

Confidential.

News and Notes.

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

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Sep. 1st = 17th Zu'l-Hajjah (12th mo.) Sep. 14th = 1st Muharram, New Year, 1339, A.H.

Looking unto Jesus.

WHYY? That we may become like Him! 'To become like Christ,' That says Henry Drummond in his booklet, "The Changed Life," 'is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain;' and, we would add, it is the one supreme *desideratum* for every missionary to Muslims. Drummond develops with singular lucidity and convincing power his thesis that by "looking" we are "changed." Reflect the character of Christ and you will become like Christ. "Who has not watched some old couple," he says, 'come down life's pilgrimage hand in hand with such gentle trust and joy in one another that their very faces wore the self-same look? These were not two souls; it was a composite soul.....Half a century's reflecting had told upon them: they were changed into the same image. It is the Law of Influence that *we become like those whom we habitually admire*' 'There are some men and some women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words' 'If (then) to live with men, diluted to the millionth degree with the virtue of the Highest, can exalt and purify the nature, what bounds can be set to the influence of Christ?'

Religion is thus interpreted as the cultivation of a great Friendship. Let us ask ourselves—are we making the cultivation of this Friendship the supreme business of our lives? We should be. We are not now speaking as from the point of view of our own "precious souls' requirings," great as they are; we are thinking of ourselves as missionaries to Muslims. The more we cultivate this Friendship the greater will be our influence with Muslims, for, depend upon it, the attach-

ment to Him is going to make us more like Him. We teach them, we preach to them, we write for them, we dispute with them; all these have their place and no wise man will belittle their value. Yet doubtless, we have all, at times, known these means to fail; but show yourself to them in the beauty of a Christ-like life and you will not fail. Jesus was a great Friend to men. Mr. W. A. Rice in the July number of these *Notes* (p. 118) rightly declared that success does attend the influence of "men (and women) of devoted, Christ-like lives, full of zeal, sympathy and love; *mixing freely with the people, knowing them, and being known by them, and laying themselves out for their good in every way.*".....The italics are ours, because that precisely is the Christ-like thing—'He went about doing good.'

And further, by such a life we give living proof of the reality and power of the gospel we preach. Mere preaching cannot do that. One can readily understand that women in the zenanas, as represented by Miss Fowler (see *Notes* p. 130), are attracted by narratives of lives *changed* by the presence of the Great Friend, but more convincing than the narrative is the evidence of their own eyes of the Christ-like beauty of our own lives. And for that to be an effective argument we must mix with them more; we must establish with them as many points of contact as possible.

It is futile to say we haven't time for this, as futile as to say we haven't time for "looking" at the Master Himself. True, we need all the varied equipment of which Mr. Rice speaks, but though we preach regularly and eloquently, though we dispute with argument for argument, though we write tract after tract—all of it good—we shall yet fail of the highest and the best the Master would achieve through us, unless we *show* them, in our own persons the love and charm of a Christ-like life.

It has been most truly said that the final conflict on the mission field will not be in respect of race versus race, nor creed versus creed, but life versus Life. Here is our opportunity. The Muslims of India to-day, and probably elsewhere too, are, we feel, going to be won, not so much now by our preaching and teaching, discussions and writings, as by our *friendship*. There is a most wonderful power, as Drummond says, in friendship, and Muslims will undoubtedly respond to the influence of ours as we in turn cultivate more and more the supreme Friendship of Christ our Lord and Master.

What a happy day for us, when some dear Muslim men or women, because of our Christ-like lives, come to us and say,—“We would see Jesus.” And so, for our own sakes, for our Muslim brethren's sake, aye and for His dear sake, let us continue to 'behold' *Him*, until by the alchemy of His gracious influence we become changed into His likeness, and thus find many 'friends' among these people because we ourselves, like the great Friend Himself, cannot but be friendly. Surely then they too will desire to come and see Jesus. And,

"Who that one moment has the least descried him,
 "Dimly and faintly, hidden and afar,
 "Doth not despise all excellence beside him,
 "Pleasures and powers that are not and that are—
 "Ay, amid all men bear himself thereafter
 "Smit with a solemn and a sweet surprise,
 "Dumb to their scorn and turning on their laughter
 "Only the dominance of earnest eyes?"

L. B. J.

‘A great door and effectual is opened.’

1 Cor. 16-9.

“**W**HEN she comes again you must make some excuse. She is not to enter the house. It is forbidden absolutely.”

And so that door is closed. We all know the heart-break of it. Just when, or rather just because of, the rising hope in our heart, and the corresponding fear in the husband's.

And yet God, *Al-Fattáh*, has not brought us out here to face shut doors. He ever sets before His own “an open door,” and no man can shut when He opens. Those that are born of the Spirit cannot be baulked by man. It is unthinkable. There must be some other way of access to those poor, shut-up seeking souls.

Praise God, there is a way opened to us; just as God reaches souls through us, so we can only reach souls through God. The blood-stained way to the mercy-seat is ever open, but there are many adversaries. Satan knows too well what it means when the fight gets on to that plane; see Eph. 6-12. “In the heavenlies,” that is where the issues of the battle are turned. In that holy place of intercession, united by a wondrous bond of fellowship, the very same work with Jesus Himself, we shall touch souls.

Of incentives to prayer on our part there are many just now. The excessive bigotry in some cases—the shut doors—the fear of the weakening of Islám—the general dissatisfaction and restlessness—the heart-hunger which cannot be hid—but above all (may we realize it more!) the driving power of the so-great love of Him Who spared not His only begotten, that they might live—and His waiting expectancy.

Oh! that we might know more of this unsparing love, that would even drive us from our beds “at midnight” for our friends, who are dying for the Bread of Life. And we have this confidence in Him, our great Almighty Friend, that if we ask according to His will we know He hears, and we have the petition that we desire of Him.

Surely this is the victory that overcomes the shut door, or the closed heart, or even the world itself.

F. M. D.

Peshawar, N. India.

Notes on the Muslim Calendar.

BY REV. AHMAD SHAH.

Zū'l-Hajjah. (Concluded.)

SEVEN men can participate in the purchase of a camel, cow or buffalo. The intention of sharing the cost of an animal should be declared prior to and not after the purchase of the animal, as the sacrifice in the latter event would not be acceptable. A five-year-old camel, two-year-old cow or buffalo, a one-year-old goat or sheep, or a six-month-old fat-tailed sheep which could pass for a one-year-old when seen from a distance, can be used for a sacrifice. It is invalid to sacrifice younger animals than these. It is best to sacrifice with one's own hands. Provided the sacrifice cannot be performed by one's self, it is incumbent to permit another man to do so and it is essential (*Sunnat*) to have the animal slaughtered in one's own presence. No thirsty or hungry animal should be sacrificed, neither should the knife be sharpened before it, nor should one animal be sacrificed in view of another. It should not be skinned till it is cold, nor should any of its limbs be amputated or broken. It is advisable to repeat a certain prayer before the sacrifice. The animal should then be placed on its left side facing the Kaaba and the right foot should be placed on its shoulder. After repeating *Allahu Akbar*, it should be despatched quickly with a sharp knife. But the blow should not be so heavy as to reach through to the back of the neck. The person who holds the animal would do well to continue repeating the *Takbir*. It is necessary to divide the meat into three equal parts, two shares to be kept for one's self and one's relatives and friends, and the remaining third to be given to the *faqirs*, though there is absolutely no harm if the whole is eaten up or distributed to the *faqirs*. It is better to give the share of the *faqirs* by weight, otherwise care should be taken to see that it is not less than one-third. A person who is not well-off is not bound to offer sacrifice, but the purchase of an animal with a view to sacrifice makes it binding that that same animal should be sacrificed. The case is different with a man who is well-off, for he is bound to sacrifice on his own account, though he need not sacrifice the very same animal which he has bought. He is at perfect liberty to sacrifice the animal purchased or some substitute. It is better should he offer a substitute, that it be superior to the first.

It is allowable to use the skin for one's own self or in place of it to purchase a praying carpet or some other utensils. It is also permissible for the skin to be dedicated to some mosque, or school, or coffin fund, etc., so that the managers may utilize the money accruing from the sale thereof, for charitable purposes. But the selling of the skin for one's own self is unlawful. Nor should this money be spent on the construction of a school or a *masjid*, but if dedicated to the poor the pledge is binding. When it is sold with the intention of satisfying some selfish personal interest, it is culpable sin; moreover such money is a pollution to one's self and ransom is the only sufficient penance for such pollution. As it is unlawful to use on one's self the money realised from the sale of the skin, so too it is unlawful to meet the cost of sacrifice or the charges of the butcher from such money. Muhammad has said that if any one sells the skin of a sacrificed animal and utilizes it for himself, or from it defrays the

expenses of the sacrifice, or with it pays the charges of the butcher, his sacrifice is not acceptable to God.

In short, under any circumstances, the utilization of the money for charitable purposes is considered extremely meritorious, and it is believed that such an act substantially helps to secure the goodwill of God Almighty.

The Moslem World Magazine.

WITH the October issue, '*The Moslem World*' quarterly completes its tenth year. It has a record of which its able and zealous Editor, Dr. Zwemer, and his co-adjutors may well be proud. The magazine has been a mine of information on matters Islamic, and is a most effective means of bringing its readers into intelligent and sympathetic touch with the work and needs of practically every mission field in the wide-stretching Moslem world.

Without controversy it is *the* magazine for the missionary to Muslims, and it deserves all the support we as members of the M. M. League can give it. In spite of war conditions it has not only been maintained but its circulation increased to something approaching 1500 copies. But the high prices of paper and printing as well as the desire to reach a wider circle have led the Editors to appeal for a further increase in the number of subscribers. Will not some of our members seriously reconsider the claim it makes on them?

We have indeed a plethora of papers and magazines these days—weekly, monthly, quarterly—we can not do justice to them all. We are perhaps discontinuing some, and we do not read others, but when a missionary to Muslims considers the case of his '*Moslem World*' the principle that should guide him should be—'This I must read even though I have to leave the others unread!'

Our President, Dr. E. M. Wherry, one of Dr. Zwemer's devoted assistant Editors, writes to us on this matter; "It seems to me we can do nothing better to further the cause of Muslim evangelization than to support the magazine, which stands as the organ of the World's conferences on Missions to Muslims. The cost of travel, to say nothing of the high cost of living, makes another world conference just now unpractical. In the meanwhile our Missions to Muslims League can do much to support '*The Moslem World*.'"

Your Secretary has a few spare copies of the last April number of the magazine; he will be glad to send a copy free of charge to members who, with a view to becoming subscribers, would like to have one.

The various agencies for the quarterly are :—

- India—C.L.S., P.O. Box 501, Park Town, Madras.
- China—Mission Book Co., Shanghai.
- Egypt—Nile Mission Press, Cairo.
- England—Missionary Literature Supply, London.

Dr. Zwemer will also welcome articles on matters of interest in work among Muslims. Manuscripts should be sent to him, c/o Nile Mission Press, Cairo, Egypt.

THE MOSLEM WORLD—JULY 1920—CONTENTS:—Editorial—The Inadequacy of Statistics. The Border Marches of Islám in Africa (with map). Kurdistan for Christ—Blanche W. Stead, M.D. Up from Moham-medanism—Matias Quádrá. The Future of Turkey—Mirza Mahmud Ahmad. Paul and Omar—H. Abdul Massih Kadir.

Price per copy 35 cents, or \$ 1-25 per annum.

DR. ZWEMER is now back in Cairo, after what he calls a whirlwind campaign in the United States. It will be remembered he left Egypt in response to the urgent call of the Student Volunteer Movement through Dr. John R. Mott, to attend the Des Moines Convention and afterwards to help in the work of the Inter-Church World Movement and in the Progress Campaign of the Reformed Church. For six months, from January to June, he has been extraordinarily busy, often speaking more than seven times a week and travelling great distances. He visited numerous Universities, Colleges and Churches. He has seen two of his courses of lectures through the Press—'The Influence of Animism on Islám' and 'A Moslem Seeker after God' (Al Ghazzali).

Dr. Zwemer entertains great hopes of the Inter-Church World Movement and the Progress Campaign. Perhaps what pleased him most, however was that his correspondence and experience following the Des Moines Convention go to show that many students in the Colleges have heard the call and are ready to offer themselves for foreign service.

He returned to Cairo early in August to help prepare for the Eddy Evangelistic Campaign, for which careful preparations are being made. Dr. Zwemer says, 'During the present state of unrest it is important that all of us keep in close touch with the movements of Moslem thought and share the results of our investigations with each other.'

NOTES.

SHALL ISHMAEL WAIT?—Our readers will be interested in reading the following lines over the signature of Mr. Archibald Forder an account of whose experiences while a captive in the hands of the Turks appeared in the February number of *N. and N.* (pp. 78-79).

"The great upheaval of the last few years, caused by the war, has brought Ishmael as a force before the civilized world, for he has been an ally with Christian nations, and helped in a large measure to oust the Turk from his southern possessions. Ishmael, a nation of many millions—the fulfilled promise of Jehovah—and in accordance with the prediction that "He shall dwell over against his brethren," Ishmael exists today as a nation with an unbroken history, living before all nations of the earth, as he has for four milleniums.

Now that the war is over, are we to shake off the Ishmaelite and allow him to retire to his own land?

Now that his country is open as never before, are Christian agencies to delay sending the missionary and colporteur with Christian literature into the cities and towns of Arabia and Palestine?

Shall Ishmael still wait for the preached and printed Word and for the uplifting and converting literature provided for Arabic-speaking people?

The lands both West and East of Jordan are now practically under the protection and jurisdiction of the British, and NOW is the time for advancing.

Everywhere are found people that can read, and as good reading matter is scarce among the Ishmaelites, encouraging results may be expected. SHALL ISHMAEL WAIT?

Jerusalem.

A. FORDER.

From the January Bulletin of the American C.L.S. for Moslems.

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A LIFE OF JESUS FOR MUSLIMS.—Have you seen 'The Master-Man,' published by the C.L.S. for India, price one anna? It is a tiny booklet of 64 pages prepared by a Committee representing the Young Men's Christian Association, the Young Women's Christian Association, Church Brotherhoods, and the Committee on Evangelism of the Ministers' Federation. The Committee says with regard to it, "The reader will here find in convenient form the truth that makes life noble and men righteous."

It contains 'the most notable sayings and events in the life of Jesus in the words of Scripture.' There are seven chapters:—

1. About the Cradle.
2. Notable Events.
3. Some of His Stories.
4. His Great Address.
5. Before the Courts.
6. Crucified and Buried.
7. The Resurrection.

We personally have had classes for students year after year to study the life of Jesus, and the experience has invariably been the same; the looming ahead of examinations has taken away the students before we have completed the whole study. But with this little book *it can be done*. With its headings to the sections of each chapter, the book is proving wonderfully popular. Could not this book *form the basis* for the 'Life of Jesus' which some of us are seeking for Muslim readers? It could be re-written in still simpler modern English to prepare the way for some to translate the story into the everyday language of the people.

We commend this suggestion to members of the League. The book may be had in India from The C.L.S. Madras, or the Association Press (Y.M.C.A.) 5, Russell St., Calcutta. It has a most ready sale.

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What Next?—At a recent prize distribution in connection with a Muslim High School in a city in India, a Muslim boy stepped on to the rostrum and recited 'The Hindu's Paradise.'

The lines are familiar:—

"Hast been through Purgatory?" Brahma said.
 "I have been married"—and he hung his head.
 "Come in, come in, and welcome, too, my son!
 Marriage and Purgatory are as one."

* * * * *

Another Hindu asked admission there.
 The self-same question Brahma asked again.

* * * * *

"Married? 'Tis well; for I have been married twice!"
 "Begone! We will have no fools in Paradise!"

One can only faintly guess what consternation the recital of this selection must have caused some of the notable educated Muslims present!

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NEW YEAR'S DAY according to the Muslim Calendar falls on Tuesday, September 14th. It is the 1st of Muharram, 1339. The day is observed amongst Muslims as a day of mourning.

For Praise and Prayer.

1. Let us praise Almighty God for the day of opportunity in Palestine and Arabia.
2. Prayer is asked "for the remote regions of North Kashmir" also "for an individual of the N.W.F. Province who 'loves righteousness and hates iniquity,' that he may be anointed with the gladness of the Gospel."
3. Let us pray for a Muslim under-graduate whom one is seeking to lead to Christ.
4. Let us pray for all members of the League now on furlough—that they may be strengthened in body and refreshed in spirit, remembering especially those who may have to retire from the work they love.

The annual subscription to the League is Rs. 2-8-0 (about 5s. od. English). News and requests for prayer should be sent by the tenth of each month to the Hon. Secretary:

Rev. L. Bevan Jones,
*Baptist Mission,
 Dacca, Bengal.*