfies my conscience inasmuch as it exposes the malignancy of sin and demonstrates the victory of love and goodness over its hideousness and thrall.

I remember Dr. Denney using a significant illustration in a sermon which he preached at Bloomsbury. An erring husband confesses his unfaithfulness to his wife—an exquisitely pure and refined woman. In the wonder of her love, she forgives him, but so shocked is she by the sickening revoltingness of his tale that the effort kills her and in forgiving she falls dead. That is a fundamental characteristic of all genuine forgiveness, and it must be brought out in our preaching howsoever much it has been

caricatured in some theories of the Atonement. There is a conflict between the outgoings of love and the demands of holiness, and it is this conflict which causes hurt and sacrifice to the forgiver and gives peace and satisfaction to the forgiven. Love by itself does not forgive: it only condones. Righteousness by itself does not forgive: it only condemns. It is only the righteous love of God that destroys sin by pardoning it. Forgiveness is not natural. I am not sure that it is human. It is Christ alone who dies because of sin and yet in dying invokes forgiveness for the sin that put Him to death. He was lifted up not only to give repentance to Israel, but to give the relief and reveal the meaning of forgiveness to the world. The only forgiveness worth preaching is a forgiveness that is morally trustworthy.

#### CALVARY AT THE HEART OF THE UNIVERSE.

Then the greatest thing that I have ever dared to say is that there is something like Calvary at the heart of the universe; that the holy sacrificial love revealed there is the Power who is ever healing the ills of the world. There might be some who cannot accept it as true but there are none who do not wish it true. *This is something infinitely greater than a belief in a plan of salvation or a theory of the Atonement.* It is a faith in a living God who is ever seeking men to redeem them, and it is a faith that Calvary is a revelation of His purpose, His attitude and disposition.

I know exactly how men came to think of Calvary as being a sacrifice to appease an angry and a holy God. The conflict between holiness and love in the act of forgiveness is one reason. But what all men want is a God-like Jesus and a Godlike the Jesus of Calvary. So I fall back upon the great text of the Fourth Gospel, "God so loved the world that He gave His only begotten Son." The Son is the express image of the Father. The love of Jesus is the love of God; the sacrifice of Jesus, the sacrifice of God; the vicariousness and substitution of Jesus, the eternal vicariousness and substitution of the Divine Heart. God is eternally substituting Himself for man, and the Lamb was slain before the foundation of the world. I have found it impossible to get the Gospel across on any other ground. Again and again I have discovered the futility of making men believe that their sins are forgiven because something happened two thousand years ago. *So I have to put it in the present tense.* "God is with you; God is seeking you at the present moment, and He is the God of Calvary and the Cross." Atoning grace is an attribute of God.

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### Notes.

*Rev. L. E. Browne's visit to Malay.* The Bishop of Singapore, who so kindly made it possible for Mr. Browne to make this trip in the summer, has written to him a letter of appreciation from which we are permitted to quote this extract: "We shall endeavour to keep the ball rolling now that you have kicked it off and I shall hope to write to you at greater length later on to report developments. Meanwhile, we are most grateful for the convincing and unsparing way in which you tackled the problem. Frankly, the investigation on the theoretical side was more productive and welcome than I had anticipated. We must pray that the same will be true when we come to the practical side."

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*The Survey of Urdu Literature.* With this issue we bring to a close our extracts from the new classified survey of available literature in Urdu, published and stocked by the P.R.B. Society, Lahore. The three concluding sections on our list will not be reproduced here, since the complete catalogue of 24 pages will issue from the press shortly before this number comes to hand. We suggest that those who are likely to make good use of it should write to the P.R.B. Society, Anarkali, Lahore, for a copy.

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*Some New Books.* Lack of space prevents us this month from calling attention in detail to new books, some of which have been long awaited. The barest notice is taken of these in notes which we append to our final extract from the catalogue (see p. 89).

## A Survey of Existing Literature in Urdu for Muslims.

(concluded)

Note on abbreviations in brackets.

- M. Specially written for Muslims. E. also available in English.  
 S. Suitable for Muslims. W. from *What God hath Used* (Nile Mission Press, Cairo, 3s.).  
 PR. To be had from the Punjab Religious Book Society, Anarkali, Lahore. 250, etc. Approximate number of copies in stock.

140, 140a, 140b, 140c. *Tanqid-ul-Khīyatāt.* (A Criticism of Thoughts, in four parts). Imad-ud-din, printed from type, Allahabad, 1882-3, (total 75,000), 158 pp. in all,  $5\frac{1}{2} \times 8\frac{3}{4}$ . 2 as. for the four parts. Imad-ud-din's timely reply to the then new teachings of Sir Sayyid Ahmad Khan, on (1) the proper sphere of the human intellect, (2) on the Old and New Islam, (3) on Prophets, true and false, and (4) on Revelation and Inspiration. The Sayyid's contentions are shown to be both misleading and false in the sense intended. Old in style. [M.P.R. 300].

### XXII. IN DEFENCE OF CHRISTIANITY AND THE SCRIPTURES.

141. *Kalam-i-Haqq.* (The Word of Truth). Rev. Prof. Abdul Haqq, 1930, 1st ed., (1,000), 42 pp.,  $4\frac{3}{4} \times 7$ . 3 as. On the authenticity and integrity of the Bible, argued from the evidence (1) of Quran and Traditions, (2) of Textual criticism. Deals with the verses omitted from the recent Urdu version. [M.P.R. 700].

142. *Tahrif-i-Injil wa sihat-i-Injil.* (Are the Gospels corrupted?) W. Machin, 1929, 1st ed., (5,000), 32 pp.,  $4\frac{3}{4} \times 7$ . Two pice. Deals in the main with spurious gospels, but, while admitting that such 'corrupted' gospels do exist, points out that no section of the Church recognises them. [M.P.R. 4,000].

143. *Barrakin-i-Naiyyara*. (Clear Proofs). Dr. Maulvi Hashmat Ullah, 1927, 1st ed., (1,000), 52 pp.,  $5\frac{1}{4} \times 8\frac{1}{2}$ . 3 as. Treats of the authenticity of the Christian Scriptures. Other books have superseded this now. [M.P.R. 650].
144. *Takshif-ul-Taslis*. (Explanation of Trinity). Hafiz Qaim-ud-din, 1927, 1st ed., (1,000), 91 pp.,  $4\frac{3}{4} \times 7\frac{1}{4}$ . 8 as. The writer makes use of various published sources but seeks his chief arguments in support of the doctrine of the Trinity from the Quran! [M.P.R. 710].
145. *Alamgir Mazhab*. ('Religion Universal'). By "Khawaja," 1927, 1st ed., (1,000), 36 pp.,  $4\frac{3}{4} \times 7\frac{1}{4}$ . 3 as. Sets out to show that Christianity, especially when compared with Islam, is a universal religion. (M.P.R. 280).
146. *Hamari Baibal aur Muslim 'Ulama*. (Our Bible and Learned Muslims). Ghulam Masih, 1926, 1st ed., (1,000), 200 pp.,  $5\frac{3}{4} \times 8\frac{1}{2}$ . 8 as. Exhaustive treatment of the subject of the authenticity of the Bible, disposing of the charges that it has been corrupted or abrogated. Meets arguments of Necharis and Ahmadis. Recommended for Christian students and evangelists. (M.P.R. 380).
147. *Zamina Tashif-ut-Tahrif*. (Supplement to S. M. Paul's *Tashif-ut-Tahrif*, now out of print). Musa Khan, 1925, 1st ed., (1,000), 16 pp.,  $4\frac{3}{4} \times 7$ . Two pice. S. M. Paul's book of 55 pages set out to prove that the Quran does *not* condemn the Christian Scriptures as corrupted or abrogated; this supplement gives extracts from Bahai literature in support of the Bible. (M.P.R. 250.)
148. *Abdul Masih walad-i-Ishaq Kandi*. (The Apology of Al-Kindy). 1924, 2nd ed., (1,000), 240 pp.,  $4\frac{3}{4} \times 7$ . 10 as. This is the second reprint of the Urdu version of this defence of Christianity made 1,000 years ago by Al Kindy. [M.E.P.R. 740].
149. *Chhupa hua Khazana*. (Hidden Treasure). J. W. Richards, 1923, 1st ed., (1,000) 56 pp.,  $4\frac{3}{4} \times 7$ . 3 as. In form of a debate, between a Maulvi a Christian preacher and a convert from Hinduism, questions such as Salvation, the Sonship of Christ, Paraclete, etc., are discussed, but hardly adequately. [M.P.R. 80].
150. *Taqwiyat-ul-Iman*. (Strengthening the Faith). Rev. Thos. Howell, 1911, 1st ed., (1,000), 22 pp.,  $5 \times 7\frac{1}{4}$ . One anna. Arguments drawn from the Quran in support of the Incarnation and Divinity of Christ. [M.P.R. 60].
151. *Injil-i-Barnabas*. (The Gospel of Barnabas). Salim Abdul Ahad and Gairdner, 1911, 1st ed., (1,000), 45 pp.,  $5 \times 7\frac{1}{4}$ . Six pice. A final and effective reply to those Muslims who, on mere hearsay, assert that a Gospel of Barnabas exists. Based on the work of Lonsdale and Laura Ragg. [M.E.P.R. 235].

152. *Salus-i-Muqaddas ki Tauhid.* (Trinity in Unity). Dr. Barkhordar Khan, 1910, 1st ed., (1,000), sewn in two parts, 85 pages,  $5\frac{1}{4} \times 8\frac{1}{2}$ . 3 as. Reprint from the Christian journal *Tajalli*; attempts to explain the Trinity in terms of the Quranic analogy of God as Light (Sura Nur, 35). Now superseded. [M.P.R. 20].

153. *Al Masthiyat wal Islam.* (Christianity and Islam). Qalandar, 1909, 1st ed., (1,500), 198 pp.,  $5\frac{1}{4} \times 8\frac{1}{2}$ . 6 as. The truth of Christianity in the light of Muslim thought—a comprehensive treatment of various aspects of Christian truth, suitable for educated Muslims, though requiring to be brought up to date. [M.P.R. 30].

154. *Taurat ki Qadamat wa Asliyat.* (Integrity of the O.T.). Thos. Howell, 1908, 1st ed., (1,000), 24 pp.,  $4\frac{3}{4} \times 7$ . One anna. A lecture on the integrity of the Old Testament. Of little use now. [M.P.R. 50].

155. *I'tiraz-ul-Muslimin ma Jawabat.* (Muhammadian Objections to Christianity). tr. of St. Clair Tisdall's work, 1906, 1st ed., (1,000), 148 pp.,  $5\frac{1}{4} \times 8\frac{1}{2}$ . Stiff boards, 8 as. Sets out the more common objections (in the form of questions and answers) regarding the Bible, the Person of Christ, Trinity, Atonement, etc. Though not up-to-date, still very useful for divinity students and preachers. [E.P.R. 75].

156. *Shahadat Qurani bar Kutub Rabbani.* (Testimony of the Quran to the Scriptures), tr. of Sir Wm. Muir's work, 1905, 3rd ed., (1,000), 172 pp.,  $5\frac{1}{4} \times 8\frac{1}{2}$ . 8 as. In 131 sections, prefaced by Arabic quotations, the evidence of the Quran in support of the Scriptures is set out. Still very valuable. [S.E.P.R. 25].

157. *Masih Maslub.* (Christ Crucified). Dr. Barkhordar Khan, 1904, 1st ed., (1,000), 48 pp.  $4\frac{1}{4} \times 7$ . 2 as. The first essay written to refute the idea that there was a genuine 'Gospel of Barnabas.' Superseded by Gairdner's book, *Injil-i-Barnabas*. [M.P.R. 175].

158. *Hidayat-ul-Mumtazin.* (Guidance for the Doubting). Wherry, 1901, 2nd ed., (4,000), 16 pp.,  $5\frac{1}{4} \times 8\frac{1}{2}$ . One pice. An old tract refuting Muslim arguments about corruption of the Bible. [M.P.R. 960].

159. *Radd Ra'e Islam.* (Refuting Muslim notions concerning Miracles). Padri Mansel, 1898, 1st ed., (1,000), 18 pp.,  $5\frac{1}{4} \times 8\frac{1}{2}$ . Two pice. A reply to the Muslim demand, still occasionally made, that Christians should be able to work miracles on the basis of St. Mark, 16: 17-18. The treatment of the subject is far from adequate. [M.P.R. 95].

160. *Masih ka Khat.* (Letter from a Christian). Trans. of the opening letter in the well-known apologetic work *Sweet First Fruits*. 1896, 1st ed., (5,000), 20 pp.,  $5\frac{1}{4} \times 8\frac{1}{2}$ . Two pice. Support for the truth of Christianity from the Scriptures. Part of the force of the letter is lost by printing it thus separately. (M.E.P.R. 550).

161. *Niyaz Nama*. (A Letter of Appeal). Maulvi Safdar Ali, 1898, 4th ed., (1,000), 282 pp.,  $5\frac{1}{4} \times 8\frac{1}{2}$ . 6 as. An apology and defence by this convert of Dr. Pfander's in 1865; entirely devoted to demonstrating the integrity of the Bible, that being considered the fundamental issue. The book has had an honourable course but its work is done. [M.PR. only 12 copies left].

### Some New Books.

Since the completion of the Survey, the following have been published :—

*Abdullah*. (A Dialogue). L. E. Browne, 1st ed., (3,000), 18 pp.,  $4\frac{3}{4} \times 7$ . Two pice. A Jew and a Muslim discuss the meaning of the "Servant of the Lord" passages in Isaiah, and are led by a Christian to see their fulfilment in Jesus. Has been translated also into Bengali, Arabic, French, Chinese, etc., [M.E.PR.].

*Ek Khushi ki Kahani*. (A Glad Story). Miss C. Williams. 1st ed., (2,000), 24 pp.,  $4\frac{3}{4} \times 7\frac{1}{2}$ . One pice, illustrated. The Life of Jesus told in the simplest language for Muslim women in the zanas and village folk. Thousands of copies have been sold in Bengali. Meets a real need. [M.PR.].

*Halat-i-Ambiya*. (Stories of the Prophets, Part 1). Miss H. McLean, 1st ed., (1,000), 132 pp.,  $4\frac{3}{4} \times 7$ . 4 as., illustrated. Brief accounts of Old Testament characters, from Adam to Samson. Each section points the reader forward to Christ. Has proved popular in Bengal. Part II on *The Kings and Prophets of Israel* is to follow. [M.PR.].

*Shan-i-Salib*. (The Glory of the Cross). Zwemer, 1st ed., (1,000), 168 pp.,  $4\frac{3}{4} \times 7$ . 6 as., with 3 photographic reproductions of art pictures including Guido Reni's Head Crowned with Thorns. This is a translation of Dr. Zwemer's well-known study of the Passion and Death of our Lord. The Urdu is clearly written. [S.E.PR.].

*Muhammad Arabi*. (Muhammad of Arabia). Padri Barakat Ullah, 1st ed., (1,000), 220 pp.,  $5\frac{1}{4} \times 8\frac{1}{2}$ . One rupee. A new life of Muhammad based on sources generally accepted by Muslims. While written in a spirit calculated not to offend Muslims, it refrains from passing criticism on the conduct and character of Muhammad [PR.].

*Ahl-i-Masjid*. ('The People of the Mosque'). Bevan Jones, 1st ed., (1,000), 442 pp.,  $4\frac{3}{4} \times 7$ . Stiff boards, One rupee. The new translation, prepared in close collaboration with the author, by Rev. J. A. Subhan, of The Henry Martyn School. It is issued, at half the cost of production, in the earnest hope that it may prove to be an up-to-date and serviceable manual for Indian clergy, pastors, evangelists, catechists, teachers, etc., [E.PR.].

## THE HENRY MARTYN SCHOOL LIBRARY.

Through the kindness of several friends we have been enabled to complete our file of *The Moslem World Quarterly*, with the exception of 3 numbers, *viz*: 1915, April; 1919, January; and 1923, April. If anyone can spare us these copies we shall be most grateful.

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WANTED for forming a Reference Library on Muslim subjects in Bengal :

1. Back numbers of *The Moslem World Quarterly*, from (and including) 1929, backwards—also the issues for January, 1931, and April and October, 1930.
2. Books on Muslim subjects, offered by retiring missionaries and others by deed of gift or sale.

Details should be sent first by post to: Rev. G. Hawker, Oxford Mission House, 42 Cornwallis St., Calcutta.

Carriage will be paid on all such offers, and, when requested, small payments for purchase.

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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. 0d.).

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,  
Panjab, India.

