

Strictly Confidential.

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News and Notes.

A Monthly Paper printed for the private use of the
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Series IX.

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July 1st = 24th Shawwal (10th mo.)

July 7th = 1st Zu'l Qadah, 1359, A.H.

God's Will For Me.

I sought the secret of Thy will ;
But, Lord, I did not know
Thy lowly life, Thy heavy cross,
Life's plan and purpose show.
I thought some special path and plan,
Bearing my name, I'd see ;
Instead, I found in Jesus' life
Footprints for such as me.
To save the lost His aim, so mine—
Poor hungry ones to feed ;
Weak, sightless eyes to turn to light,
Sore, erring feet to lead.
Since Jesus' life reveals God's will,
Surely I'm in His way,
When choosing rough, dark mountain paths
To find the sheep who stray.
Thus, preaching Christ where yet unknown,
God's world-wide love I show ;
And, since for this Christ lived and died,
God's will for me I know.

GRACE E. WILDER.

The Living Christ

(Concluded)

EARLY next morning I noticed some Moslems hurrying past my house towards Salim's home, meanwhile casting angry glances in my direction. I followed them and asked a Maulvie the cause of their excitement. To my great surprise, he told me that Salim had died, and that before his death he had uttered the *Kalima* distinctly. I returned: "How was that? Salim asked my forgiveness and prayers, and gave his assent to the Christian faith only yesterday." On hearing this the man turned his head away from me angrily, and went off.

On enquiry I ascertained that the body had already been removed to a mosque to prepare it for burial. In order to show my respect for the departed and to the Moslem whom I had freely forgiven, I bought a bottle of eau de cologne and went to the mosque. I asked one of the leading Moslems present to take the bottle and sprinkle its contents over the body. While he was hesitating, the above-mentioned Maulvie happened to pass by, so he promptly asked him if he could accept my gift for the purpose. Having obtained the Maulvie's permission he took the bottle from my hand saying:—"Saheb, you are a faqir."

At the outset I had prayed, as the reader will remember, that God would give some external sign whereby the Moslems of Kurseong might know, that I, a born Moslem, had done no wrong by surrendering myself to Jesus instead of Mohammed. God heard my prayer, but in a way far beyond my expectations. Salim died of *peritonitis*. After the obsequies were performed, an old woman passed by my house saying:—"Can it ever be possible that Salim, even after death, should vomit blood mingled with excreta?" Soon after this I began to hear rumours that I had killed Salim with witchcraft. The manner in which he died is considered by all Indians to be a highly retributive death. God certainly spoke to the people of Kurseong, and showed that He was quite able to take care of His own. "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgement." II. Pet. 2:9.

God surely touched the heart of the afore-mentioned Maulvie, for he privately called me and told me what the Moslems were saying about me. He said that part of them were saying that I had killed Salim with the help of the hospital assistant, and that the rest were saying I had done so by witchcraft. I quietly said in reply: "God, Whose I am and Whom I serve, has done this."

Salim's death impressed all, but it did not make the Moslems stop their wicked plottings against me. Whenever they met me they showed signs of unconcealed anger and a desire for vengeance. God was my only refuge and the experience of the Psalmist was mine:—

Jehovah is my light and my salvation ;
 Whom shall I fear ?
 Jehovah is the strength of my life ;
 Of whom shall I be afraid ?
 When evil doers came upon me to eat up my flesh,
 Even mine adversaries and my foes, they stumbled
 and fell.
 Though a host should encamp against me,
 My heart shall not fear :
 Though war should rise against me,
 Even then will I be confident. A.R.V. Ps. 27 ; 1-3.

At last God came to my rescue. One day when I was returning from my work, the then Governor's special train pulled up at the Kurseong station platform, and I was obliged to stand there till it passed down. The Governor got out of his saloon and walked right up to me in view of all the people who had gathered to see him. He chatted with me very kindly and courteously until the train was about to start, and finally shook hands with me before he left. As it happened, the only other man with whom he shook hands was the magistrate of Kurseong.

Shortly after the Governor's special left, some of the people came up to me and began to make enquiries, and one of them, a Moslem with a broad smile on his face, asked :—"What was it that the Governor was saying to you?" In this manner others also interrogated me along the road till I reached home. The incident had noteworthy results. From that day until now, not only the Moslems, but all the people of Kurseong show great respect and even love for me. They have indeed entirely changed their attitude towards me.

I have often thought of writing an account of all this for the members of the League but as the victory was incomplete through Rupjee and his wife still remaining impenitent, I refrained from doing so.

The prodigal however at length has returned to his Father's home. Last year in May when I was returning from a preaching tour in Sikkim, Rupjee met me at the Kurseong railway station, and told me that he had discovered his error, and that he was determined to come back to Christ, even though his wife might not follow him. He asked me to send him an Urdu N. T. and some books and tracts suitable for Moslems. On my return to Calcutta I sent him some.

About a week later Rupjee wrote back to me to say that he had quite decided to join the church, and asked me if I would advise him to join the church I represent, or the local Scotch church. Considering the reproach he had brought on Christ's name at Kurseong, and in the Darjeeling district, I urged him to wipe it out by an open confession of his faith in Jesus there where he lived. He took my advice and was received with his wife into fellowship at the

said church on the 6th June, 1920. Both he and his wife are now happy in Jesus and are filled with a desire to live and labour for Him.

M. MOSES,
formerly
MOZIRUDDIN AHMED
of Pabna, Bengal,

On The Care of Converts

III

IN my opinion the care we are required to show for a convert is exactly like the care taken by a gardener over a plant.

If due care be taken of the plant by the gardener, i.e., if he manures it, and prunes it, and cleans it, and waters it properly, and protects it in winter from frost, and in summer from the intense heat—it will grow, it will flourish, and in time become a flourishing fruit-bearing tree with deep and powerful roots, so that neither storm nor tempest will ever be able to do it any damage.

If no care be taken of the plant it will not grow properly, it will not take deep root, and will be very easily uprooted in a storm.

In like manner, a convert who is planted in the garden of the Church will flourish and bring forth fruit if care be taken of him, i.e., if his heart is prepared to receive and digest the word of God; if he is not left entirely on his own, as we see happens in most cases; and if he is always in touch with a true Christian who by his own Christian life will have a good influence on the convert in moral and spiritual things.

If due care be not taken of the convert he will most surely go astray.

There are several ways in which we can help to make the life of a convert fruitful. I should like to mention some very simple ones:

- (i) Always keep in touch with the convert.
- (ii) Remember him always in prayer.
- (iii) Aim at arousing in him a desire to read the Gospel every day, to attend Church services and evangelistic lectures.
- (iv) Bring him to realize the necessity of prayer.
- (v) Lead him to feel the need of the Holy Ghost, the power without the help of which he will never be able to know his own sins, nor understand the Word of God, nor truly know Jesus Christ.
- (vi) Never put before him anything that will be of the nature of a stumbling-block.
- (vii) Teach him and help him to solve his difficulties in trying to understand any problems in the Holy Bible.
- (viii) Bring him to be firm in Christ, so that he may come to abide in Him, even as S. Paul says of himself: 'I can do all things through Christ who strengthens me.'

Then will the convert be able to do all things by the power of Christ and the guidance of the Holy Spirit.

Peshawar,
11-5-21.

Yours in His service,
AZIZUDDIN KHAN.

IV

Another member writes :—' One of my fixed rules is to use very little money to assist converts. Temporary shelter or assistance while under instruction has been given in only a few cases—perhaps Rs. 300 would cover all such expense during 35 years.... I have often thought and several times have advocated, that there should be inter-mission shelters—several of them where or through which such converts, especially earnest young educated men, could take shelter for months and even years until their period of bitter persecution be overpast. Such should have agricultural scientific training, typewriting and such dignified callings as possible chances of development, where too the young men can live in Christian hostels while in training (or if married, under sympathetic supervision), and whence they could be sent to Christian estates, or Hindu estates near Christians, for service.

Of one thing I am assured, viz., these young men should not be sent to our Theological Schools too early in their careers, if anything else can be done with them. Interchange of converts and scholarships in all our Christian institutions is the only solution I see to this vexed question.'

Sitapur, N. India.

Yours sincerely,
N. L. ROCKEY.

An Intruder at Mecca and Medina

ONCE again a non-Muslim European has looked on forbidden things. We have been reading Mr. A. J. B. Wavell's account of his 'pilgrim-age' to Mecca in 1911 (*A Modern Pilgrim in Mecca*; Constable, London, 10s. 6d. net.) The book was reviewed years ago by Dr. W. St. Clair Tisdall for the *Moslem World* (Vol. III, p. 96), and it would be well for intending purchasers to read that review first.

Whatever criticisms we may make, however, of his methods as a pilgrim and of his acquaintance with Islam, it is undeniable that he has given us a remarkably vivid picture of what takes place during this famous pilgrimage.

Here are a few extracts which we think will be interesting to readers of News and Notes.

AT THE TOMB OF THE PROPHET IN MEDINA.

"Every Eastern race might be identified in the motley crowd and every variety of costume, till the whole resembled nothing so much as a fancy dress ball. In the same line at prayer stand European Turks with their frock-coats and stick-up collars—Anatolians with enormous trousers and fantastic weapons—Arabs from the West, who look as if they were arrayed for burial—the *Bedou*, with their spears and scimitars—and Indians, who in spite of their

being the richest class there, manage as usual to look the most unkempt and the least clean. Then beside, there are Persians, Chinese, Javanese, Japanese, Malaysians, a dozen different African races, Egyptians, Afghans, Baluchies, Swahilis, and "Arabs" of every description. Representatives of half the globe may be picked out in the mosque any day during the month before the pilgrimage. The kaleidoscopic effect and the babel of tongues may be imagined.

The behaviour of each party as it is brought into the mosque for the first time is an interesting study, and well exemplifies their racial characteristics. The extravagant emotion of the Indians, when they actually see with their own eyes this tomb which they have from childhood been taught to regard with superstitious awe, contrasts with the subdued behaviour of the more phlegmatic Arabs—while the Javanese and Chinamen seem determined to be astonished at nothing. Yet all of them are impressed in their way. Many burst into tears and frantically kiss the railings; I have seen Indians and Afghans fall down apparently unconscious. They seem to be much more affected here than before the Kaaba itself. At Mecca the feeling is one of awe and reverence, here the personal element comes in. The onlooker might fancy they were visiting the tomb of a very dear friend, one whom they had actually known and been intimate with in his life time."

BOOK REVIEWS.

THE FAITH OF ISLAM, by Rev. Edw. Sell, D.D., M.R.A.S. Fourth ed. revised and enlarged; 466 pages. Rs. 6-0-0 net. S.P.C.K. Press, London and Madras.

We are glad to be able to announce the publication of this revised and enlarged edition of Canon Sell's scholarly work. The first edition was published as long ago as 1880, and it has been so revised and improved in the interval as to have become a manual of exceptional value to all (especially to missionaries), who desire authoritative information upon this subject. It is not our purpose, nor is there any need, to write another review of a book so valuable and so valued, but from our own personal knowledge and repeated use of this volume we would strongly recommend to such of our readers as are anxious to understand the faith of their Moslem neighbours, that they get a copy and read and master it. If new to the field they will find that this study provides them with a solid and trustworthy basis for all wider reading on Islam.

An indication of the ground covered is supplied by the titles of the 6 chapters: The Foundations of Islam—Exegesis of the Quran and the Traditions—The Sects of Islam—The Creed of Islam—The Practical Duties of Islam—and the Feasts and Fasts of Islam.

There is some valuable additional matter in the new edition as there are some striking omissions from the text. Of the former we may note: 1. All references to Turkey and the Khalifa are brought up to date, and we have a more precise note on the transference of the Khalifate to the Ottomans in the 16th cent. 2. Two and a half pages appear on the Ahmadiya Sect. 3. An appendix on the authenticity of the Traditions replaces the appendix on the Ilm-ut-Tajwid, which is now published by the C.L.S. in separate book form.

The author has taken advantage of the publication during recent years of a number of important works on Islam, prominent amongst which

appears "Mohammedan Jurisprudence," by Sir Abdur Rahim; and in consequence we have in the new edition numerous additional foot notes throughout the volume.

On the other hand, some striking sentences which appeared in earlier editions have been omitted. The following may be noted:

"We may rest assured that we have in the Quran now in use the record of what Mohammed said." (3rd edition p. 12). A quotation from Osborne's 'Islam under the Arabs,' beginning, "The keystone of his creed is a black pebble in a heathen temple." (p. 87). "It comes to this that if a man when making *wadu* washes his left hand before his right or his nose before his teeth, he cannot lawfully say the daily namaz enjoined on all Muslims" (p. 297). Quite possibly the omissions are the result of Canon Sell's determination to 'prove every statement he has made,' as he says in the introduction.

The retention in the new edition, however, of two rather curious errors is somewhat surprising. On p. 393 the month preceding Ramadan is said to be Shawwal; if so we tender our apology to readers of News and Notes. We have always thought it was Sha'ban!

Again the Ashura, or tenth day of Muharram, is still stated to be a Sunna feast (p. 423). A *fast* surely.

These solitary errors are certainly due to oversight, and they in no way detract from the great excellence of the whole work. The new edition has the added attraction of being printed in a large type which permits of only 33 lines to the page instead of 37.

This edition is at present available only at the C.M.S. office, Vepery, Madras. A few copies on a much thicker paper are being offered at Rs. 7-0-0 net.

L.B.J.

THE INWARD WAY, (At-Tariqat.) by Rev. J. Takle. Pubd. by C.L.S., India, pp. 66, paper covers, 8 annas.

This little book is far from being just another contribution to the existing literature on the mystic way in Islam. It is that but it is always much more. The author has a high purpose and everything is subordinated to that purpose.

The presence of a tendency among some Muslims to emphasize the spiritual as against the external, offers us a unique opportunity to lead the more open-minded of them to study, side by side, "the inward way" both in Sufism and Christianity. This is what the writer sets himself to do, and in simple and persuasive language, with copious illustrations and quotations from Muslim and Christian sources, he leads the Muslim reader through the truth and error in Sufi creed and conduct, to consider Jesus, the Way, the Truth and the Life.

The starting point in nearly all of the seven short chapters is some outstanding characteristic in the method of Muslim mysticism, and the author in the course of his argument travels as far as he honestly can along the Muslim Way. Every now and then, however, we have a frank statement of the errors and dangers in Sufi thought and practice and the reader is shewn how these can be, and are avoided in the Christian Way.

In answering the Muslim's question, "What do Christians do for a Pir?" the writer presents Christ. "Let us come a little nearer to our Lord Jesus Christ," he says to the reader; and very lovingly and attractively does

he lead the enquirer to view the precious mystic union of the believer with the Living Lord.

An instance of actual attainment to such union is to hand in the story of S. Paul, a man "in many ways like Al Ghazali." And when the book is at length finished, its readers are faced with some vital personal questions: "Are we still slaves of a conventional religion whose life has been choked by ancient tradition? Has religion become to us a matter of form set in a mould of certain stereotyped prayers and phrases mentally adopted and adhered to under threat of punishment? Have we a name in our community for being alive in religious matters, while at heart we know that we are not alive unto God?"

There is nothing here to wound the susceptibilities of Muslims; on the contrary the language and tone are calculated to remove prejudice and disarm criticism. It is our confident hope that this book, of a type so much needed, may be used to lead many a Muslim seeker to find his true Pir in the Lord Jesus. We should like to see it translated without delay into Urdu, as missionaries throughout India will be glad to have it to put into the hands of more earnest enquirers.

L. B. J.

NEW MEMBERS.

182.	Miss M. Stuart,	A.P.M.	Ambala City, Panjab.
186.	Miss M. Skinner,	A.P.M.	Ferozepur Cant., "
189.	Rev. A. E. Day,	C.M.S.	Batala, "
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193.	Rev. F. S. Joyce,	C.I.M.	Kaifeng, (Ho.) China.
197.	Miss E. Fryer,		Jamtara, E.I.R., Bihar

(New members are at present being given numbers left vacant through resignations, etc. The total membership is now 261.)

The annual subscription to the League is now only Rs. 2-0-0. The Secretary will be glad to send spare copies to addresses mentioned by members with a view to securing new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Hon. Secretary:—

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