

Confidential.

Not to be reproduced without
permission of the Secretary.

News and Notes

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

Series XIV

No. 12.

December, 1926.

7th December = 1st Jumada'l Ukhra (6th mo.), 1345, A.H.

A Moslem Boldly Witnessing for Christ

*(The following narrative, written by a worker in Persia,
has been sent to us by Dr. Zwemer.)*

RECENTLY our hearts have been thrilled over the conversion of a very well educated and rather wealthy Moslem. He is a Sayyid (*i.e.*, descendant of the Prophet) who has studied Moslem law for many years and for a few years has been a Professor of Islamic law in a local School of Theology. He also had under his control several Mosques, holding a very lucrative position. This man chanced to get into our church one Sunday, and following this he came not only to the regular meetings but also to the Evangelistic Rooms for conference. Three weeks later he stood up in church and read the Lord's Prayer, and three days following that, in our Moslem meeting, he took the subject out of our hands and came out with a plain statement that he believed salvation could come only through Jesus Christ, and he urged the men present to be honest with their consciences and, if they too would find that true, to join with him and make Christ known in Tabriz.

Such a declaration started no small talk amongst those who were in our circle, but a few days later the matter spread to the four corners of the city. It chanced to be the days of mourning for Fatima and for three days the bazaars are given over to huge crowds, some beating their breasts, some flogging themselves with chains. The Sayyid got up before them and started to read a few verses from the New Testament and called out, "Salvation can only come through Christ." A mob collected and drove him out of the bazaar and turned him over to the police. He spent a day and a night in jail, then two days locked up in his own cellar, and finally got out, but the first place

he headed for was our church and, en route, three police caught him and beat him over the head with their fists. He soon turned up, though, nothing daunted. He came in to see Robi Stephen and myself and made request for baptism. We asked him to delay a little.

The Sayyid well knew the spirit of Islam, he was sure that "if not to-day, then to-morrow" they would kill him. And thrice he repeated that if so, we would bury him in the Protestant cemetery, for he wanted even there to witness that he had been a Christian. About this time came the Week of Prayer. The final night the church was crowded. The subject was, "The duty of the Tabriz Church to Islam" led by three men who, though they were Moslems in name, had all three confessed their hope and faith in Jesus Christ. There was a demand from the Moslems for a further week of special services. That has just closed and it has been about the tensest week I have ever known. The second night about fifty Moslems were present and the Sayyid pleaded with his Moslem brothers as I never heard one plead: "Do not look upon Jesus Christ as a man who died on the Cross but rather consider that He was God in human form, Who emptied himself of His Godly power that He might show the love of God to a sinful world. Follow the guidance of your own Koran which says, 'I will bless those who believe in Jesus the son of Mary more than those who blasphemed against Him.'"

The next night standing room could have been sold at a high price. In the middle of my talk, as though about to explode, a Sayyid jumped up and started a tirade against me. "Why do you deceive Moslems, why do you use high sounding phrases for such a base purpose? Moslems, do not come here to have your faith stolen!" Our Christian Sayyid gave no chance for pause but rose and quoted from Paul's defence before Agrippa, "I thought I was serving God by persecuting the Way of Christ. I heard a voice say, 'Saul, Saul why persecutest thou me?'"

On Friday our preacher, four Moslems and I were in our Sayyid's house when a mob visited us. They gave us no room for escape but started in pounding us over the heads with their fists, breaking window panes, pushing and pulling us out. We were as chaff before the wind and I felt as though I had fallen into a Kansas cyclone. I was propelled into the street and at last stood on my own feet.

"We came here with orders to kill you," said a bearded Hajji, "and we have only beaten you. If ever you set foot on this street again, your carcasses will not go out again." (I went there the next day.) Much worried for our Sayyid who was left inside, we came on home and had a prayer meeting. Three hours later he came to my house. "If I go to my house, I'll be killed; I can't walk the streets or I'll be put in jail. This is the only place of refuge I know." So I put him up for the night and early the next morning police called for him and took him to jail.

I went with him and spent two hours trying to get him off, but failed. He has been in jail a week now and all efforts for his release have so far failed. But what a furore has been raised in town! The city conversation has become, "Why is this Sayyid in jail, and why is so and so in jail, and why is it that some twenty men have been taken there and threatened?" I have spent several sessions with the highest officers in charge of the Province, urging that there be a little awakening in Persia to the rights of religious freedom. Never have we had a better chance to talk right to the point.

On Wednesday, February 3rd, a messenger came from the police to tell us that the Sayyid and another man had been released from jail. He asked the officials if they were satisfied that he was a Christian. That night a neighbour came in to see him and was pointing out all that the Sayyid had lost by his impolitic confession, saying that he had lost name and reputation, had suffered the indignity of a jail sentence, and now should he go on the street any Mollah who had the power would not hesitate to kill him. But he replied, "If every person in Persia were a Mollah, they could do nothing to me for I have God on my side." (Romans 8 : 31.)

On Fridays I have a meeting for Moslems only, at my home. At that time there was no assurance that we would have any face before the Government, nevertheless there were almost 30 present. A couple of hours before the meeting a certain young man, who is the son of a Mollah of prominence, came in and during the two hours we had together I had one of the rarest experiences of my life. I have seen men gradually accept Christ mentally, and later watched them grow in courage, strength and interest, but for the first time in my life I watched a man come to a decision and then make it, at the same time bubbling over with a new life and new gladness. And at the meeting he got up and made a goodly confession. He was followed by two others. We had been expecting such a thing for several weeks, but our joy and inspiration on its fulfilment far exceeded the anticipation. For remember that at this time we had no message from the Government and every one of these fellows faced the risk of imprisonment by making a public statement. We now have nine applicants for baptism from the Moslem men who have come out since our Sayyid started his preaching "as an apostle of Jesus Christ, appointed not by men but of God." And this fact alone does not show its significance. In a country where only 5 per cent are literate, every one of these men is educated ; in a land where work is scarce, every man has a job and no need of financial aid ; all are between the ages of twenty and twenty-five, save two ; and, last but not least, only one of them is married, so that it is possible we may be able to get them married to girls who are professing Christians and in that way start Christian homes. My house has become a regular club. Three nights last week we were up till near midnight.

The daughter of the highest educational authority has taken a most courageous stand for Christ. She has been a professing Christian for two years while in our school, but the contagion of Meer Javad's courage spurred her on and she came out foursquare to her parents and relatives. You will appreciate what that means when you know that the father of this girl was hanged during the Revolution for his conservative beliefs. After all kinds of threats her mother has at last asked for a copy of the New Testament in order to see what it is that makes her daughter face such threats and still stand firm. The mother said to her: "I'll tell everybody that the Americans forced you to confess Christianity and you just sit still and let it pass. You can be a Christian, only don't say so." But she replied: "I cannot lie. If I were a Moslem I could, but Christ does not allow it."

We have been meeting in public and private prayer that the faith of this courageous little group may not fail and we write to you that you will join with us in constant prayer that Christ may come to Tabriz. We have only begun to see the workings of the Holy Spirit.

Report of the Sub-Committee on Work among Muslims, India.

THE Sub-Committee of the National Christian Council, India, on Work among Muslims (which is also a Committee on Literature for Muslims) met in Lahore towards the end of September. As a literature committee it is concerned with projects for which applications for money grants may be made through it to the Indian Literature Fund (I.L.F.) or to the American C.L.S. for Muslims (A.C.L.S.M.). Applications are dealt with once a year.

1. It was reported that during the past year there had been issued from the press, 3 booklets and 29 tracts, published by the Punjab Religious Book Society, Lahore, in Urdu, by the help of grants made a year ago.

2. Fresh applications were considered this year from four separate language areas, *viz*: Tamil, Sindhi, Bengali and Urdu. The items ranged under the last three included, in each case, a translation of *The Best Friend*, the new Life of Jesus specially prepared for Muslim readers.

3. As there was no money available this year from the I.L.F., all these applications have been forwarded to the A.C.L.S.M., New York, and we must await their reply before any further action can be taken.

We shall at an early date inform members of the League in India of the necessary steps to be taken in seeking grants in aid of publication.

4. A very gratifying report was received of the work being done by Mr. John A. Subhan, B.A., who was appointed in August 1925 to conduct an Islamic Department (in Urdu) at the Theological Seminary, Bareilly. His services will be available there, we are glad to say, throughout 1927. He has done some useful literary work during the last period, but we would draw the attention of members in India to two branches of his work from

which they may derive real benefit. It is highly desirable that missions working in an Urdu language area should send their most promising Indian workers to Mr. Subhan for a course of study in Islamics. Facilities for board and lodging are available at the Institute. During the past year his class included, for a few months, a foreign missionary.

Apart from this Mr. Subhan is prepared to conduct correspondence work with missionaries who desire to acquire a grounding in classical Arabic. He has at present one student, a lady missionary of South India.

All enquiries as to these two courses should be addressed to Mr. Subhan at M.E. Theological Seminary, Bareilly, U. P.

5. It was reported that Professor Arthur Jeffery of the American University at Cairo has been appointed by the Central Literature Committee in Cairo to collect, for publication in each issue of *The Moslem World Quarterly*, notes of Anti-Christian literature issued by Muslims. (See his first article in the current issue of the *M. W.*). The following were appointed a committee to assist him with material from India:—

Rev. J. Ali Bakhsh, Professor Md. Ismail (both of Lahore), Mr. D. A. Chowdhury (Bengal), with Mr. John A. Subhan (Convener).

A Persian Muslim and the Bible

A COLPORTEUR offered a Bible to a Persian. He put his hand in his pocket to find the necessary coins, then with sorrowful face he said: "Oh, I am most unfortunate. I have no money left. For years I have been looking for this book and now cannot buy it." The colporteur turned to go on his way, but in a few moments the man overtook him. "Give me the book," he said, "and take for it these 3 loaves of bread which I bought for my two days' journey home." "What will you eat on the road?" the colporteur asked. The man replied, "God is great! The Lord of the Book will provide my daily bread." The colporteur shook his head: "The three loaves are worth only ten *shais*, whereas the book is worth 40 *shais*." The man took off his belt and said, "Oh brother, I beg you accept this old woollen belt with the bread, and give me the book of salvation." The colporteur said the belt was of no use to him. Then the man drew closer, took his hand and kissed it, with tears in his eyes, saying: "I beg you to give it to me, for I want to know the way of salvation." The colporteur's heart melted—it was not very hard after all. He kissed the man and gave him the book freely, praying God to lead him to Himself. He asked him why he had such a longing for it, and the man replied, "Some years ago an old man gave me a Gospel of St. Mark. I took it to the Muslim priest who, after reading a little, wanted to burn it. I snatched it from him, and returned home, and read it in secret, and learned to love it. Since then I have been seeking the whole book. God sent you here to meet me, knowing the longing of my heart."

This man went on his way rejoicing. (B.F.B.S. report.)

Notes

In response to the Editor's request.—Our appeal for news and notes for insertion in this paper has brought us some material from different quarters of the great field. If people would not keep all the good things

to themselves the interest and value of our little paper might be increased four-fold!

* * * *

Requests for prayer from Persia.—One of our members, for instance, has asked for definite prayer on behalf of the following :

(a) MIRZA IBRAHIM ROSHAN.

About six months ago the son of a *mujtahid* of Kermanshah, after reading portions of the Gospel of Matthew, asked and received permission to get up in the public preaching service in Kermanshah and say a few words. He said nothing of any great importance, only read a few verses from the 5th chapter of Matthew and commented thereon and sat down, but the fact that he had done this was soon noised abroad and after three days he was arrested and placed in confinement awaiting trial in the police office. After three weeks of grueling by many mullahs and police officers, which is a story in itself, and during which time he confessed that he was a Christian, he was deported from his country and his passport taken from him. Finding himself in Bagdad he obtained the help of some missionaries there to see him around by way of Bushire back into Persia again and now he is in Teheran trying to make his way. He is teaching and studying in the boys' school here. He needs our prayers, however, for he is very lonely and subject to many temptations. He has said that he wants to become a minister of the Gospel.

(b) KAY KHOSROE.

This man was baptised three years ago in Kermanshah. He is a Kurd but a man of a very definite spiritual experience. He recently went to live in Senna, the capital of Kurdistan, and is there now. He has always preached the Gospel to his acquaintances and has made many friends. He is not in the employ of the Mission. Last Easter he went to the Catholic Church for services, there being no other Christian group in this town. The mullahs and others seized the opportunity to talk about him and he was threatened by many. One day as he was passing one of the mosques several bystanders made very slighting remarks about him. He calmly stood in the door of this mosque and preached the Gospel to them. They did nothing, and he went on his way undisturbed. However, as he has no means of making a living but is dependent upon the Moslems for his business, he is in a very bad way financially. We have heard nothing from him for a month although our letters are not returned and we fear that perhaps something has happened to him. Pray that he may be given strength to withstand all of the persecutions and that his testimony bring forth fruit in that center of the Kurdish field.

* * * *

Request for a Missionary for Muslims.—We rejoice to hear that at a recent Conference of the Ceylon and India General Mission held in South India, resolutions were passed asking for a suitable man to be sent out exclusively for work among Muslims; and (2) that, as an encouragement to any ladies of that Mission, who subsequent to passing their two examinations in Telugu or Tamil (as the case may be) shall also pass two examinations in Urdu as a second language, there shall be granted a bonus to defray the expenses of the munshi. (Now Ladies!)

* * * *

Insan-i-Kamil (The Perfect Man).—This small tract in Urdu deals with the subject that our Lord Jesus Christ reveals God through His humanity. It is a sort of exposition of St. Paul's statement, "In Him

dwelleth all the fulness of the Godhead bodily." (Colos. 2. 9). It is especially written for Muslims who deny the Divinity of our Lord. This tract also comes from the pen of Rev. Sultan Muhamed Paul and can be obtained from Mr. M. K. Khan, Mohan Singh Garden, Lahore, for nine pies only.

J. ALI BAKSH.

Subscriptions to 'The Moslem World.'—The best periodical for missionaries working among Muslims (always excepting 'News and Notes,' of course!) is The Moslem World Quarterly, so ably edited by Dr. Zwemer and his assistant editors, and it is deserving of all the support we can give it. Greatly to the convenience of subscribers in India, The Association Press, 5 Russell St., Calcutta, are the Quarterly's agents in India. The subscription is only Rupees Six, and orders for 1927 should be sent now to the Secretary, Association Press, 5 Russell St., Calcutta.

Some Bargains at C.L.S. Madras.—Anxious to make room for new stock the C.L.S. have again asked us to call attention to three volumes of interest to workers among Muslims which they are willing to dispose of at only *Eight annas (8d.)* each, plus postage.

(1) *Methods of Mission Work among Moslems.* Being the papers read at the First Missionary Conference on behalf of the Mohammedan World at Cairo, April, 1906. Contributors include Goldsack, Gairdner, D. M. Thornton, St. Clair Tisdall, H. H. Jessup, W. Hooper, W. A. Shedd, Bishop Lefroy, &c.

Pp. 236. Original price, Rs. 3-8. (66 copies left in stock).

(2) *Islam and Missions.* Being the papers read at the Second Missionary Conference on behalf of the Mohammedan World at Lucknow, January, 1911. Contributors include Zwemer, Pastor Würz, Sell, G. Simon, Stewart Crawford, J. C. Young, S. V. R. Trowbridge, C. R. Watson, J. Takle, F. H. Rhodes, Weitbrecht Stanton, &c.

Pp. 298. 11 illustrations, (16 copies left.) Original price, Rs. 4.

(3) *Daylight in the Harem.* Papers on Present-day Reforms, Conditions and Methods of Work among Moslem women, read at Lucknow, January, 1911. Contributors include Misses Van Sommer, de Selincourt, G. Y. Holliday, L. Trotter, Mrs. Wherry, &c.

Pp. 224. 15 illustrations (3 copies left.) Original price, Rs. 4.

Send orders to the Sec. C. L. S., P. Box 501. Park Town, Madras.

A Christmas Gift for Muslim children.—We have great pleasure in announcing the publication by the P. R. B. S. Lahore, in Persian Urdu, of *Malik-ul-Mahabbat*, a translation of Miss C. E. Padwick's Life of Christ specially written for Muslim boys and girls. The book is crown 4to size, has 154 pages, and is printed in large bold type. A further attractive feature is that it can be had illustrated with eleven of Copping's coloured pictures. Plain, it costs 8 annas, illustrated 12 annas or (with stiff covers) one rupee. Usual discount for quantities—Apply to the Secretary, Punjab Religious Book Socy., Anarkali, Lahore.

For Praise and Prayer

PRAISE for the bold witness of the Persian convert described above, and prayer 'that Christ may come to Tabriz.'

- PRAISE** for the conversion of a young Muslim constable (Bengal) who has recently been baptized, and prayer that he may be kept faithful in persecution.
- PRAY** for a Muslim young man (Bengal) just concluding his teachers' training course. He is reported to be "very near to the kingdom."
- PRAYER** is asked for two who were baptized during October in Jerusalem—one a Mesopotamian, the other a Palestinian—"we expect to baptize another shortly—an Egyptian."

NEW MEMBERS

457.	Miss Hanna Andersson,	Swed. Miss,	Kashgar, Turkestan.
315.	Rev. G. Hermansson,	do.	do. do.
413.	Miss Stina Martensson,	do.	do. do.
65.	Rev. G. Ahlbert,	do.	do. do.
510.	Miss E. Townsend,	Z.B.M.M.	Landour, U.P.
150.	Miss Hale,	Miss. Hosp.	Gujrat, Panjab.
289.	Miss Frederick,	Poona V. I. Miss.	Khed Shivapur.
117.	Miss Brownlow,	C.M.S.	Nablus, Palestine.
140.	Miss Hassell,	do.	Kafr Jasif, do.
6.	Rev. E. E. Fife, D.D.,	A.P.M.	Ludhiana, Panjab,

Notice

Subscriptions for 1927.

Should any members desire to discontinue their subscription for 1927 we shall be grateful if they will inform us early in December.

The annual subscription to the League is only Rs. 2-0-0 (English 3s. od.). 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.



Edited and published by Rev. L. Bevan Jones, Dacca, Bengal, and printed at the Orissa Mission Press, Cuttack, by Rev. R. J. Grundy, Superintendent.

INDEX TO 'NEWS AND NOTES,' SERIES XIV.

—:0:—

	Page
Aden	46
Al Azhar	27
Aligarh	12
Baptisms	7, 15
Baqr Id. (India)	61
Bengal and Assam Christian Council	47
Bengali, Islamic Terms in	13
C. L. S. Books on Islam	63, 88, 99
Cairo, Dar ul 'Uium	36
China, In	22, 82
'Christ brings Peace'	9
Colporteurs, The work of	69, 97
Conservatism and Modernism in Islam	59
Conversions to Islam	42
Converts	28
Dissenters and Detailers	51
Dreams	45
Egypt	15, 34, 57
Experiences among Muslims, Early	61
Grants for Literature (India)	24, 30
Hindus and the Muharram	67
Hong Kong, Ahmadiyahs in	82
Islam in the West	18
" " Africa	37, 53, 75
Kabyles, The	5, 71
Literature for Muslims	2, 49, 81
Men, An Appeal to Muslim	10
Mesopotamia, In	41
National Christian Council, (India)	96
Nationality and Islam	71
New Year's Message, A	1
Nigeria, In	32
Nile Mission Press	6, 31
Palestine	7
Paris, Work in	5, 91
Persia, In	40, 90, 93
Preaching to Muslims Vindicated	78, 84
Quran, The Arabic Reference	80
Report of the League, 1925	17
Reviews	9, 30, 57
Salat, In Praise of	56
Saints, Called to be	26
Saud, Ibn	56
South India, Work in	7
Syria, In	7
'The Best Friend'	15, 33, 58, 83
'The Moslem World'	14, 66, 73, 99
Turkish, Mosque Prayers in	70
Unasked for Publicity	39
Witnessing for Christ, A Moslem	93
Year, The Muslim	55, 63, 72, 82, 92