

News and Notes

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

Series XXI

June, 1933.

1st June = 7th Safar (2nd mo.), 1352, A.H.

Twenty-one Years Ago

(From News and Notes, June, 1912.)

And what though earth and sea His glory do proclaim,
Though on the stars is writ that great and dreadful Name;
Yea—hear me, Son of Man—with tears my eyes are dim,
I cannot read the word that calls me close to Him;
I say it *after Thee*, with faltering voice and weak,
“Father of Jesus Christ”—this is the God I seek.—*Anonymous.*

THE modest four-page issue of twenty-one years ago opened with the above lines, which so well express both the contrast in conception, and faith's highest attainment in the knowledge, of God for the Muslim and the Christian.

Speaking of the growth among Muslims in India of a desire for advanced education the Editor (Mr. Takle) recalled the arduous task undertaken by that pioneer, Sir Syed Ahmad Khan of Aligarh. Convinced that the ‘disease’ from which his people suffered could only be cured by ‘the medicine of English education,’ his very life was at times in danger as he toured the country (c. 1870) advocating educational reforms. One night he was found by his host out of bed, ‘pacing the verandah alone with tears streaming down his face.’ In explanation of his grief he said, ‘I know well what our reception will be to-morrow when I ask for money to teach English, the people will answer by flinging stones and abuse at me; but my wretched heart will not let me give up.’ How much Indian Muslims owe to his foresight and courage, and what advances have been made since then

Responding to the Editor's appeal, news and requests for prayer were sent in from Allahabad and Gonda (U.P.), Naogaon, Dacca, Chandpur, Rajbari and Brahmanbaria (Bengal), and London. A matter for special praise was the appointment of Rev. W. Goldsack for work among Muhammadans. Brahmanbaria reported that the

local head mauvi had gone over to the Qadiani faith, and though the orthodox party at first persuaded him to compromise he evidently continued a strong believer in the Mirza Sahib.

Of the thirty names given in that issue of the earliest members only four are still on the list in active service—Miss Cowles, Brahmanbaria, Miss Hopwood, Ootacamund, Canon M. G. Goldsmith, Madras (our worthy President), and the present Secretary of the League.

WEIGHTY WORDS.

'It is of the utmost importance that our *hearts* should be converted to the Truth and not our understandings merely convinced; for if the Truth reaches *no further* than the understanding, it can never produce fruits unto eternal life' (Stephen Grellet in *Memoirs*).

* * * * *

'What tells with liberating and revolutionary power is not so much explanation as presentation' (Professor H. R. Mackintosh in *The Christian Apprehension of God*). Then let us *placard* Jesus Christ the Crucified before men. (Moffat, Galatians 3, 1).

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The difference between 'I know' and 'I am' is the difference between the prophet and the Saviour; between the Old Testament and the New.

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'To-day, as ever, Jesus is called divine not primarily because of Church traditions of His life and teaching, but because of what, as Redeemer, He has done and does for the souls of men.' (Principal Micklem in *Mysterium Christi*, p. 153).

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'To accept a metaphysical doctrine of the divinity of Jesus is entirely destitute of religious meaning or value, unless the man who accepts it has found God in and through Jesus' (Micklem, *op. cit.*)

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'The divinity of Jesus Christ must remain central to the thought of Christianity, because only in terms of His life and character can we apprehend and define the Nature of the God in whom we trust' (Micklem, *op. cit.*)

The Encyclopaedia of Islam

Part, No. 47

ART. ON MUHAMMAD BY FR. BUHL

THE long-awaited article on Muhammad has appeared and contains little not already known. Nothing is said concerning Muhammad's many marriages; and the reason given for engaging the Meccan caravans in battle is not that he had to find supplies for his

starving followers but in order to force a war on his old townfolk and so secure Mecca as the centre of his religion. The writer clears Muhammad of the charge of insincerity in his earliest revelations, and makes the following summary of his character :—

“There is one essential aspect of his activity which ought to be very strongly emphasised, particularly as justice is not always done to it in modern treatments of his life. There is a tendency in some recent writers not only to emphasise all that is unfavourable but also to neglect his real religious importance. If he had really only been an oversexed man, anxious for worldly profit and quite unscrupulous in the choice of his means, Islam, which had been created by him and developed after his death, would have been an effect without a cause. It is impossible for the unbiassed historian to deny that he aroused the religious instinct of his countrymen, and gave expression to a body of religious and moral conceptions which not only satisfied his fellow countrymen but supplied the needs of the people of lands which had old civilizations conquered by the Muslims, and served them as foundations for a vigorous and far-reaching intellectual activity. Although as a result of his singular theory of inspiration, his direct dependence on the older religions of revelation remained concealed [from the scientific point of view the fact is that the voice heard by him only uttered what he had from time to time heard from others and which now cropped up out of his subconscious (self)], he was able in his own way to communicate to his countrymen a part of the spiritual wealth of the “peoples of a scripture”; and how he touched the soul of the Arabs is best seen by the efforts of the Wahhabis at a reformation. In lands of ancient culture, Islam, it is true, was only able to carry out its task by sometimes radical remoulding and the intellectual activity already mentioned developed also under the influence of Christianity and mysticism, but yet it was Muhammad who set the whole process in motion and he could not have gained this influence if he had only been what the writers mentioned profess to have found in him.”

A Survey of Existing Literature in Urdu for Muslims.

(continued)

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.

X. EXPLANATION OF MISUNDERSTOOD TERMS:

"SON OF GOD," *Injil*, etc.

36. *Yisu Masih Khuda ka Beta kis tarah ho sakta hai?* (How can Jesus Christ be the Son of God?) D. E. Alter, 1930, 1st ed. (2,000) 48 pp., $5\frac{1}{2} \times 8\frac{1}{2}$. One Anna. A young Muslim discusses the question with an Indian padri, who is a converted maulvi considerably senior in years, and is lead to see that there is in this title a truth enshrined of far richer significance than he had ever suspected. The progress of the argument could be improved, in particular by omitting the closing section on the "Son of Man," which comes rather as an anti-climax. Nevertheless very useful. [M.P.R. 845. See also *Pandra Lekchar* (5 and 6) under § XVIII].

XI. STORIES GIVING CHRISTIAN TEACHING.

(Some of these are from the Bible).

37. *Bad Bagola*. (Sign of the knotted *retem*; a Desert Sand-storm.) Miss Trotter, 1930, 2nd ed., (5,000) 16 pp., $4\frac{3}{4} \times 7$. One pice. The story of a lost camel and its distracted owner, concluding with man's search for God and his being found in and through Christ [M.W.P.R. 4,600].

38. *Ajib Rasta*. (The Wonderful Pathway). Miss Haworth, 1930, 2nd ed. (20,000), 4 pp., $6\frac{1}{4} \times 9\frac{3}{8}$, 2 as. per 100; Re. 1 per 1,000. The story of two men, one rich the other poor, who in the friendship of boyhood's days discovered a peaceful country. In this country and with this rich friend the other found sanctuary in later life—so the story of Jesus becomes the Living Christ to those in peril. [M.W. PR. 11,000]

39. *Tin Larke*. (Three boys of long ago). Trotter, 1927, 1st ed., (5,000), 14 pp., $4\frac{3}{4} \times 7$. One pice, (illustrated). The boy whom God heard (Ishmael); the boy whom God called (Samuel); the boy whom God used (with his loaves and fishes). [M.W.P.R. 1,325.]

40. *Naya Asman*. (The New Horizon). Haworth, 1926, 1st ed., (5,000), 16 pp., $4\frac{3}{4} \times 7$. One pice. Tells of a boy who lived in a poor home in a valley which bounded the horizon, until impelled by strong desire he climbed the high mountains and found a new country, immeasurably better; he then came back to tell his friends. [M.W. PR. 1,050].

41. *Nek Niyati ka Khet*. (The Field of good Intention). Trotter, 1930, 2nd ed. (20,000), 4 pp., $6 \times 9\frac{1}{2}$ 2 as., 100; Re. 1, 1000. Of a foolish youth who sowed his field with thistle seeds believing a deceiver who said that by the help of a charm they would turn to barley. Thus in the spiritual life a man reaps what he sows. [M.W. PR. 15,700].

42. *Ar-Rashid ki Poshak*. (The Robe of Ar-Rashid.) Trotter, 1930, 2nd ed. (20,000), 8 pp., $5\frac{1}{4} \times 8\frac{1}{4}$. 4 as. 100; Rs. 2, 1,000. Another

story-parable wherein, contrary to the orders of their king, suppliants of his mercy appear before him in the traditional (Islamic) five-hued garments of their own making and not, like Ar-Rashid, in the white robe with crimson border. [M.W.P.R. 11,000.]

43. *Falqir aur gale ka Har.* (The Fortune-teller and the Necklace). Trotter, 1930, 2nd ed. (20,000), 4 pp., $6 \times 9\frac{1}{2}$. 2 as. 100; Re. 1, 1,000. A story for women of an ambitious mother who, while scheming to get her daughter well married, foolishly lost a borrowed necklace thus bringing on herself endless trouble. Satan so deceives us in matters of the soul. [M.W.P.R. 7,000.]

44. *Nadi aur Mamba.* (The Stream and the Source.) Trotter, 1931 2nd ed. (20,000), 4 pp., $6\frac{1}{4} \times 9\frac{1}{2}$. 2 as. 100; Re. 1, 1,000. A story told for girls of one who tried to clean her garments in a muddy stream until shown the clear spring by one who knew. Christ cleanses us while 'good works' cannot. [M.W.P.R. 16,650.]

45. *Al-Hanuqi ka Intiqam-i-khun.* (The Blood-feud of Al-Hanuqi). Trotter, 1926, 2nd ed. (20,000), 8 pp., $5\frac{1}{4} \times 8\frac{3}{4}$. 4 as. 100; Rs. 2, 1,000. For men—the story of one whose blood was sought; though warned by a friend he only just escaped the avenger and entered the city of refuge. There is one who has a blood-feud with our race from whom Christ is our only refuge. [M.W.P.R. 16,250.]

46. *Sab se Taqatwar ki Talash.* (The Search for the Strongest). 1930, 2nd ed. (20,000), 4 pp., $5\frac{3}{4} \times 8\frac{1}{2}$. 2 as. 100; Re. 1, 1,000. For boys—the story of St. Christopher of the ford, retold; of how with his great strength he first served the world, then Satan, until he found and was found by his true Master. [M.W.P.R. 8,200.]

47. *Parwana aur Tilli.* (Moths and Butterflies). 1930 1st ed. (20,000), 2 pp., $5\frac{1}{2} \times 9$. One anna 100; 8 as. 1,000. For girls—contrasts moths and butterflies in their use of *light*: points out these types in girls and speaks of Christ as the Light. [M.W.P.R. 105.]

48. *Khala 'Aisha ka Yasaman.* (Aunt 'Aisha's Jessamine). 1930, 2nd ed. (20,000), 2 pp., $6\frac{3}{4} \times 10$. One anna 100; 8 as. 1,000. For women—there are many women who, like foolish 'Aisha, spend much on that which does not profit; Christ brings the seed of a new life. [M.W.P.R. 11,900.]

49. *Tin Andhon ka Bayan.* (The story of Three Blind Men). Zwemer, 1931, 1st ed. (5,000), 8 pp., $4\frac{3}{4} \times 7$. $1\frac{1}{2}$ pies. (1) The blind man from whom Muhammad turned away frowning, (2) Bartimaeus, and (3) the man born blind. [M.P.R. 3,740.]

50. *Nek Samri.* (The Good Samaritan). Padri Waiz, 1928, 1st ed., (1,000), 16 pp., $4\frac{3}{4} \times 7\frac{1}{4}$. $1\frac{1}{2}$ as., (illustrated). A poetical rendering of Christ's parable. [S.P.R. 420.]

51. *Raja ka Khwab.* (The Raja's Dream). Trans. 1932, 1st ed., (1,000), 16 pp., $4\frac{3}{4} \times 7\frac{1}{4}$. 3 pice. A wealthy Raja, who had earned men's praise for his good works, dreams that he is confronted

by Truth; in her presence the veil is removed from his eyes so that he sees himself as he really is and cries out in horror. [S.P.R. 770].

52. *Royal-ul-Amir Ali*. (Amir Ali's vision). Miss Marston, 1913, 135 pp., 6×9½; 3 as., (in large clear type). The story of how after listening to the preaching of the Gospel, a man was so impressed by a *vision* of Christ Crucified that he was led, with his wife and daughter, to accept Christ as Saviour. [M.P.R. only 4 copies left].

XII. RHYMES, CHOROUSES, HYMNS

(giving social character to the teaching).

[There appears to be nothing available under this head.]

XIII. THE CHRISTIAN VIEW OF MARRIAGE, THE HOME, AND FAMILY.

53. *Huquq-o-Farai'z-i-Niswan*. (Position, Rights and Duties of Women). Dr. J. H. Orbison, 1928, 1st ed., (1,000), 64 pp., 4¾×7. 5 as. Stresses monogamy and the rights of women (educational, social, civil) also her duties towards her husband and children. [S. for inquirers and converts. PR. 910.]

54. *Mulk-i-Sihat*. (Supreme Court of Health-Land). Dr. Emily Hatch, trans., by Barakat Ullah, 1933, 1st ed., (1,000) 16 pp., 4¾×7. Two pice. A drama for children showing the importance of fresh air, pure water, and cleanliness of the body, and the dangers arising from neglect of these. [S.E.P.R. 870.]

55. *Bachchon ki Parwarish*. (How to bring up Children). From 'Pice Papers on Reform,' C.L.S., Ludhiana, 1910, 2nd ed., (total 2,000), 16 pp., 5½×8. One anna. Contains elementary instruction for mothers on the subject. [S.P.R. 390].

XIV. SHORT TRACT ON "WHAT IS CHRISTIANITY?"

(not yet written)

XV. STORIES OF CONVERSION AND CHRISTIAN EXPERIENCE.

56. *Shaikh Mikhail Mansur*. (Why he became a Christian) Sh. Kamil Mansur, 1932, 1st ed., (1,000), 82 pp., 4¾×7. 3 as. The story of the conversion of this Al Azhar Shaikh, by his brother; trans. from Arabic. [M.P.R. 875].

57. *Mera Masihi Tajruba*. (My Christian Experience). Padri Imam Bakhsh Bawa, 1931, 1st ed., (2,000), 27 pp., 4¾×7¼. Two pice. A Khoja Shia's story of how he became a Christian. [M.P.R. only 13 copies left].

58. *Main kyun Masihi ho gaya?* (Why I became a Christian?) Padri Maulvi Sultan Md. Paul, 1929, 3rd ed., (total 5,000), 29 pp., 4¾×7 (with portrait), One anna. This notable Afghan convert

tells the story of how he diligently searched the scriptures of Islam and failing to find peace was led, at length, to seek and find it in Christ. Most valuable. [M.E.PR. 1,865].

59. *Khutya Shagird*. (Secret Disciples). Trans. by F. M. Najmuddin, of original by Rev. F. E. Kay, 1929, 2nd ed., (1,100), 15 pp., $4\frac{3}{4} \times 7$. Two pice. An earnest appeal to secret disciples to make open confession of their faith in Christ. [S.E.PR. 290].

60. *Shahid-i-Wala*. (A Faithful Friend). Maulvi Nasiruddin, 1933, 2nd ed., (1,000) 12 pp., $4\frac{3}{4} \times 7$. Two pice. The story of two friends, the one Christian the other Muslim. The latter, deciding to become a Christian, is persecuted. His Christian friend in attempting to rescue him is killed. The convert then openly proclaimed his faith in Christ. A true story with names disguised. [M.PR. 985].

61. *Shahid-i-Khidmat*. (The Witness of Service). Padri Warisuddin, M.B.E., Asst. Military Chaplain, Iraq, and C.M.S. Missionary, Panjab, 1928, 1st ed., (500), 48 pp., $4\frac{3}{4} \times 7$. 1 anna, (with portrait). Biography of the late Padri Warisuddin by one of his fellow-converts. [S.P.R. 310].

62. *Asmar-i-Shirin*. (Sweet First Fruits). From original Arabic by a Syrian Christian, 1926, 4th ed., (1,000), 296 pp., $4\frac{1}{4} \times 7$. 6 as. The now famous story of some Syrian converts and inquirers who suffered much for their faith in Christ at the hands of Muslim judges and others. [M.E.PR. 70 new ed. in press].

63. *Mukhtasar Kawait-i-Yusufi*. (A brief account of the life of Yusuf). Akhwand Md. Yusuf Khan, 1894, 1st ed., 16 pp., $5\frac{1}{2} \times 9$. One pice. The author, a Pathan, tells of his search for truth—of how, after exploring Islam, he found salvation in the once despised teaching of Christ. [M.PR. 125].

64. *Maulvi Paulus Abdul Haqq*. 1887, 1st ed., (4,000), 16 pp., $4\frac{1}{4} \times 6\frac{1}{2}$. One pice. A maulvi recounts the story of his conversion—stress is laid on intellectual arguments and the tone is inclined to be controversial. [M.PR. 20 copies only].

65. *Waqiat-i-Imadiya*. (Autobiography of Rev. Dr. Imad-ud-Din) n/d. 3rd ed., (1,000), 40 pp., $4\frac{3}{4} \times 6\frac{1}{4}$. 1 anna. This former champion of Islam against Dr. Pfander tells of his arduous search for peace of mind and of how he was brought at last to find it in Christ. [M.PR. 75].

66. *Kitab-i-Intisab-ul-Imad*. (Imad-ud-din's Ancestry) 1887, 68 pp., $5\frac{1}{4} \times 8\frac{1}{4}$. 8 as. (with genealogical charts). An account of Imad-ud-Din's ancestors and children, written for his own people. Of little interest now. [M.PR. 24 copies only].

67. *Khudawand Masih ki Nau Ratn*. (Series, 'Eminent Christians,' Part I. Some Eminent Pastors of the Panjab Church). Rev. Thakur Das, 1930, 1st ed., (500) 112 pp., $4\frac{3}{4} \times 7\frac{1}{4}$. 4 as. An attractively written narrative of the lives of nine pastors, including Imad-ud-Din, Waris-ud-Din, and Talib-ud-Din, etc. [S.P.R. 300].

WANTED.

Rev. W. Stanley Gould, a young missionary who has recently joined our League, desires to secure as many back numbers of *News & Notes* as possible. Should any one be able to spare copies of the following issues he will be very grateful :

1922, Jan. Feb. July. 1919, May. 1918, Feb. March. 1917, complete year. 1916, May, Dec. 1915, Jan. March, May, June, July, Aug. Sept. 1914, Jan.—June (inclus.)

His address is A.P. Mission, 126, Staff Rd., Ambala Cantt., Panjab.

For Praise and Prayer.

PRAISE for the good attendance at the H.M.S. Extension Course, Darjeeling—pray that these workers may return to their tasks with greater assurance and hope, and with increased zeal and courage in the Service of Christ.

NEW MEMBERS

B. L. Rallia Ram, Esq.
Miss A. L. Baker,
Miss M. Kirby,

Natl. Secy.
L.M.S.
S.P.G.

Y.M.C.A., India.
Calcutta.
Sevanandapuram,
S. India.

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,
Panjab, India.

