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## News and Notes

A Monthly Paper printed for the private use of the  
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1st January = 13th Jamadi-ul-Awwal (5th mo.), 1341, A.H.

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### The Recent Survey of Christian Literature for Moslems.

**D**URING the second week of November we were remembering in our prayers the chosen few at work, in Cairo, over the final drafting of the Report based on the materials furnished by the Survey Committees in about a dozen different areas. We are indebted to the Rev. M. T. Titus, the representative from India, for the interesting account of the Conference which we publish below.

The *personnel* of the Committee was as follows:—Dr. MacCullum (Chairman) from Constantinople; Dr. C. R. Watson (of Cairo) represented the Home Committee; Dr. S. M. Zwemer of Cairo, representative for Egypt; Rev. J. W. Hawkes of Hamadan, for Persia; Rev. Percy Smith of Constantine, Algeria, for North Africa; Rev. W. A. Freidinger of Zahleh, for Syria and Palestine; Rev. C. S. G. Mylrea of Kuwait, for Arabia; Rev. M. T. Titus, for India; and Miss C. E. Padwick, special assistant to Dr. MacCullum.

Mr. Titus writes, saying: "We all hope that some very important history has been made. Under the presidency of that very able man, Dr. F. W. MacCullum, and with the invaluable aid of Dr. S. M. Zwemer and Dr. Chas. R. Watson, the work of the Committee was guided safely, and with vision, in preparing a report on the Survey of the whole Moslem World, that should go a very long way to inspire missionaries, push back horizons, and remove the scales from the eyes of those who do not yet see the vast importance of this great problem—the evangelisation of Moslems. It has been a week of high privilege for me personally, and as one person said who attended the meetings of the committee, we can never go back to our fields the *same* missionaries as we came. First of all, the whole Conference was marked by a very high spiritual tone, which pervaded all the meetings,

and the fellowship that we had morning after morning as we talked together about the problems of the work, and prayed together for the salvation of Mohammedans, and for the missionaries here and there who are working bravely at the problem, was blessed and helpful to a high degree.

Secondly, although we came from the ends of the earth, with different temperaments and training, yet there was a unity of mind and thought, that constantly gave evidence of the over-shadowing of the Holy Spirit Himself. And the testimony right through was that the field committees themselves in the different lands where the first surveys had been made, had been apparently guided in the same manner.

Thirdly, the whole attitude of the Conference was one of glorious hope. The proposals for the establishing of a Central Bureau in Cairo to co-ordinate the production, publication, and circulation of literature for Moslems in all lands, to work in co-operation with National Literature Committees for Moslems, were received with enthusiasm, and it was rightly pointed out that, if this proposal is not carried out, our whole work will have been largely in vain, and the main part of the recommendations themselves will fall to the ground. For the national groups it is proposed to have a special literature secretary for Moslems at each of the following places:—Cairo, for Egypt and the Soudan; Algiers, for North Africa; Beirut, for Syria and Palestine; Constantinople, for Turkey and Russia and the Balkans; Teheran, for Persia and Central Asia; Baghdad, for Iraq, and Arabia; Lucknow, for India; Shanghai, for China; and Singapore, for Malaysia and the Philippines. And besides these will be a Central Bureau over all at Cairo directly related to the International Council of Missions. If this plan is carried out one can see at a glance how it will be possible to secure the closest possible co-operation between fields in the production of literature, either by writing or translation through the use of basic manuscripts in English, without overlapping and waste of effort. And in fact in case any one from any field at this present moment wishes to either pass on information about his field or literature, for the good of others, or if he wishes to get in touch with tracts or books published in Cairo, Beirut, or Constantinople, all he has to do is to send a communication to the Rev. C. R. Watson, D.D., 113, Sharia Kasr El Aini, Cairo, Egypt, who is chairman of the Continuation Committee of the Conference on Survey, which will act as a clearing house until the Central Bureau is appointed, or otherwise disposed of.

From this it will be seen that our faith is strong, and that we as a Conference were very hopeful of the great things that might be accomplished.

The Report itself has been most carefully prepared, and when it appears will, we trust, be found not only useful but very readable. The Conference was fortunate in securing the services of that experi-

enced and gifted writer, Miss C. E. Padwick of London, for five years a missionary in Egypt, whose life of Henry Martyn has just appeared. Miss Padwick has also been asked to prepare a descriptive Catalogue of Apologetic Literature for Moslems which is found in all the languages of the world. Copies will be procurable when ready. It is to be hoped that the Report when it appears will not be looked upon merely as a "Survey," but as a real contribution to the literature on the subject of Islam and Missions.

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**Assam and Bengal Representative Council.**  
**Report of Sub-Committee**  
**on**  
**Work among Moslems, 1921-1922.**

**T**HIS Committee owes its existence to a resolution of the National Missionary Council calling the attention of Provincial Councils to the desirability of appointing Provincial Committees for work among Muslims.

The Committee has occupied itself during the year with an investigation, asked for by the National Missionary Council, into the extent to which "the Churches and the Missions of the Province are carrying on direct systematic evangelistic work among Moslems." The result of the survey is both surprising and disappointing in the extreme. Reports which have come in from the various members of the Committee located at points as far apart as Calcutta and Assam, reveal the distressing fact, that, with one or two notable exceptions mentioned below, practically no specialized work of this description is being done in this the most Muhammadan province of India. Everywhere Muslims, in common with Hindus, are counted amongst the audiences which face the Christian preacher in market and bazaar, and practically everywhere Muslim children share with Hindus and Animists the advantages offered by Christian Schools, but the number of Christian workers set apart for evangelistic work among Muslims is infinitesimal when regarded in the light of the terrible need.

Successive Committees of the National Missionary Council have called the attention of the Missionary Societies to the desirability of providing special training for workers among Muslims, and for setting apart such men for definite Muslim evangelisation, but so far there has been little or no response. Some Missions, notably the Church of God Mission, confine their activities largely to Muslims, but this is chiefly due to the fact of the large preponderance of Muslims in the particular areas concerned, rather than to any special policy or recognition of specialized need. The Mission just mentioned has baptized quite a

number of Muslims during the past few years, and has at the present moment a dozen Muslim converts in preparation for baptism at Christmas.

In Assam, work amongst Muslims appears to be practically confined to the plains, and even there little of a specialized or systematic nature is attempted. Only a dozen converts from Islam are reported from that area during the past five years.

In Calcutta itself, with its teeming Muslim population, scarcely any systematic attempts can be traced for reaching the Muslims with the Gospel. Scarcely any of the large societies have workers specially set apart for Muslim work, and none, so far as this Committee has been able to ascertain, has any worker specially trained for this difficult task. At Garden Reach, the C.M.S. has between 150-200 Muslim pupils in its school, and is doing something to reach the parents in their homes, but speaking generally, Christian efforts to specially reach the Muslim population of this great city are pitifully inadequate and unworthy.

Outside of Calcutta the Wesleyan Mission has one preacher given up to Mohammedan work, but the B.M.S. seems to have done more than any other Society to meet this great need. It has two European missionaries, both with some amount of special training, specially set apart for Muslim work. In Dacca the Rev. L. Bevan Jones, B.A., B.D., has established himself in the very centre of the Muslim quarter of the town. Here a free reading-room, capable of seating 50 persons has been opened, whilst in an adjoining room Bible class work is carried on for Muslim students. In the street below, regular preaching is carried on in Urdu and Bengali, and for this work an Indian worker is definitely associated with the missionary. For the past ten years the present Convener of this Committee has likewise been set apart by the B.M.S. for work among Muslims, and has devoted himself largely to the production of literature for Muslims, both in English and Bengali. It is to be earnestly hoped that other Missionary Societies in the near future will specially train and set apart workers, both Indian and European, for the work of winning the Muslims for Christ.

The Committee has had under consideration during the year the question of the co-ordination of literature for Muslims. It has realized that there must be many good Christian books and tracts in other languages used by Muslims which might with advantage be translated into Bengali. It is, at present, in communication with the Committees for work amongst Muslims of the Punjab Provincial Council, and hopes in the near future to be able to suggest the names of the two best books for Muslims at present circulating in the Urdu language. These, it is hoped, may then be translated into Bengali and published by one of the publishing societies.

The question of inter-denominational effort to reach Muslims by means of special lectures in predominantly Muhammadan areas was discussed by the Committee, but nothing practical was achieved.

The Committee feels, however, that much might be done by arranging for speakers with special qualifications to visit various Muhammadan centres and give public lectures to Muslims in English or the vernacular. The Committee, however, has no funds at its disposal for such a purpose and can do no more than facilitate the preliminary arrangements for such a campaign. It is felt also, that inter-denominational effort might result in special courses of lectures on Islam to the students of our theological colleges by men specially qualified to deal with the subject, and it is hoped that during the coming year the new Committee may be able to arrange for such courses of lectures in the theological training institutes of the leading Missionary Societies.

W. GOLDSACK.

(*Convener.*)

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## **Canon Gairdner of Cairo advocates**

### **A New Effort to reach Moslems.**

**S**PEAKING at the Scottish Churches' Missionary Congress in Glasgow last October, Canon Gairdner made a powerful appeal for a more widespread endeavour to reach Moslems everywhere. He is reported to have said:

'The one all-determining factor in racial and religious contacts in the Near East is Mohammedanism, the religion of Islam. Islam is not simply a religion in the sense of a theological system or even a scheme of salvation. It is also, and equally essentially, a legal system, a social system, a culture, and even (because it is in addition a political system) a nationality. One feature more than all deserves serious attention and admiration, the fact of Islamic fraternity—of brotherhood. 'What kind of fraternity,' asked Canon Gairdner, 'has Christendom to offer as a substitute to Islam? What sort of Catholicism? What programme for human unity? It is awful to have to put this question—and despairing shame prevents one from answering it. Catholicism!—with Christendom rent through and through, with hardly even the will to mend the rents! Fraternity!—with the poisonous attitude of the sects to one another in Islamic lands, and, alas, not in these exclusively. Humanity!—when Christian brotherliness seems hardly even to mitigate, much less abolish, the bitterness between class and class, or the racial dislikes and downright hatreds between nation and nation! Truly in practice Christian fraternity has been more limited than Islamic.'

#### **WHY CHRISTIAN MISSIONS AMUSE MOHAMMEDANS.**

Canon Gairdner made a strong plea for more lay unofficial missionaries to Mohammedans. Islam has propagated itself naturally

and without the aid of missionary societies with their organisation and apparatus. The painful elaborateness of Christian missions fills the Mohammedans with scornful amusement. "The Mohammedan trader or soldier or official," said the Canon, "when he enters non-Mohammedan territory does not wait for an ordained man to come along; he sees to it that some sort of mosque or praying place is set up, and there he gives to the surrounding people the witness of his picturesque devotion. He does not mentally and actually leave the burden of that witness to some groaning missionary society, with a perpetual annual deficit, about 4,000 miles off, which may presently come lumbering up with much machinery of organisation, with specialised persons accompanied by their inevitable harmonium in a tin box. No, he simply starts witnessing himself and his witness (such as it is) is short and clear." "With Islam in view, and with Islam's example," he asked, "are we not called, at a great Congress like this, to get back to the consciousness of the old ideal? For the modern method is not the early one, and the Islamic method is not the monopoly of Islam. It was the first method of the Church, and it continued long to be its method, and its greatest conquests were won by it." In an impressive peroration Canon Gairdner said, "What if every soldier, and every official, and every commercial traveller and every merchant and every colonist, had this new vision, this new conception of Christianity, and its brotherhood, this revised idea of propaganda, its motive and its method? What if every Christian here at home were missionary to the Mohammedans within our gates, those students and others from Egypt and India, by being neighbours to them, and showing them brotherhood for Christ's sake, and bearing witness to them for Christ? And what if Churches and congregations were ever holding a perpetual stream of lay ordinations, when the tens of thousands of men and women of our roving race, who, as a matter of course, quit these shores for the East and the South and the West, were equally as a matter of course to be commended to God through the Holy Ghost by and in the Church to exercise in their new home the great universal function and ministry of overt witness, the ministry of the sun when it shines, the ministry of St. Andrew when he brought his brother, the ministry of the Samaritan when he served the alien neighbour, the catholic ministry of the Apostles, the ministry of the brotherliness of Jesus Christ?" In the long continued applause at the close of the address the audience testified to its sense of the importance of this utterance, which will rank as one of the strongest and most notable at the Congress.

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PLEASE NOTE!

Will all new members please note that this monthly paper is confidential. Care should be taken that no copies fall into the hands of strangers.

## Notes.

*With this issue* we commence the Eleventh Volume of "News and Notes." We desire to summon all members of the League, now ranged over a wider front than ever, to join in praise to God for all the benefits the League has been to us or others, through the past ten years. Little did those who attended the Lucknow Conference of 1912 dream that the future had in store for all workers among Moslems this bond of sympathy and strength. We owe a debt we cannot pay to the man who first conceived the idea—Rev. John Takle of East Bengal, our Vice-President and Life Member.

The League at its inception, took a tide at the flood—a tide of enthusiasm, of earnest desire to do more for Moslems. It was brought to birth through prayer, has been sustained all these years through prayer, and only through prayer in the years to come can it continue to be, as we trust it will be, the useful agency it is to-day.

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A wealthy, influential, and pious Mohammedan lady in Southern India, is most eager to learn of some plan whereby she may assist her indigent Moslem sisters to earn a respectable livelihood, and so avoid the humiliating and degrading custom of house-to-house begging. We understand from the member who supplies this information that she is, at heart, a believer in the Lord Jesus Christ, and it was on her behalf that our prayers were asked in our last issue. Can any of our members in India or elsewhere come to this lady's assistance with advice for helping her to give such a livelihood to poor *pardahnashin* women? Are her rich Moslem friends prepared to organize and finance a suitable scheme, and have in mind some lace-making or mat-weaving institution, in which the profits on sales will provide a living for the workers. This lady feels that a way must have been found, or is, in other countries for establishing some such depôt, but realizes that the step is a bold one for India and fraught with difficulties on account of the almost certain necessity of breaking *pardah*. If any lady member in India, Persia, Egypt or elsewhere, has practical advice to offer, will they please forward same without delay to the Secretary, so that the information may be sent on to guide this large-hearted friend of Jesus living in an Indian *zanana*.

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'Some one has blundered.'—A responsible member of the League has forwarded to us the following astonishing information. It appears that the Ahmadiya Book Depôt in Lahore, has recently published a book in English called 'Mohammed and Christ,' said to have been printed by the S.P.C.K. Press, Madras, in 1921. Such an undertaking on the part of that Press is itself a matter for surprise, but incredible as it may seem, we are reliably informed that the Press is made to endorse the subjoined statement on the last page of the book (159) on which, in the customary footnote, is indicated the fact that the S.P.C.K. are the printers.

"The Christian religion laid its foundation on the death of Christ on the Cross, and his subsequent rising; both these statements have been proved to be utterly wrong on the strength of the historical testimony afforded by the Gospels themselves, and with the foundation the whole superstructure falls to the ground."

We would fain hope that the authorities at the S.P.C.K. Press may be able indignantly to repudiate the allegation, and there is surely reason

for such confidence, but it looks uncommonly like a stupendous blunder. Should our hope, however, be realized, we shall be left with yet clearer proof, if proof were needed, of the depths of shame and infamy to which some of the enemies of Christ can sink in their desperate determination to commend Muhammad.

### For Praise and Prayer.

**PRaise** that the League has been permitted to complete ten years of useful service, and prayer for God's rich blessing to rest upon its work in the new year.

**PRaise** for the successful Conference on Survey recently held in Cairo, and prayer that the publication of the Report may make for a great advance of the Kingdom among Moslems everywhere.

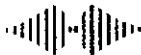
**PRAY** that more men and women may have it laid upon their hearts to offer themselves for the evangelisation of Moslems.

### NEW MEMBER.

23.	Miss M. Haines,	W. U.	Amer.	Allahabad.	(24th Day)
70.	Rev. J. W. Hawkes,	Amer. Miss.		Hamadan, Persia.	(27th)
119.	Rev. W. B. Collier,	owen Meml. Ch.		Bombay.	(12th)
204.	Rev. Oscar Elgner,	w Miss.		Nandurbar,	
				Bombay	(12th)
265.	Rev. Percy Smith,	M. E. Miss.		Constantine, Algeria.	(28th)
301.	Rev. W. A. Freidinger,	Am. Pres. Miss.		Zahleh, Syria	(28th)
302.	Miss C. E. Padwick,	C/o N. M. Press,		Cairo, Egypt.	(28th)
303.	Rev. F. W. MacCullum,	Bible House,		Constantinople,	(28th)
304.	Rev. E. Thorburn,	R. P. Mission,		Roorkee, N. India.	(24th)
305.	Rev. Geo. Wilson,	Irish P. Miss.		Surat, W. India.	(13th)
306.	F. S. Coan, Esq.,	Y. M. C. A.		Lahore, Panjab.	(17th)
307.	Rev. G. Anstie Smith,	B. M. S.		Baraut, Meerut.	(24th)
308.	Rev. A. E. Hubbard,	B. M. S.		Agra, U P.	(22nd)
309.	Dr. A. E. Moore,	B. M. S.		Palwal, U. P.	(23rd)
310.	Rev. G. W. Shaw,	B. M. S.		Khulna, E. Bengal.	(9th)

*The annual subscription to the League is only Rs. 2-0-0. The Secretary will be glad to send spare copies of this issue 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.



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