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News and Notes

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A Potential Factor in the Evangelisation of Muslims.

WE have intended for some months past to place before our readers the main facts connected with a noteworthy effort that is being made in N. W. India to reach Muslims with the evangel. To some the story will not be new, but to many we trust it will come like a wind from God, inspiring to fresh zeal and enterprise.

The Rev. J. C. Henrich of the United Presbyterian Church, Rawalpindi—to whom we are indebted for the main article, and from whose published writings we add supplementary paragraphs—felt called of God about ten years ago resolutely to adopt the plan of enlisting the rank and file of the local church in the work of witnessing for Christ among Muslims.

It was a proposition which the church's leaders at first received coldly, yet ultimately it involved the enlistment of Christian sweepers to whom hitherto no one had dreamed of turning for assistance in such work. As events proved, such was the enthusiasm evinced by church members, and such the interest and response awakened among local Muslims, that the plan is now part of a regular programme. But we must let Mr. Heinrich himself speak of it. He has recently been seeking to answer an enquiry about "unoccupied areas" in connection with the All-India Survey, and uses the occasion to embark upon this theme so dear to his heart. Commenting on answers received locally he says:—

'Reports seem to indicate that the field is practically unoccupied as far as the work among Muslims is concerned. This kind of a report makes good propaganda for the church at home but it is apt to be misleading. It fails to take into consideration the fact that in every

large station and district there is an Indian Christian church in the midst of Islam and that the church should be counted as an evangelising agency.

'One reason for this failure has been that the church has so far shown practically no vision or sense of responsibility for Muslim evangelisation. I believe, however, that if even a small portion of the zeal and faith and effort made to arouse interest in Europe and America in the work among Muhammadans had been expended in arousing the indigenous churches in this problem, the work would have made much greater progress. The way the Indian church has been consistently ignored as a potential factor in the winning of Islam is deplorable. This neglect is the chief explanation of the indifference of the church thus far.

'The Indian church will hardly measure up to any greater effort than the faith of its missionary leaders calls forth.

'Some years ago a writer in *The Muslim Review* spoke of the profound effect upon Muslims of a church witnessing in the power of the Spirit. Our experience here in the extreme north has been that God is waiting until missionaries realise that He has chosen the weak things to confound the mighty. In practically every station in our own Mission (United Presbyterian) there have been baptisms within the last few years, conciding largely with the church's evangelistic campaign movement. In no cases have these been results of witness by specially trained Islamic experts. Last year in *Bannu* the Indian church took up evangelistic work and the Rev. Geo. Sinker reported bazar preaching there for the first time in eighteen years since the days of Dr. Pennel. Three Muhammadans were baptized there during the last year.

'*Kohat* has a small group of Christian sweepers and other servants. About six months after the riots of 1924, Rawalpindi Presbytery of the Panjab United Presbyterian Church sent an Indian worker there to supervise the work. This was before there was any missionary occupation. Six months later Miss Davidson and Miss Studd, two honorary missionaries, applied for permission to work there. Immense pressure was put on Government to refuse them permission. When finally it was granted, one of the leading *Maulvis* said to Miss Davidson, "Now you are here, but if we hear of a person being baptized or a book being sold, out you go!" Four months later the Indian Christians there sold three hundred Gospel portions. Last year in campaign week the Christians sold four hundred portions. One man, Faqira, sweeper in the Government hospital, reported the following tilt with a *maulvi* in the bazar as he was selling books.

Maulvi. "Well, what do you get out of being a Christian?"

Faqira. "I get new life."

Maulvi. "How?"

Faqira. "I used to worship idols, lie, gamble, and get drunk. I don't do any of those things any more."

'I asked Faqira what the *maulvi* had to say to that. He said

he was without an answer. To my mind a finer piece of Muslim evangelism than the above would be hard to find.

'In *Tank*, in the Mahsud country, a group of Christian sweepers under the leadership of an Indian Christian doctor sold 600 Gospel portions in campaign week, bearing witness as they were doing it. Three Christian sweepers employed in the Islamia College in the *Khyber Pass* sold 50 Gospel portions to students. When an attempt was made to stop them they appealed to the Principal and were allowed to carry on. Last week in Murree, a Christian sweeper asked me if I had been in *Peshawar* last winter. He said he had sold in the regiment where he worked, sixty-five books. In *Dera Ismail Khan* the Christians paraded through the bazar and sold during the week, 1,500 Gospel portions. And so on.'

'This year the Panjab Christian Council is asking all the churches working in its area to unite in the observance of a special week of evangelism. The U. P. Synod of the Panjab has been committed to this programme for a number of years. Last year the other churches in the N.W.F.P. took it up. The C. C. of the C.M.S. in Lahore also decided to ask its churches to observe this week in all its stations. Ludhiana and Lahore Presbyteries of the United Church of India will probably take this work up this year. This programme will make effective contact with Islam in every station where it is observed. Ten years of evangelistic experience in Rawalpindi Station have given me the firm conviction that a great harvest can be reaped from Islam as fast as the church is prepared to care for it. This to my mind is coming within the next five years in the Panjab and the North West Frontier.'

Mr. Heinrich developed this theme at some length in successive issues of *The Indian Standard* (Nov. and Dec. 1926, and Jan. 1927). The following paragraphs supply us with a running commentary on his long-trying and cherished project. Rawalpindi supplies the background throughout.

'A tradition had grown up that the work of the church and of the pastor was to shepherd the Christian community while the evangelistic work among non-Christians was the job of the mission and its specially trained and paid evangelistic workers.'

'The first winter's effort *under the missionary and his helper* didn't bring a *single* enquirer. Under the church's programme we had enquirers after *every* service during the whole winter.....The crowds that attended couldn't seem to understand what had got into the Christian church.'

'On Saturday the whole church was to parade through the heart of the city, stopping to speak in about thirty different places..... The parade was the climax. It lasted from two until six in the afternoon. Probably more than 5,000 heard the various speakers along the line of march. Over 300 books were sold.'

'The great problem of Islamic evangelization, as I see it, is the

preparation of a Church to take care of the harvest that the Lord seems to have ready. *No church will ever be prepared to take care of a harvest until it takes part in winning that harvest.* If Muhammadan evangelistic work is to be done chiefly by paid specialists, we will continue to see a dead, cold church freezing out the spiritual babes that are occasionally brought in and handed over by the missionary. The church to-day is losing much of its joy and *morale* because of the lack of such a programme.'

And finally—'All this leads to the conclusion that the type of missionary now needed for work among Muslims in North India is the man who can organize these churches and instil into them *faith* and a vision of the work to which God has called them.....No agency has ever approached the church in effectiveness in the evangelisation of Muhammadans. All the problems of Muhammadan evangelisation are *definitely tied up with a living aggressive evangelistic church.* Any solution or plan that fails definitely to face this issue is bound to be superficial.'

Dr. Zwemer's Conferences.

By the time this issue reaches the hands of members in India Dr. and Mrs. Zwemer will have commenced the series of conferences to be conducted by them throughout the country during the next five months. We would again ask, on their behalf, for the continued support in prayer of members of the League who know something of the need in India and of the desire of these our guests to be used of God to meet it.

Their programme in Bombay Presidency will be:—

- Ahmedabad: 2nd Oct.—8th Oct. (Rev. G. Wilson, I. P. Mission, Ahmedabad).
 Bombay: 9th Oct.—14th Oct. (Rev. H. J. Lane Smith, Clare Road, Byculla, Bombay).
 Karachi: 16th Oct.—23rd Oct. (Rev. S. D. Hinde, C.M.S., Lawrence Rd. Karachi).

Thus far, we know, arrangements are definitely fixed. Subsequently it is expected that Dr. and Mrs. Zwemer will proceed to:

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| Lahore, | 26th Oct.—1st Nov. | } Prof. R. Sirajuddin,
Forman Christian College,
Lahore. |
| Rawalpindi, | 2nd Nov.—9th Nov. | |
| Delhi, | 10th Nov.—16th Nov. | |
| Lucknow, | 18th Nov.—24th Nov. | Rev. J. W. Pickett,
M. E. Mission, Lucknow. |
| Jubbulpore, | 26th Nov.—2nd Dec. | Rev. C. F. H. Guse,
130, Civil Lines, Jubbulpore. |
| Patna, | 4th Dec.—10th Dec. | Rev. P. John,
Baptist Mission, Patna. |
| Dacca, | 13th Dec.—20th Dec. | Rev. Bevan Jones, Dacca. |
| Calcutta, | 29th Dec.—4th Jan. | Mr. John Kellas,
32/6 Beadon Street, Calcutta. |
| Hyderabad, | 6th Jan.—12th Jan. | Rev. A. Gordon,
Vuyyuru, Kistna Dist. |

Madras,	15th Jan.—24th Jan.	} Rev. J. J. Kingham, Haddow's Road, Nungumbaukam, Madras.
Bangalore	} 26th Jan.—6th Feb.	
and Vellore		

(It may be arranged for Dr. Zwemer to visit Ceylon and Poona also.)

The name and address of Secretaries responsible for local arrangements are given in brackets.

* * * * *

It has been suggested to us that the levy of five rupees for the Course of Lectures will fall rather heavily on some Indian friends who might otherwise like to take advantage of Dr. Zwemer's visit. We suggest that this is a matter for the consideration of local committees, who should feel free to make such modification as they think right in individual cases.

While Dr. Zwemer will bring with him a very wide experience of Muslim faith and practice and of conditions, social and political, such as obtain in other Muslim lands, it goes without saying that he will welcome a very frank expression at his conferences, of conditions and opportunities as we see them here in India.

He has been advertised to give courses of lectures on—

1. Popular Islam—the religion of the people.
 2. How to present the Gospel to Muslims.
- and 3. Literature and its Distribution.

It seems to us that for the bulk of those who will attend his conferences, Section 2.—The presentation of the Gospel—will prove by far the most attractive, and we trust that Dr. Zwemer will stress this aspect.

We need his help and advice also in seeking to meet the subtle changes that are taking place here in India in Muslim propaganda tactics—the tendency to reject as spurious all embarrassing traditions—the rationalistic interpretation of the Quran—the new line of anti-Christian attack in their publications in English; and we would not omit to mention that we need to study with him the right place of the Indian church in this gigantic enterprise.

Dr. M. T. Titus is now in general charge of arrangements for the tour: address, Sitapur, U.P.

Moslem World, Quarterly, for October.

THE current number of "The Moslem World" closes the eighteenth volume of a quarterly which continues true to its original purpose and is an open forum of ideas in every aspect of Islam to-day. The range of contributors in this number is suggestive of cosmopolitan interest; with articles by Czecho-Slav, Bulgarian, German, American, British, French, Jewish and Persian writers, who belong to Reformed, Roman Catholic, Congregational, Lutheran, Anglican and Presbyterian bodies. The chief contents deal with Islam in Europe.

The Editor gives the result of his recent investigations in Eastern Europe and the Balkan States, where there are over three and a half million Mohammedans. The frontispiece shows the largest of forty-five Mosques at Serajevo, and the maps indicate the distribution of Islam not only in South Eastern Europe, but its strength in the United Soviet Socialist Republics. Professor Louis Massignon of the University of Paris

contributes an illuminating article on these polyglot Mohammedans numbering eighteen millions, and their condition under Bolshevism.

The Essential Unity of the Near East, the condition of the Turks in Cyprus and Recent Tendencies in Turkish Education are the titles of other articles by missionaries of the American Board in Smyrna and Athens.

The professor of Church History of the Czech-Brethren Seminary at Prague tells of a Hussite missionary to the Turks in Constantinople who wrote an anti-Koran in the seventeenth century. Dr. Freytag of Berlin gives an account of the present work of German missionaries in the Balkans, and one of them, Johannes Ehmann, describes the early literary labours of Aveteranian and Amir Chanjanz.

Two noteworthy contributions deal with the psychology of conversion, and are human documents of rare value. The first by Sir Levi Levison is entitled Christ, the Jew and the Moslem; the second, by a Persian Christian, tells how Christ reveals Himself to-day by vision and dreams.

C. L. S. Books on Islam

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WE herewith bring to a conclusion our review of the books on Islam published by the C.L.S. The figure within brackets given after the specification of each item shows the approximate stock now at headquarters, Madras. An asterisk (*) indicates that the book is being offered at half the price quoted here.

THE CHRISTIAN APPROACH TO ISLAM

'The end to be obtained by the missionary approach is that the spiritual experience and dynamic offered by Jesus shall become the conscious possession of all.'

JOHN E. MERRILL.

1. Tracts for Muhammadans. Rouse. 190 pp. Cloth * 12 as. (3rd. ed. 500).

Rouse's *Tracts* are famous in Bengali, Urdu and Arabic, not to speak of other and minor languages. First issued many years ago in Bengali, they have had in that language a great vogue. In this volume we have twenty tracts in English, enabling a wide constituency to judge of their contents and, as required, render them into local vernaculars. They deal, for the most part, with the main points of contact with Muslims, and endeavour to lead the reader up to the Christian point of view. The language of some is, in places, calculated to give offence in these days, and in any case the desirability of still continuing to put our case from this angle is now being questioned by leading thinkers on the field. The Cairo Central Committee has, therefore, requested a special committee to scrutinize these tracts and submit their view in the form of a report.

2. Christ in Islam. Goldsack. 50 pp. 2 annas (950).

The purpose of this booklet is to "show from the Quran and the Traditions the position which Jesus Christ occupies in Islam." Our author quotes the well-known passages in the original Arabic, which declare our Lord to be 'the Word of God,' 'a Spirit from God,' the only Intercessor, the one sinless prophet of Islam and the wonder-worker. A most effective

treatise, and, in our opinion, the best of Mr. Goldsack's many valuable booklets. It has been used of God to lead Muslims to Christ.

3. *The Path of Life* (Tariqu'l-Hayát). Pfander [translated (from the Urdu) and thoroughly revised by Dr. St. Clair Tisdall]. 340 pp. * Rupee 1-4-0; cloth Rupee 1-14-0. (160).
4. *Food for Reflection*. By 'Abd 'Isa (Koelle). 162 pp. *8 annas (270).

Pfander's *Path of Life* is a volume written after the manner beloved of Muslim doctors, a style few European writers would adopt to-day, at least only in a much shorter book. By way of contrast we have Canon Gairdner's brief treatises noted below. Nevertheless the work has its peculiar value for a certain type of mind in the Muslim world. It deals with the all-important subject of sin, its nature and dire results. The fullest use is made of Scripture from the opening scene in Eden. The main section of the book treats of the problem of the forgiveness of sins, and the author deals in turn with, false reasoning on the subject, methods of obtaining pardon and salvation in Parsi, Hindu and Chinese teaching; the means offered by Islam, and the message of the Gospel. A final section summarizes the results of the salvation brought by Jesus Christ.

Food for Reflection is the work of Dr. Koelle, a former missionary of the C.M.S. in Turkey and a profound oriental scholar. First published in 1865, it was reprinted in 1914. The book has two main divisions. The first demonstrates in five sections that Christianity has superseded Judaism: that it was foretold and arose among the people of Israel—that it is, as a comparison of the teachings of both shows, a real advance on Judaism. The second main division seeks to answer various questions: as to whether Islam is superior to Christianity, especially in respect of vital regenerating power in the life of the believer—whether Muhammad and Islam were foretold in the O. T., and whether Muhammad demonstrated Islam to be of God by the proof of miracles. Some of the arguments have lost their force to-day, but the treatise is full of useful material for those who desire to bring a Muslim to undertake such a comparative study.

We regret to note that *Christianity and Muhammadanism* by W. R. W. Gardner, a much smaller book on the same subject but treated from a more modern point of view, is out of print.

5. *Siratu'l-Mustaqim* (The Straight Path). Takle. 90 pp. *4 as. (415).
6. *The Inward Way* (At-Tariqat). Takle. 66 pp. 8 annas, (600).

Mr. Takle's two books have already been introduced to a wide public, inasmuch as they have been translated into both Urdu and Arabic. The author has managed to cultivate a style and exhibit a spirit which make these books most acceptable reading matter in the hands of thoughtful Muslims. *The Straight Path* explains the right relationship between God and man as taught by and revealed in Jesus Christ, viz., sonship; and seeks to meet Muslim misunderstanding in regard to terms used. In *The Inward Way* the writer aims at leading the Muslim through the truth and error in Sufi creed and conduct to consider Jesus, the Way, the Truth and the Life. There is nothing here to wound Muslim susceptibilities; on the contrary both books are calculated to remove prejudice and disarm criticism.

7. *The Best Friend, the Story of the Life of Jesus the Messiah*. 70 pp. 2 annas, plain; 4 annas, illustd. (5,000).

This is a new 'Life of Jesus' prepared by the writer of this review, especially for Muslim readers, and with a view to its being translated into the vernaculars used by Muslims. The story is told in simple modern English, and aims at giving the reader a picture of Jesus as cherished by His disciples. Genealogies, Jewish customs, and obscure allusions find no place here. The material is so grouped as to quicken the Muslim reader's interest in the 'Isa of whom he has heard, yet does not know. The book can also be had with six of Copping's coloured illustrations. Translations in Urdu and Bengali have been completed, and others in Sindhi and Oriya are to follow.

8. Inspiration. Gairdner, 58 pp. *2 as. (500).
9. Aspects of the Redemptive Act of Christ. Gairdner, 31 pp. *2 as. (480).
10. God as Triune. Gairdner, 65 pp. 3 as. (340).
11. The Reproach of Islam. Gairdner, 218 pp. *8 as. (200).

Canon Gairdner rightly says in his brief 'Preface' to *Inspiration* that 'there is no more important subject.....also no subject upon which men talk more in the East, yet have absolutely vague and unsatisfactory ideas thereon.' This is an essay in the form of an imaginary dialogue. A liberal-minded Jew leads off and advances a considerable way towards the Christian position. The Muslim view is put tersely and is entirely typical. The numerous criticisms it provokes further prepare the ground for the Christian presentation. 'If you pin your faith to a book as a book, you are lost.' The Christian advocate points out how the Muslim desires the expressed word of God. Here it is then, not in a 'descended book,' but a 'descended one.' God does not give a series of laws; but sends Jesus and says, 'Be like Jesus, the Incarnate Word.'

Aspects of the Redemptive Act is a reasoned statement which seeks to justify and explain the Death of Christ to those Muslims (and they are the majority) who cavil at it. Christ's Death should not be, and in reality cannot be, viewed from merely one angle. Its wealth of meaning is seen by examining its different aspects. Death as the gateway to Life, as fulfilment of 'Love unto Death,' as an act of Heroic Leadership, as overcoming death by meeting it, in relation to the fight against sin, wherein sin is unveiled and seen to be God-condemned. A book to be commended to the devout Muslim who will find each argument supported by illuminating passages from the Scriptures.

God as Triune is an essay in philosophic apology, and sets out to meet Muslim objections to the Christian Doctrine of the Trinity—as such, it is apt to make difficult reading. Muslims object that the Christian doctrine is *irrational*. On the contrary, it is not only rational but makes belief in the unity more easy. That the terms Father and Son are unworthy of the Godhead is a notion that can only arise through a confusion between two totally different things—procreation and fatherhood. Further, the Muslim finds it difficult to understand why a *self-sufficient* God should have created the world. The revelation of God in Christ solves this problem. Finally, Islam makes men *things*, but in Christianity they are persons, bound to God by a *moral* relationship. The atonement is a work springing from the very nature of God.

These three little books are a successful demonstration of the way in which positive Christian teaching can be attractively presented to Muslim readers, and are amongst the most valuable essays in this direction that have been put forward in recent years. They should be studied by all missionaries working among Muslims.

The Reproach of Islam is a special Indian Edition of Canon Gairdner's well-known work written in 1909 as a test book for Mission Study Circles, and was published jointly by the C.L.S. and the United Conference for Work among Young People. It seeks to give the reader the true measure of Islam: its origin and growth, its theory and practice and the challenge it constitutes for the Church of Christ. The story of evangelistic effort among Muslims in the past and the present leads to reflection upon the future. Our only hope of winning Islam is that the Church shall manifest the Spirit of Jesus.

12. Ghulam Jabbar's Renunciation, a Tale of East Bengal, Goldsack. 140 pp. *6as. (300)

In the form of a story, the scene of which is laid in East Bengal, we are told of how a young student begins his search after truth. He visits in turn the missionary and the maulvi until he is disillusioned about Islam, then convinced and converted. All the stock texts in the Quran and the Bible used on the occasion of such interviews, are set forth.

Notes

The place of the Indian Church in the task of evangelising Muslims receives special recognition and emphasis in our opening article by Rev. J. C. Heinrich. We are impressed both with the reasons and the plea with which he supports his statement and commend what he has to say to the very earnest consideration of our readers. It is a happy coincidence that we are able in this same issue to announce that among the new members who have just joined the League are six Indian missionaries working in connection with the National Missionary Society. We extend to them a very cordial welcome to our fellowship.

NEW MEMBERS

Rev. Prem Chander,	N. M. S.	Montgomery, Panjab.
Calvin Buta Singh, Esq.,	N. M. S.	Okara, Panjab.
S. K. Roy, Esq.,	N. M. S.	Saharanpur, U.P.
T. P. Gopalswamy, Esq.,	N. M. S.	Jalarpet, N. Arcot.
Rev. S. M. Gaikwand,	N. M. S.	Karmala, Dt. Sholapur.
Rai Bahadur A. C. Mukherji,	N. M. S. Office,	Allahabad.
Rev. V. J. White,	Au. B. M. S.	Hatshibganj, Mymensingh.
N. F. Silsbee, Esq.,	C. I. G. M.	Bangalore.

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.

Edited and published by Rev. L. Bevan Jones, Dacca, Bengal, and printed at the Orissa Mission Press, Cuttack, by S. F. Robinson, Superintendent.