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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 XXII

January, 1934.

1st January = 14th Ramadhan (9th mo.), 1352, A.H.

Our President's Message.

DEAR FELLOW-WORKERS,

I AM asked to give a New Year's Message, and am just now so full of the beauty and glory of Christmas that a word about that "incomparable Avatar" (as it has been described in a small booklet which is being widely circulated here) seems to come first.

How we, workers amongst Muslims should pray that "all ignorance, hardness of heart and contempt of God's Word" (Good Friday collect) on this particular subject may be taken away!

And we are looking forward to our Divine Master's Second Coming. Putting Isaiah ix and xi together we see His glory from many points of view, and not least as the only solution for the universal present "distress of nations and perplexity." Well may we "look up and lift up our heads" (Luke 21: 28), and also pray that, as we see the day approaching, we may have grace to do more to remove the prevalent misunderstanding which dims the vision of our Muslim brothers and sisters.

When He comes and where He comes, "the wolf and the lamb dwell together"; evil things lose their evil properties. And that is just what the whole world really needs, and He alone can accomplish it.

M. G. GOLDSMITH.

Rayapettah, Madras.

Christian Literature for Muslims Committee, R.C.C., India.

Annual Meeting and Report.

THE fact was noted in our December issue that the recent meeting marked the completion of the tenth year of the work of this Committee. Its services to the cause of promoting literature for Muslims in India can scarcely be exaggerated. The grateful thanks of all Christian workers among Muslims in this country are due, in the first place, to the American Christian Literature Society for Muslims, New York, and also to the indefatigable Convenor and Secretary of the India Committee, Dr. M. T. Titus, for the valuable help given in finance and service respectively, without which little progress could have been made. Back of these we are assured of the continued interest and enthusiastic support of Dr. Zwemer himself. Who can estimate the help he has been to us all in the widespread fields of Islam?

The Committee at its recent meeting in Lahore listened to a most interesting report by Rev. L. E. Browne, of the staff of the Henry Martyn School, on his trip to Malayasia and Java in the interests of promoting the production of literature for Muslims in those areas. The Committee gladly met part of his expenses for the extension of his journey from Singapore to Java.

An interesting list of applications for grants-in-aid for the preparation and publication of special literature was scrutinized and forwarded with approval to the A.C.L.S.M., New York, for their favourable consideration. These were in the following seven languages:

Assamese, Bengali, English, Oriya, Tamil, Telugu and Urdu.

The application in Assamese includes *The Best Friend* and *Abdullah*; that in Tamil, the six new tracts called *The Henry Martyn School Papers*, and that in Telugu, Part II. of Miss McLean's *Stories of the Prophets*. (The title of this in Urdu is *Hikāyāt-i-Anbiya*).

It was agreed to make a generous subsidy from a reserve fund towards the cost of publishing *The People of the Mosque* in Urdu, thus making possible its sale, in stiff covers, at One Rupee.

The following is Dr. Titus' report for the year ending 31st October, 1933.

The secretary is glad to report that the past year has been one of steady progress in several lines. The publications have kept up well as will be seen from the table below. Due to the interest aroused in Darjeeling by the extension course of the Henry Martyn School last hot season a request for a grant to publish *The Best Friend* in Assamese came from Miss E. R. Paul, who is the leader of this latest development. Some of our areas have suffered from the absence of keen leaders being on furlough. We shall expect things to look up shortly in Gujarati, Pushtu, and the Tefugu areas with the return of the Rev. B. M. Mow, and the Rev. Jens Christensen for the first two, and by the recent acceptance of the leadership in the Telugu

field by the Rev. N. F. Silsbee. The Rev. J. A. Subhan visited the Oriya field in July, and was greatly impressed by the response to his messages, and by the need for more special literature in Oriya for Muslims. It is hoped that the Oriya Committee will give more attention to this matter in the near future.

Following the last meeting requests for grants were sent to the A.C.L.S.M. in New York, and in spite of the depression I am glad to report that the following grants were received:—

Bengali	for 6 items	Rs. 220
English	6	151
Kashmiri	1	56
Malayalam	3	158
Sindhi	1	297
Tamil	1	156
Telugu	1	120
Urdu	15	2,811
	<hr/> 34	<hr/> Rs. 3,969

For these grants we are all deeply grateful to our faithful American friends.

We are also grateful to the Henry Martyn School for the preparation of the Classified Catalogue of Urdu Literature for Muslims which has just been published by the P.R.B.S., Lahore. This catalogue in itself provides a very suggestive literature programme which can be profitably used and studied by other language areas throughout India. The secretary has sent a copy to each language area correspondent, making definite suggestions for its use.

Our publication report for the year is as follows:—

1. *Urdu* produced 6 items: The Creed; God is Light; Who Am I? Without a Partner; The Glory of the Cross; and A Glad Story.
2. *English* also produced six—the series known as the Henry Martyn School Papers: Lord Teach Us to Pray; Did Jesus Found a Universal Religion; What thing is the strongest? The New Creation; How a Christian Worships God; and Abdullah.
3. *Malayalam* comes next with five items: The Best Friend in ordinary Malayalam, and the same also in Arabic-Malayalam; also Why I became a Christian in ordinary Malayalam, and the same in Arabic character; fifthly, the Sermon on the Mount.
4. *Tamil* produced three items: An Arabic-Tamil Glossary; How the Death of Christ differs etc; What Do the Christians Teach?
5. *Hindi* . . . Miss Padwick's *The King of Love*.
6. *Kashmiri* . . . a two-page tract, *God is Light*.
7. *Sindhi* . . . the Gospel story, *Glad Tidings*.

In addition to the above we are also glad to report that the C.L.M.C. has had a hand in helping to produce the Persian-Urdu version of Mr. Bevan Jones's important book *The People of the Mosque*, by making a grant from our Special Account of Rs. 200/- for the work of translation, which was ably done by Mr. J. A. Subhan, of the staff of the Henry Martyn School.

The summary of production in the course of the year reaches the splendid totals of 23 books or tracts produced in seven language areas,

making in all 158,000 copies and 1,814,000 pages. The details are as follows:—

LANGUAGE	ITEMS	COPIES	PAGES
English	6	18,000	153,000
Hindi	1	1,000	134,000
Kashmiri	1	8,000	16,000
Malayalam	5	5,000	338,000
Sindhi	1	5,000	390,000
Tamil	3	83,000	380,000
Urdu	6	38,000	403,000
	23	158,000	1,814,000

We are grateful for the co-operation given to us by the different language area correspondents; and we are grateful, too, for the privilege of being able to serve the 77,000,000 Muslims of India in this way in the name and for the sake of our Master ... to whom be all the glory.

MURRAY T. TITUS,
Secretary, C.L.M.C.

Not all is well in Mecca.

A NOTHER European has been to Mecca, this time it was a strict Muslim, the late Hedley Churchward, who died in South Africa in 1929. The account of his adventures appeared two or three years ago in a volume entitled *From Drury Lane to Mecca*, (Sampson Low).

Himself an artist, who made good use of his pencil (and occasionally of his camera!) this Englishman of means must frequently have had his sense of decency offended by the sights and smells of the 'holy city.' We were previously aware of the fact that no one may dare kill any living thing within the sacred area but we had not pictured to ourselves the inevitable consequences. The author discloses some of these.

Snakes "swarm throughout the town and I was disconcerted to find how indifferent the people are to them. In kitchens, on shop counters, along the steps of religious buildings, I often found hideous adders, and my instinct as a South African each time tempted me to kill them. A great number of the brutes are even cobras—speckled, night-marish monsters, as poisonous as anything in nature. Yet very rarely does anybody ever receive a bite." In the bazaars of Mecca, "scores of the noisome creatures slid among the traffic, making me feel nervous."*

And vermin are immune too! "Should any man find himself being bitten by vermin, he must either carefully lift it off on to the

* [When speaking of this the other day to a local Haji, he expressed the utmost surprise, declaring that he did not see a single snake in 1932. Ed. N. and N.]

ground, or, where this is somewhat difficult, as in the case of a flea, he may request a friend to catch it." (But, mark you, the flea itself does not "catch it!")

His nostrils were also offended. "The streets (of Mecca) hung full of very many smells, some particularly strong and others of comparative feebleness, but never completely absent. They are due to the existence of innumerable cesspools which are emptied out at dead of night *on a definite date each year*. Fortunately I missed the event; when it happened, the inhabitants told me, they were scarcely able to breathe."

Who is a Muslim ?

Marmaduke Pickthall and *The Light*.

MEMBERS of the League may recall that in our April issue in 1931, we reproduced some correspondence from a North India paper in which certain of the leading *'ulama* of Hindustan expressed their views on the state of 'salvation' or 'damnation' of (1) an orthodox Muslim of immoral character, and (2) an orthodox Hindu whose "daily life is devoted to the service of his fellow-men, the care of orphans and sympathy for widows."

The views given were both interesting and extraordinary, yet for the most part typical. In the light of more recent discussion of this same subject the following statement selected from that correspondence may be recalled as putting the common Muslim point of view :

"A Muslim, however sinful, is not *nari*" (that is, doomed to hell fire). "Mere profession of Islam wards off hell fire. A *kafir*" (and the Hindu, as such, is such), "no matter even if the whole of his life is spent in good deeds, is doomed to hell fire."

Now it appears that the English Muslim, Marmaduke Pickthall, of Hyderabad, Deccan, thinks otherwise, and he had the courage to expound his views in *The Light* of 8th August. Discussing the basis of faith, *i.e.*, whosoever believes in Allah and the Last Day and good works, he contends that 'it must be possible for those of other communities (*e.g.*, Jews and Christians)—even though their Scriptures have been corrupted, the truth can still be gleaned from them—to attain to it; and adds, 'and I believe many of them do.'

And then, having spoken of unworthy Muslims who profess this very form of faith and yet in the practice of their daily lives commit all manner of evil, he protests: 'Surely you cannot believe that the hope of man's salvation is dependent upon mere lip-service to the creed called "Al-Islam." . . . My view is not a new one, nor have I invented it. It has always been the belief of the more spiritual element in Islam, as you who have made a study of Sufism well-know. If we, as a community, have the exclusive favours of Allah in this matter of eternal salvation, as you seem to claim, then why does He punish us for our sins like other people; why does He let us sin at all? No, it is not true (!) . . . You have quoted certain *ayās* which you consider to have abrogated and superseded those which I quoted. The idea, I know, is widely prevalent in non-Arab countries and prevails to a less extent even in Arabic-speaking countries; but it is nevertheless

erroneous, I believe. . . . *Religion must involve a change of heart, an act of personal submission and devotion. A man cannot be called religious who continues to follow his own lusts while observing certain formalities miscalled religious; who continues to be mean, false, etc. . . . If we who claim the right to the name of Muslim are worse in conduct than others of our fellow-men, our lip-profession of Islam only adds to our guilt and shame. I am sure that you will agree with me, but you have taken a fancy for sitting cramped up in a mediaeval cell of thought built certainly not earlier than the third Islamic century.*

I remain always,
Your brother in the Faith.

We hope to publish *The Light's* rejoinder to this in our next.

A NEW BOOK FROM THE HENRY MARTYN SCHOOL.

Preliminary Notice.

THE ECLIPSE OF CHRISTIANITY IN ASIA, by the Rev. L. E. Browne. Published by the Cambridge University Press. 197 pages, 2 maps. 10s. 6d.

Now ready. Stocks held in India by the Y.M.C.A. Press, 5, Russell Street, Calcutta, and by the Punjab Religious Book Society, Anarkali, Lahore, at Rs. 7-14-0. The book gives, for the first time, the story of the gradual decline of Christianity in Asia from the time of Muhammad to its practical extinction in the XIVth century. In addition to its historical and theological interest the book has important lessons for modern missions to Islam. A review will be published in a later number of *News and Notes*.

THE HENRY MARTYN SCHOOL PAPERS.

(Pubd. by C.L.S. Madras.)

A Review.

There are now eight papers in the above series available for workers among Muslims at the small cost of one rupee, or so, a hundred. These are in English and are very attractively written and much to the point. We have all known tracts which are not attractive and they are of no use. The style chosen for these is simple and they should lend themselves to translation in the various vernaculars with the minimum of paraphrase.

No. 1. *How a Christian Worships God.* Here we find how important for worship is the conception of God we hold and how the knowledge of God as love prevents formality. Although the Christian with the Muslim extols the perfections of his Lord, the Most High, his worship does not stop there but proceeds to communion and love of his brethren.

No. 2. "*Lord, Teach us to Pray,*" is a clear and well written tract in exposition of the Lord's Prayer. It is just the thing to put into the hands of an enquirer or a critic who says, "You Christians do not say *Namaz*."

No. 3. *Abdullah.* There must be many readers of *News and Notes* (and *The Muslim World* quarterly) who know this beautifully written tract which contains in the form of a dialogue between a Jew, a Muslim and a Christian, an exposition of the fifty-third chapter of Isaiah and points out how Christ, the Servant of all, fulfilled that prophetic word.

No. 4. *Did Jesus found a Universal Religion?* This is a very important subject as everyone knows who has been met with the objections of Muslims of various types who have quoted the words of our Lord to the Syro-Phoenician woman to show that He was only sent to the Jews, and claim that Islam is the only universal religion. The tract shews that Jesus meant His message for all men.

No. 5. *What Thing is the Strongest?* The theme is "Great is Truth and strong above all things". It is introduced by the story of the king who promised a reward to the one who would give the best answer to the question of the title. The tract is a corrective to the thought that the Kingdom of God comes by the might of mere force. "Jesus Christ, the Word of God, is the very truth of God and He is the power in men's lives bringing them into fellowship with God."

No. 6. *The New Creation.* This is of God's making and mending. It faces the question "Why didn't God make man to do always the things he ought to do?" A very clear and convincing tract.

No. 7. *How can Man know God?* This tract traces the progress of man's idea of Revelation up to the writing of Scripture and the final Revelation of God in Jesus Christ. Jesus Christ, in Himself the Revelation of God, is the most important message we have for Muslims and this tract will help in the presentation of that message.

No. 8. *Divine Forgiveness.* Perhaps one of the most misunderstood points of Christian teaching is this. Some of the ideas we hear expressed are, "Sin can easily be forgiven and so sin cannot be so grievous a thing," "God is almighty and therefore He can forgive," "Forgiveness is simply being let off." In this tract guidance is given on these points and the suffering of Christ is shewn as the expression of the forgiving love of God.

It will be seen from this brief outline that here we have a series of tracts which will be of great help. We hope that they will be added to as opportunity offers. The writers are fully aware of the needs of the constituency they address and we thank them for their labour of love.

J. W. S.

DR. ZWEMER'S TOUR IN NORTH-WEST CHINA.

It must have brought comfort and cheer to the hearts of many lonely workers among Muslims in the interior of China to have had Dr. Zwemer with them in his recent tour. We have read with deep interest an account he has sent us of this, printed in *The Alliance Weekly* of October 23th. Part of his journey was made by airplane, but most of it, we judge, by mule-litter or on horseback; and one imagines that the Dr. must have wished—at least on one occasion—that he were 'in the air' instead of being uncertainly perched nearer earth! For a mule-litter came to grief and a mule was sent hurtling down some fifty feet while our good friend himself escaped with bruises and a big scare.

As compared with the Chinese, who, in general, are poor, the Muslims were seen to have waxed rich, as a result apparently of recent rebellions. They have plenty of money and are building rapidly—mosques, schools and inns. "Muslims from Chinese Turkestan have gone into all this territory in the last five years and bought out the Tibetans and many Chinese."

Among a people called the Salars, who were friendly, the keenness to purchase Arabic Christian books and Gospels was a pleasing feature.

From among the resolutions passed at the Lanchow and other Conferences we reproduce the following, in the hope that members will be guided to know how to pray for our friends in China:

There should be a sufficient proportion of qualified full-time Muslim workers in Kansu, Ningsia, and Tsinghai provinces to present the Gospel adequately to all classes of Muslims, not forgetting the women and girls in scattered villages.

Full-time workers should give special attention to the preparation of literature in Arabic and Chinese to meet all classes of the people.

In districts where there are Muslims residing, all missionaries should have some general knowledge of how to meet this special people, and concise helps should be provided for giving such workers the necessary information.

A manual for workers among Muslims should be compiled, giving concisely all that elementary information necessary and advisable for new workers to have, including sources of further information.

FOR PRAISE and PRAYER.

PRAISE for all the mercies that attended Dr. Zwemer in his recent tour in North-West China—pray that God's rich blessing will attend all efforts made to seize the present opportunity.

PRAY that the literature now available and that being prepared for the Telugu-speaking Muslims may get into their hands and bring conviction of the Truth as it is in Jesus.

PRAY for several trips to parts of Mysore State in which the Muslims have had little or no Christian witness in their own language.

PRAY for a young Muslim and his wife in North India—his father was a *murshid* and she had long been taught by *zenana* workers—who are both 'soundly converted' and are now seeking baptism.

NEW MEMBER.

Rev. W. M. Ryburn,

New Zea. Presb. M.

Kharar, Punjab.

NOTICE.

This issue is being sent by V.P.P. to members in India to collect the usual subscription. We would hereby notify members in other lands that it will greatly facilitate business at the Press if they send in their dues early to the Superintendent.

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 Hon'y. Secretary:—

Rev. L. Bevan Jones,
5, Egerton Road,
Lahore,
Panjab, India.

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