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News and Notes

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

Series XXI

August, 1933.

1st August = 8th Rabi'ul-Akhir (4th mo.), 1352, A.H.

☉ Christ Belov'd !

☉ CHRIST BELOV'D ! the heart in which dwells love for Thee,
Assuredly has peace in this world and the next.

Then heart of mine ! since thou desir'st salvation without end,
Ask Christ for His forgiveness, who gives such peace to men.

Whom Christ forgives, God likewise doth forgive,
And He is our sure help in every trial, every grief.

O Lord ! e'en make my heart a mirror for Thyself,
And fill me with Thy righteousness, so shall this heart have peace.

I yield myself a sacrifice to Thee, O Christ Belov'd,
May love like Thine, divine, dwell in my heart.

May all men, everywhere, say "Amen" to my prayer,
And bless to them, to me, my meditation, Lord.

(From the Urdu by a Muslim girl.)

☉ Holy Love of God !

☉ HOLY LOVE OF GOD,
Perfectly revealed,

Incarnate in this human flesh,

Dying for our life,

Suffering eternally our pain and grief,

Striving eternally for our perfection,

Work Thou to-day in this weak heart of mine.

(J. S. HOYLAND, in The Sacrament of Common Life.)

Twenty-One Years Ago.

(From News and Notes, August, 1912.)

A MATTER of special thanksgiving was the appointment, by the American Baptist Mission, of the Rev. E. N. Armstrong for work among Muslims in Rangoon. Mrs. Armstrong wrote: "My special work for eighteen months has been to give the Bible . . . The call has been to everyone, but the Muslims have responded rather than any other class. Two Muslims (Punjabis) have been baptized this year. I have the names of twenty-five others, all of whom are reading the Bible, most of whom pray with us, and many of whom are asking for baptism." [Yet Mr. Browne, writing in the early days of last month from Rangoon, reported that whereas 80 per cent of the population of that city are Indian and half that number Muslims, *no* work is now being done among the latter community!]

Your present Secretary, sending in his first item of news, reported that, in the Mission Hostel (Dacca) under his charge, forty rooms had been dramatically vacated by Hindu caste students who, when it came to the act, failed to live up to their undertaking to inter-dine with Christians and others. [Twenty-one years ago inter-dining was not of such common occurrence as it is to-day!] But Muslim students came in almost as soon as the Hindus moved out, and delighted they were, indeed, with their brand-new single rooms.

Requests for special prayer were inserted, which had been received from all parts of North India. One was for a young man of good family in East Bengal who was being kept a prisoner because of his leaning toward Christ. "He longs for death or release, but refuses to give in to the maulvies and others who press him sore. He managed to get a message through to us.

Where Slavery is Still Rife.

A STATEMENT by Lady Simon on slavery recently appeared very generally in the press both at home and abroad. It appears that Abyssinia is now the only Christian country in the world whose religious leaders to-day actually uphold slavery as an institution authorised by God. Consequently the Emperor of Abyssinia, who has already taken steps to banish this evil from his territory, has a very difficult task before him and is entitled to our sympathy. Terrible stories are told of the work of slave-raiders in outlying parts of that country.

But in Arabia the law of the land is at the back of the whole miserable business. As Lady Simon says:

"In Arabia, slavery is an institution upheld by the laws of the country. The most recent and authoritative account of it was given recently before the Royal Geographical Society by an English traveller,

himself a Mohammedan, Eldon Rutter. The slave-market in the holy city of Mecca, he says, is in a very narrow street, and the tall houses on either side allow very little light to reach the roadway. Against the houses there are stone benches, resembling the display counters of shops. And so indeed they are, for the houses are the shops of dealers in human beings. The slaves are sitting on the benches—some silent, some talking together, some even joking and laughing. The crowd moves slowly past, coolly scanning the unfortunate slaves and discussing their needs with the slave-dealers. 'Few Europeans,' said Mr. Rutter, 'could walk the length of that street without a sense of burning embarrassment.' And he goes on to describe the sale of more expensive slaves through special agents by private treaty.

You see, therefore, that in Arabia slave-owning is an established normal institution. Precise figures are lacking, but a reasonable estimate of the total slave-population would not fall short of one million. Where do the slaves come from? The majority no doubt are the descendants of slaves and are born into slavery. Some, however, are still imported, partly from Africa and partly from further East. Mohammedan girls and boys from other countries, too, who join in the pilgrimage to Mecca with their families, are sometimes sold into slavery there. And then there is the traffic which goes on in Arab slave dhows across the Red Sea, in spite of the vigilance of the British Navy. The circumstances of that traffic are in some respects as horrible and infamous as any of the incidents of slave-trading across the Atlantic used to be. Every now and then a slave ship is intercepted and its miserable human cargo set free. But many get through to the shallow creeks and islands of the other side where they cannot be followed.

A retired Commander of the Royal Navy, who was formerly engaged in trying to check this traffic, has estimated that an average of 5,000 slaves are taken across every year." (*The Statesman, Calcutta.*)

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.

87. *Iklil-ul-Injil*. (The Crown of the Gospel). M. T. Titus, 1926, 1st ed., (5,000), 104 pp., 4 $\frac{3}{4}$ × 7. 2 as. The writer has grouped the very words of Jesus under a number of headings such as Sin,

Repentance, Faith, Fasting, Purity, The Spirit of God, The Lost Sheep, Marriage, Justice, The Good Shepherd, etc. A most handy compilation. [M. PR. 3,480].

88. *Main kaun hun?* (Who am I?). Imad-ud-din, 1923, 3rd ed., (2,000). 16 pp., $4\frac{3}{4} \times 7$. Two pice. An exposition by this notable convert of Peter's great confession, "Thou art the Christ." [M. PR. 2,130].

89. *Begunahi-i-Masih.* (The Sinlessness of Christ). Hooper, 1922, 4th ed., (1,000) 50 pp., $5\frac{1}{4} \times 8\frac{1}{2}$. 2 as. Compiled for divinity students from Prof. Ullman's work of the same title—evidence for Christ's sinlessness from the Gospels and Himself: answers several classes of objections to this claim. The subject is more effectively approached to-day. [PR. 640].

90. *Muhabbat-i-Ilahi.* (The Love of God). Rev. Dawbly, 1922, 3rd ed., (1,000), 52 pp., $4\frac{3}{4} \times 7$. 2 as. God's Love displayed in (1) the creation of the world, (2) His providence, and (3) man's salvation. [S. PR. 785].

91. *Mazhar-i-Zat-i-Khuda.* (Lect. on the Incarnation of God, Part 1.) Hisam-ud-din, 1908, 1st ed., (1,000), 26 pp., $5\frac{1}{4} \times 8\frac{1}{2}$. One anna. Trans. of a lecture in Persian before a Babi audience—the subject of the Incarnation of Christ is presented from the view-point of Babis and Sufis, and for such the tract may prove useful. [PR. 35].

92. *Insan-i-Kamil.* (The Perfect Man). S. M. Paul, 1931, 3rd ed., (2,000), 18 pp., $4\frac{3}{4} \times 7$. Three pice. The writer applies to Christ the Sufi doctrine of *Barzakh-i-kubra*, or the Great Mediator, and shows that no other fulfils the requirements of the Sufi philosophers' "Perfect Man". [M. PR. 200].

93. *Mu'jizat-i-Masih.* (The Miracles of Christ). Rev. Talib-ud-din, 1905, 1st ed., (1,000), 320 pp., $6\frac{1}{2} \times 9\frac{3}{4}$. Paper 12 as Cloth 1/-. A treatise on miracles in general and Christ's miracles in particular, with their moral and spiritual significance. Useful still. [S. PR. 150].

94. *Ek Ajib Peshingoi.* (A Wonderful Prophecy). J. J. Lucas, 1928, 4th ed., (2,000), 20 pp., $4\frac{3}{4} \times 7$. Two pice. "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations"—concludes with an appeal to the reader to study the Gospel. [S. E. PR. 600].

XIX. ESSAYS ON VARIOUS ISLAMIC SUBJECTS.

95. *Yanabi'-ul-Islam.* (The Sources of Islam). St. Clair Tisdall, trans., by Akbar Masih, 1926, 2nd ed., (1,000), 224 pp., $5 \times 7\frac{1}{4}$. 12 as. Tisdall's well-known work in reply to Muslim claims that the Quran is divine, with valuable notes and comments and a 35 page supplement by the translator. Useful for divinity students. [M. E. PR. 410].

96, 97. *Al Furqan*. (The Quran, Parts I and II). Ghulam Masih, Pt. I, 1904, (1,000), 79 pp., 5×8 . 4 as. Pt. II, 1905, (1,000), 129 pp., 5×8 . 4 as. The author attempts to prove that present-day Islam is not the religion of Muhammad, which was Christianity; corruption took place under his immediate successors. [M.P.R. (i) 92 (ii) Zo].

98. *Mirat-ul-Quran*. (The Mirror of the Quran). Ahmad Shah, 1910, 1st ed., (500), 111 pp., $5\frac{1}{4} \times 8\frac{3}{4}$. 6 as. Contains selected passages from the Quran arranged in chronological order, which expose defects in the character of Muhammad. A book only to be used sparingly in a training class for preachers and others. [PR. 90].

99. *Yanabi'ul-Quran*. (The Origins of the Quran). Goldsack, 1909, 1st ed., (1,000), 58 pp., $5\frac{1}{4} \times 7\frac{1}{4}$. 3 as. Demonstrates the indebtedness of the Quran to pagan Arab, Jewish, and Christian sources—a concise treatment on the subject, following Tisdall. [S.P.R. 270].

100. *Islam men Quran*. (The Quran in Islam). Goldsack, 1919, 1st ed., (1,000), 52 pp., $4\frac{3}{4} \times 7$. 2 as. Sets out to prove from reliable Muslim authorities that the present Quran is far from being the complete and original document of Muhammad's day; the author is not always impartial. [M.E.P.R. 410].

101. *Tawil-ul-Quran*. (The Interpretation of the Quran). Akbar Masih, 1921, 2nd ed., (1,000), 160 pp., 5×7 . 6 as. An appeal to Muslims, on the authority of the Quran, to interpret the latter in the light of the Bible, not vice versa. Full of information for Indian preachers also. [M.P.R. 460].

102. *Sultan-ul-Tafasir*. (Commentary on the Quran, Part I). S. M. Paul, 1929, 1st ed., (1,000), 28 pp., $6\frac{1}{4} \times 9\frac{3}{4}$. 4 as. First part of proposed commentary, deals with Sura Fatiha. Though containing some useful matter, it profounds the idea that the Quran and the Bible are, in essence, the same. [PR. 350].

103. *Sura Fatiha*. (The Opening Chapter of the Quran). Rouse, 1900, 1st ed., (10,000), 8 pp., $5\frac{1}{2} \times 8\frac{1}{2}$. One pice. Expounds these well-known lines, pointing out the need of a pure heart; Jesus Christ is God's "Path" for us. Didactic and somewhat superior in tone, but not offensive. [M.E.P.R. 785].

104. *Ayat-ul-Rajm*. (The Verse of Stoning). Gairdner and others, 1927, 1st ed., (1,000), 28 pp., $4\frac{3}{4} \times 7$. One anna. Demonstrates beyond doubt that in one particular, at any rate, the Quran *has* been corrupted, for this verse was once actually incorporated. [M.E.P.R. 450].

105. *Khuda-i-Islam*. (God in Islam). Goldsack, 1909, 1st ed., (1,000), 46 pp., $5\frac{1}{4} \times 7\frac{1}{4}$. 2 as. Shows the Islamic conception of God's Unity and attributes, and God's relation to man, sin and salvation. Superseded by Gairdner's *The Muslim Idea of God* [PR. 715].

Notes.

O CHRIST BELOV'D.—Members will, we think, read with a peculiar thrill of pleasure the lines we have placed on the front page of this issue, when they know that they come from an Indian Muslim girl who finds it in her heart to follow Christ and make open confession of her faith in Him. We rejoice with those who have been used of God to bring her thus far, and would pray earnestly for them and for her as the next step is contemplated, knowing that the way out may be hedged about with thorns.

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'And some have lost the love they had.'—From another part of this great land there comes a very different story—how true it is in life that our very joy is sometimes "touched with pain"! A member writes: "I grieve to tell you that the young woman, baptized last October at her own request after more than six years of being a secret believer, has turned right round and now writes to say that she will live in Islam, work for Islam and die for it! Please remember her in prayer." Here is a grief that we would share and a need that should lead us to know something of the sufferings of Christ Himself.

In the issue of twenty-one years ago the Editor of *News and Notes* gave prominence to some words of Stalker which we will quote again at this point: "No one will have power with men who has not power with God for men; the victory may seem to be won whilst we persuade men, but it has to be previously won in the place of intercession. This place was to Jesus a place of agony and death, and there is no soul-winning without pain and sacrifice." Are we prepared to pay the price of real intercessory prayer?

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The Advancement of Christian Literature.—A group in New York under the leadership of A. L. Warnshuis has been looking into the causes for the wide-spread neglect of the proper use of Christian Literature in the mission fields of the world. It is plain that little help is to be expected from, and little blame to be attached to, mission boards in the sending countries. The boards have no additional funds to give to the support of schemes that are mooted, and the allocations to the field don't allow for costly literature projects, nor can local missions be expected to show uncommon zeal about nation-wide programmes. Some other plans must be devised. We need no more surveys. The facts re. needs and opportunities are known. The primary need to-day is a plan of *action*. Something has been done, *somewhere*, and we propose to refer to this later. For the present we quote some words of the group which pretty well touch the spot: "Our missionaries and church leaders, with rare exceptions, are not alive to the value of literature as an effective means in evangelism and for the up-building of the church. This fact must be reckoned with. Here is where our literature programme must begin. We must devise ways and means to arouse our missionary and church forces to use literature and to create a demand for literature adapted to the needs of the times. The district missionary is the key to the situation . . ." Now, then, district missionary!!

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The Survey of Urdu Literature.—We are haunted at times by the fear lest some of our members are becoming weary of these pages of instalments of the Survey. We would assure such that we are more than half way through. But we hope this is going to be of great service to all who want to know what literature is available and what of it is really useful.

It is an endeavour to connect up the district missionary (above mentioned) with the source of supply. The *Punjab Religious Book Society, Lahore*, are having 500 copies of the Survey printed off for their future use.

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Tracts for Women, IN URDU.—We are glad to be able to announce that two of the *H.M.S. Series* of Tracts for Women, *viz.*, Nos. 1 and 3, *The Creed and Without a Partner*, have issued from the press and are now to be had from The Punjab Religious Book and Tract Society, Anarkali, Lahore, at 4 as. per 100, and Rs. 2/- per 1,000. These are 8 page pamphlets, $6\frac{1}{2} \times 8$, printed on good paper, in clear writing, with a decorative title block. We anticipate that wide and effective use will be made of these.

From the Muslim Press.

COMMENTING favourably on the words of a contributor to the new volume *Whither Islam*, the Editor of *The Light*, (Lahore, 1st May) agreed that features in the popular Islam of a generation ago which were stressed as essentials were not only trivial and ridiculous, but bring a sense of shame to many when now recalled. Some of these things concerned the mode of clipping the moustache and the precise length of one's trousers.

The Editor proceeded, in characteristic vein, to say that that class of theologians has in the interval 'neither learnt anything nor unlearnt anything. Their mental grooves are as narrow, as circumscribed, as pettifying as ever, haranguing and denouncing, fretting and fuming on comparatively trivial, childish things, and blinking their eyes to the big vital issues of life.' Seeking to meet the objection that these *mullas* stress such things 'out of love of religion' and that they are in fact 'a bulwark against the rising tide of Westernization' he nevertheless contended that 'their emphasis on non-essentials, rather than save religion, actually fosters hatred and contempt of religion, and is one of the main causes of the present indifference towards religion among the educated section.'

The Editor then proceeded to point out that this lack of proportion between the essentials and non-essentials has resulted in defeating the whole purpose of religion—the main purpose of religion has been absolutely lost in the overgrowth of rites and rituals, forms and formalities. "These rites and rituals," he says, 'are *not* Islam. *Namaz* is *not* Islam, for instance. It is the God-vision that it gives, the purity of soul, the sympathy of man, the strength of character that *is* Islam. *Haj* is *not* Islam if it fails to cultivate a sense of the universal brotherhood of man. How many are the *Hajis* who perform the *Haj* with the idea to wash off their past sins so as to have a clean slate for starting, on their return, a similar record (!). This non-realization of the difference between the essential and the non-essential, the means and the end, has been a great undoing of the Muslim Society. If, instead of running into hysterics over the moustaches or trousers, the teacher and preacher had emphasized the paramount need of a righteous life of duty and devotion, of honest work and human sympathy, they would have done more good to society and, at the same time, truly represented Islam."

The Moslem World Quarterly.

July, 1933.

The Pulpit in Islam (Frontispiece)	... Samuel M. Zwemer
The Essentiality of the Cross	... The late Canon W.H.T. Gairdner
Mohammed's Doctrine of Revelation	... Tor Andrae
American Negro Mohammedans	... Pierre Crabites
The Gypsies of Modern Egypt	... John Walker
The Moslem Women of Algeria	... Millicent H. Roche
Current Topics ... Book Reviews	... Survey of Periodicals.

FOR PRAISE AND PRAYER.

PRaise for the declared love for Christ of the Muslim girl who is now being prepared for baptism; pray that the peace of which she writes so beautifully may garrison her heart in preparation for all that awaits her (India).

PRAY for the young woman who, in a revulsion of feeling, has denied her Lord; that she may yield to the earnest pleadings of the Holy Spirit (India).

PRAY 'for a Muslim convert who has got into the clutches of his people, and is in danger of being led back' (India).

PRAY 'for a Muslim *Zamindar* (landowner), who is drawn towards Christ, and is suffering annoyance on that account' (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.

