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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

July, 1953.

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1st July = 8th Rabi'ul-Awwal (3rd mo.), 1352, A.H.

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### Twenty-One Years Ago.

(From News and Notes, July, 1912.)

**D**R. Wherry, described by the editor, as 'a veteran worker among Muslims in India' (the one who eventually became first President of the League) in writing to Rev. John Takle to have his name enrolled, sent this wise and characteristic message: "My judgment is that all aggressive and militant movements in organization and methods are a mistake. We need to approach the Muslim not as a Muslim but as a lost sinner, keeping before us the soul needs of man rather than their doctrinal or intellectual attitude. To be sure these must be taken into account, but not paraded. Everything in the nature of a crusade is too Muslim in its character to fit in with the quiet and peaceful methods of our Lord and His Apostles. I hope we may do much to promote the hand-to-hand personal work method of evangelizing Muslims, rather than the controversial and debating methods of the past."

Notes for prayer and praise were sent in from various stations in North India and Bengal, including the notice of four baptisms; of these were a man and his wife, the husband had been "well-known in East Bengal as a singer and musician of the *fakir* type."

News had been received from Mussoorie that from forty to fifty missionaries were attending the double course of study on Islam and Hinduism, at which Rev. C. G. Mylrea, a member, was a lecturer.

Seventeen new members had been added to the League which now included such well-known names as the following:—

William Carey, Canon Hooper, A. H. Ewing, A. R. Low, Dr. N. L. Rockey, Pengwern Jones, Miss Malte, Miss E. M. Potter, Miss Tuck and Dr. H. U. Weitbrecht.

Members were urged to secure another thirty subscribers and so remove any financial difficulty in the conduct of the League's affairs.

## Tracts for Muslim Women.

Many women workers have found that children when they leave school and grow up quite forget the catechism they learnt, or else can only give the answer when the question is asked. This tract is intended to remedy such defect by supplying *A Short Statement of Faith* which the child may commit to memory. It is suggested that it should be done into rhymed couplet in the vernaculars.

Criticisms and suggestions concerning this tract should be sent to Mrs. Bevan Jones, 5, Egerton Road, Lahore, who can supply spare printed copies of this and the preceding tracts.

### 7. Praise be to God!

**G**OD made the sun, the moon, and the stars,  
 He made the trees and flowers,  
 He made the fishes, the birds and the animals,  
 He made me.  
 Praise be to God!

God is Almighty, He is Holy, He is Merciful;  
 He wants every one to love and worship Him.  
 From days of old He has revealed Himself through His prophets.  
 Praise be to God!

The prophet Abraham trusted and obeyed God,  
 So He was called the friend of God.  
 The prophet Moses communed with God,  
 And God gave him these laws which are in the *Taurat* :--

"I am the Lord thy God; thou shalt have none other gods beside Me.  
 Thou shalt not make any idols nor worship them.  
 Thou shalt not take the name of the Lord thy God in vain.  
 Keep the day of worship holy.  
 Honour thy father and thy mother.  
 Thou shalt do no murder,  
 Thou shalt not commit adultery,  
 Thou shalt not steal.  
 Thou shalt not bear false witness.  
 Thou shalt not covet what belongs to another."

The prophet David sang songs of praise to God;  
 These songs are in the *Zabur*.  
 "Let everything that hath breath praise the Lord."  
 "Praise ye the Lord!"

Many other prophets taught about God,  
 And men gradually learned more and more about Him,  
 But they often forgot Him and sinned against Him,  
 Yet God did not forget them.  
 He sent Jesus the Messiah to show us what He is like,  
 And to teach us about His love.  
 Praise be to God!

The teaching of Jesus the Messiah is found in the *Injil*.

He taught us that :—

God cares when even a tiny sparrow falls to the ground :

God is like a shepherd who seeks for His lost lamb until He finds it :

God is like a father who grieves over His runaway child,

And watches daily for his return.

We can pray to God without fear, as children speak to their father,

Using such words as these :—

*(here insert the Lord's Prayer)*

Jesus the Messiah said :—

“Thou shalt love the Lord thy God with all thy heart,  
With all thy soul and with all thy mind,  
And thy neighbour as thyself.”

Jesus the Messiah Himself was compassionate to everyone ;

He told us to love others as He loves us.

He loved little children, and He said :—

“Let the little children come to Me, and forbid them not,  
For of such is the Kingdom of Heaven.”

Then He put His arms round them, and blessed them.

He always helped people in trouble,

He made sick people better ;

He gave sight to the blind.

He made lame people walk.

He gave life to some who had died.

Praise be to God !

Jesus the Messiah said :—

“Blessed are the pure in heart for they shall see God.”

He hated wrong-doing because He was absolutely pure and holy ;

In Him was no sin.

But He loved everyone even though they were sinners,

And by His love tried to draw them back into the right path.

Praise be to God !

But some men were so lacking in love and purity,

That they hated Jesus and determined to kill Him.

Then He said :—

“Greater love hath no man than this,

That a man lay down his life for his friends.”

And He gave His life on the cross

Not only for His friends, but also for those who hated Him,

For all sinners, even for us, for you and for me,

Praise be to God !

Why did Jesus the Messiah suffer so ?

To reveal God's love to all the world,

To make us hate sin and be sorry for our sins,

To make us want to be good.

Even on the cross He forgave those who were so cruelly treating Him.  
And when we see the love of Jesus, we understand something of the  
love of God for us all.

To-day God forgives us too, and says we must forgive others.  
Praise be to God !

Jesus the Messiah conquered death, and rose from the tomb on the  
third day ;

He said, "I am the resurrection and the life !  
He that believeth on Me, though he die, yet shall he live."  
He is alive for evermore !  
Praise be to God !

His disciples were filled with great joy when they saw their Lord risen  
from the dead.

He appeared to them many times, and taught them  
That He was the Messiah whom the prophets had foretold ;  
That they must be true disciples, witnessing about Him to all nations,  
That He would be with them always, even to the end of the world ;  
That henceforth God's Holy Spirit would dwell in their hearts,  
And guide them into all truth, drawing them nearer and nearer  
to God.

Praise be to God !

Jesus is the same yesterday, to-day, and for ever.

He says, "Let not your heart be troubled,  
Believe in God, believe also in Me.  
I go to prepare a place for you."  
Praise be to God !

He is with us all the days of our life,  
He will be with us on the day of our death,  
And will take us to dwell with God for ever.  
Now unto the King Eternal, Incorruptible, Invisible, the only God,  
Be honour and glory for ever and ever.  
Praise be to God !

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During the recent Extension Course in Darjeeling, a number of  
the women students who are interested in literature for Muslim women  
met twice for consultation, and it proved to be a time of mutual help,  
encouragement and inspiration;

The six tracts prepared by members of the group, and published  
in *News and Notes*, have already been translated in several languages  
and their publication is being pressed forward. It was agreed to  
publish some others of this series during the present year, on *The  
Meaning of Good Friday*, *The Conqueror of all Fears* (referring to use  
of charms and magic), and the one entitled *Praise be to God!*, appearing  
in this issue.

Two other proposals made at the meeting are of sufficient

interest to be mentioned here. First, the publication of a handbook for women missionaries among Muslims. This will contain information regarding Muslim women in India and will give detailed account of methods of work among them. Then it was also agreed that some women converts from Islam should be asked to write the story of their conversion in a series, 'How I came to know God through Jesus Christ.' This series will be published eventually in *News and Notes* and may furnish material later for another type of tract.

It is felt that a series such as this will afford inspiration and encouragement to others and at the same time give to workers from the West a deeper insight into the hearts and minds of Muslim women.

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

(continued)

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, Lahore.  
250, etc. Approximate number of copies in stock.

68. *Pandita Ramabai*. Trans. of original by Dr. J. J. Lucas, 1932, 2nd ed., (1,000), 28 pp.,  $4\frac{1}{4} \times 7$ . 2 as. An abbreviated version of Ramabai's autobiography. The English version was prepared for publication by Dr. Lucas. [S.E.PR. 635].

69. *Daktar Kali Charan Chatterji*. (Why he became a Christian). Trans. of abridged version by Dr. J. J. Lucas, 1928, 4th ed., (2,000), 12 pp.,  $4\frac{3}{4} \times 7$ . Two pice. An account of Dr. Chatterji's conversion. [S.PR. 110].

70. *Apollo*. (Of the Pigmy Forest). Trans. of original prepared by a C.M.S. lady missionary, 1927, 1st ed., (500) 38 pp.,  $4\frac{3}{4} \times 7$ . 4 as. (with portrait and illustrations). The autobiography of an African pastor. [S.PR. 180].

### XVI. GOSPEL LEAFLETS, etc.

71. *Ek naya Tarz-i-Zindagi*. (The Sermon on the Mount). 1932, 1st ed., (20,000), 8 pp.,  $5\frac{1}{4} \times 8\frac{3}{4}$ . 4 as. 100; Rs. 2, 1,000. In the words of Scripture set out in six sections, with sub-headings. [S.PR. 9,300.]

72. *Magar tum Mujhe kya kahte ho?* (But who say ye that I am?) 1932, 1st ed., (2,000) 8 pp.,  $5\frac{1}{4} \times 8\frac{3}{4}$ . One pice. Trans. by Rev. S. N. Talibuddin from Cleland Stoddart's pamphlet by the Westminsters of Keokuk. [S.PR. 1,400.]

73. *Yisu Masih ki apni babat Gawahi.* (Christ's witness to Himself). 1932, 1st ed., (20,000), 2 pp.,  $7\frac{1}{2} \times 10\frac{1}{4}$ . 2 as., 100; Re. 1, 1,000. A collection of the declarations, claims and warnings of Christ taken from the four gospels. [S.P.R. 15,000.]

74. *Masih ki Shahadat apne haqq men.* (Christ's witness to Himself), M. K. Khan, 1931, 2nd ed., 16 pp.,  $2\frac{1}{2} \times 4\frac{1}{4}$ . (4,000) One pice. The words of Christ declaring His humanity, deity, His claims to be the Bread of Life, the Light of the World, etc., with brief notes on the occasion of their utterance. [S.P.R. 2,400.]

75. *Kya ap taiyar hain?* (Are you ready?) 1931, 3rd ed., (total 25,000), 2 pp.,  $6\frac{1}{2} \times 10$ , 2 as. 100; Re. 1, 1,000. The reader is brought to face the question of his preparedness to meet God. Issued by the Brotherhood of Andrew. [M.P.R. 17,000.]

76. *Ap kahan ja ahe hain?* (Where are you going?) 1932, 5th ed., (total 25,000), 2 pp.,  $6\frac{1}{2} \times 10$ , 2 as., 100; Re. 1, 1,000. Since this world is not our lasting home nor the grave the end of life, we should prepare ourselves for what is beyond death. Issued by the Brotherhood of Andrew. [M.P.R. 13,000.]

77. *Ap ka kya hal chal hai?* (How is it with you?) 1931, 5th ed., (total 25,000), 2 pp.,  $7\frac{1}{4} \times 11$ , 2 as., 100; Re. 1, 1,000. The question of common greeting seriously applied to the state of the soul. Issued by the Brotherhood of Andrew. [M.P.R. 10,000.]

78. *Yisu Masih kaun hai?* (Who is Jesus Christ?). 1931, 4th ed., (total 25,000), 2 pp.,  $6\frac{1}{2} \times 10$ , 2 as., 100; Re. 1, 1,000. Discusses the reasons for the reverence paid to Jesus and for His exalted place. Issued by the Brotherhood of Andrew. [M.P.R. 18,000.]

## XVII. INSTRUCTION FOR CONVERTS.

(Teaching on the Christian Life.)

79. *Masihi Aqida aur Zindagi.* (Christian Life and Faith.) Gairdner, 1926, 1st ed., (1,000), 34 pp.,  $4\frac{3}{4} \times 7\frac{3}{4}$ . 2 as. Being a translation of a portion of lessons on the Creed, to be used in preparing pupils for baptism in the Anglican Church. [M.E.P.R. 500.]

80. *Kalimat-Ullah ki Ta'lim.* (The Teachings of Jesus Christ). Barakat Ullah, 1932, 1st ed., (500) 238 pp.,  $4\frac{3}{4} \times 7$ . 8 as. The Findlay Prize Essay for 1930; incidentally deals with the sources of Christ's teaching and the integrity of the Gospels. [S.P.R. 360.]

## XVIII. ESSAYS ON VARIOUS ASPECTS OF CHRISTIANITY.

81. *Adl-o-Rahm* (Mercy and Justice.) A. T. Upson, 1931, 1st ed., (50,000), 4 pp.,  $6\frac{1}{2} \times 9\frac{1}{2}$ . 2 as., 100; Re. 1, 1,000. An argu-

ment for the necessity of the death of Christ on the ground that mercy and justice are in conflict. [M.P.R. 20,000.]

82. *Al Masih 'Isa Mazhar-i-Khuda.* (Jesus Christ the Revelation of God.) 3rd ed., (50,000) 8 pp.,  $5\frac{1}{4} \times 8\frac{1}{2}$ . 4 as. 100; Rs. 2, 1,000. A sermon on the text 'I am Alpha and Omega,' Rev. 13: 22. [M.P.R. 31,000.]

83. *Haqiqi Irfan.* (The True Understanding). Imad-ud-din, 1930, 2nd ed., (1,000), 125 pp.,  $4\frac{3}{4} \times 7$ . 4 as. Essays on the Second Adam; the character, miracles and prophecies of Christ; on death and Christian salvation, etc. An old work reprinted. [M.P.R. 960.]

84. *Pandra Lekchar.* (Fifteen Lectures). Imad-ud-din, 1930 2nd ed. (1,000), 132 pp.,  $4\frac{1}{2} \times 7$ . 4 as. Essays on God, His Nature; on Spirit and Inspiration; on Man and Sin; on the Trinity, etc. And old work reprinted. [M.P.R. 820].

85. *Khudawand Masih ke ji uthne ka Subut.* (Proof of the Resurrection of Christ). Rev. J. Maclean, 1927, 2nd ed. (2,000), 12 pp.,  $4\frac{1}{2} \times 7$ . Two pice. A treatise on the historical evidence for the Resurrection. [M.P.R. 265].

86. *Masih ki Uluhiyat.* (The Deity of Christ). Gairdner, 1926, 1st ed. (5,000). 13 pp.,  $4\frac{1}{2} \times 7$ . One pice. Such belief goes back to Christ's influence on His disciples; the apprehension of its truth was, and is, gradual; it is a truth that *works*. In the writer's best style. [M.W.P.R. 600].

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## Dr. Zwemer Visits China.

In response to an invitation from the Kuling Conference Committee and "The Society of Friends of the Moslems in China" I plan a visit there as follows:—

May 17—Leave for San Francisco.

May 26—Sail by SS. President Harrison (Dollar Line).

June 2—Honolulu.

June 19—Arrive Shanghai.

June 20—July 11—Visit to Moslem centers.

July 12—16—Conference at Peitaiho.

July 21—25—Conference at Mokansan.

July 30—Aug. 6—Conference at Kuling.

Aug. 19—Leave Shanghai by SS. President Madison (or earlier).

Sept. 5—Arrive Seattle.

Sept. 10—Arrive New York.

Address in China, c/o National Christian Council, 23 Yuen Ming Yuen Road, Shanghai, China.

SAMUEL M. ZWEMER.

## The Henry Martyn School, Lahore.

THE Extension Course in Islamics, advertised to be held this year during May and June at Darjeeling, was successful to a degree surpassing our expectations. No less than fifty-two names were registered—thirty-four women and eighteen men—and for the seven weeks (when two lectures were given every morning, except Saturdays and Sundays) the daily attendance averaged only a fraction below twenty.

The provinces of India were represented as follows: Assam, 3; Bengal, 29; Bombay, 1; Central India, 3; Central Provs., 2; Deccan, 1; Madras, 3; Orissa, 3; United Provs., 7. It was fitting that Bengal and Assam should contribute 32 of the students, seeing that the Course was conducted under the auspices of the Representative Christian Council of those provinces.

The wide representation in the matter of Mission Boards is also interesting: Amer. Bapt. 5; Amer. Churches of God, 2; Amer. Mennon, 2; Amer. Meth. 4; Amer. Presb. 1; Aust. Bapt. 4; B.M.S. 5; B.C.M.S. 1; Brit. in India, 1; C.E.Z. 2; C.M.S. 2; Canad. Presb. 3; Ch. of Scot. 2; Danish Luth. 2; L.M.S. 4; Meth. Church (Eng.) 1; N.Z. Bapt. 3; Oxford Miss. 1; S.P.G. 2; Swed. Bapt. 1; Z.B.M. 1; others, 3.

Good use was made by the students of selected volumes taken from the library in Lahore, and literature to the value of over Rs. 200 was purchased by them, including thirty-six copies of *The People of the Mosque*.

During May the Principal had the opportunity of addressing a gathering of about 150 workers at one of the Darjeeling Annual Missionary Conferences, on the aims and activities of the School.

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Since the conclusion of the Course Mr. Browne has undertaken the journey to Singapore and Java. This he does at the invitation of the Bishop of Singapore with a view to investigating the possibilities for opening up work in that area. He is to stop on his way for a few days at Rangoon where he will lecture, and then, after a brief halt at Singapore, he will proceed to Java, there to study the conditions and methods of work among the Dutch Missions. He will finally return to Singapore for a conference with the workers there. It is hoped that he will be able to organise groups in these areas for the promotion of literature to meet the needs of their respective localities.

Meanwhile Mr. Subhan will be visiting the province of Orissa where plans are being made for him to conduct a short course for Indian workers at Balasore about the middle of July.

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We are looking forward to having with us in Lahore four students for the Oct.—Dec. term—two from the C.M.S. and two from the Methodist Church (Eng.), but so far no Indian worker. We would again urge upon missionaries the importance of giving to really promising Indian colleagues the opportunity of a course of study in Lahore.

Plans for the Summer of 1934 are now under consideration and, in response to invitations, it is likely that we shall arrange to conduct short courses for missionaries at Delhi, Agra and Allahabad (in April), and at Simla (in May). Particulars of such courses will be published later on.



## Literature for Muslims in Assam and Bengal.

Advantage was taken of the presence in Darjeeling during June of Rev. H. W. Cover, Convenor of the Christian Council's Committee on Work among Muslims, to call together a group to consider some aspects of the needs of the two provinces in the matter of literature. Besides the Convenor there were present Miss H. McLean, Miss Cowles, Rev. F. Halkyard, Rev. G. W. Hawker (acting Ed. *The Epiphany*), Rev. A. E. Selwood, Miss Paul (Assam) and Rev. and Mrs. Bevan Jones.

It was agreed to send to the Secretary of the Calcutta Tract and Book Society some notes of corrections and additions for their next issue (July) of their vernacular Catalogue. The suggestion was made that it ought to be possible to publish a limited number of copies of Part I. of Goldsack's *Quran* with Bengali commentary, *without the Arabic text*, thus making available again his translation and notes, and so permitting the other twenty-nine parts to be sold. The need of something of this sort for Christian preachers is constantly felt.

Mr. Bevan Jones called attention to the *H.M.S. Series* of Tracts for Muslim women, all six of which had been translated by Rev. D. A. Chowdhury in *Muslim Suhrid*; he stated that the decorative blocks for these, now being used for the Urdu versions, would shortly be set free. Another set of six tracts called *H.M.S. Papers*, are about to be issued in English by the C.L.S., Madras—these also will be available for translation for use among Muslims. A note was made of *The Course of Instruction for Catechumens*, prepared by Gairdner and Padwick, as likely to prove useful if translated into Bengali.

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WANTED.—The zanana work among Muslims in a large city in South India is urgently needing a trained Indian Bible-woman whose language is Urdu. Entrance has been gained into a number of better-class homes and the women give an attentive hearing. The Secretary of the League will be glad to furnish further particulars.

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AVAILABLE.—A well-trained evangelistic worker, who is highly recommended, is at present without an appointment. He is a Muslim convert, married, and knows Urdu thoroughly. He is well fitted for bazaar-preaching, for conducting a reading-room and book-store, or for personal work. He is also a very good writer. Inquiries should be made of Rev. C. E. Parker, M. E. Mission, Hyderabad, Deccan.

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## Topics for Prayer.

LET US PRAY for the students who recently attended the Extension Course in Darjeeling, now back in their stations—that they may be granted much encouragement in their work among Muslims.

LET US PRAY for God's guidance and blessing to rest upon all those who are working for the production and distribution of suitable literature.

- LET US PRAY** for Dr. Zwemer as he visits Muslim centres in China and meets with Christian workers in conference at various places.
- LET US PRAY** for Mr. Laurence Browne, of The Henry Martyn School, as he travels to Singapore and Java and confers with the workers of those areas—that the way may be opened for new effort among Muslims.
- LET US PRAY** for Mr. John Subhan, of The Henry Martyn School, as he lectures in mid-July to Indian Evangelists gathered together at Balasore, Orissa.

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### NEW MEMBERS.

Rev. G. F. Cranswick,	C.M.S.	Chapra, Bengal.
Miss E. R. Paul,	A.B.M.S.	Gauhati, Assam.
Mrs. Evan Rees,	L.M.S.	Calcutta.
J. O. Wells, Esq.,	Indep. White- field,	Mysore State.

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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,  
Panjab, India.

