

Confidential.

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News and Notes

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

Series XX

December, 1932.

1st December = 2nd Sha'ban (8th mo.), 1351, A.H.

Christ, God-Revealer.

Christ,
God-revealer to mankind eternally,
Thyself eternal God, most perfectly revealed :

Christ,
Who, in human life, a human heart,
Didst show the world, and showest still the world,
The very heart and life of God Himself :

Christ,
Most perfect man,
And therefore perfect God :

Christ,
The Goal of all our race's long advance,
Who, in each heart, the Inward Christ, still strivest up
to God :

Christ,
Saviour, human Friend, and God most High,
Here is my heart, and life,
For Thee this day.

J. S. HOYLAND

The Fourfold Sacrament.

Lessons from Converts' Experiences.

Part II—As a Probationer.

AS to the length of time that these sixteen individuals were kept probationers there was a very wide difference in experience.

One was baptized the very next day after confession and one within five days. Another was kept waiting for two and a half years and another for two. But with the others the time in each case was less than one year, varying from a few weeks to a few months, an average time being probably about four or five months.

During this period of probation we find no uniform experience with regard to place of living and means of support. It is rather surprising that of this comparatively small group, six report having been able to remain with their own people and live entirely at the expense of their family or by their own means. Others very definitely separated from or were separated from their own people. Of these some had nothing to do and lived entirely at the expense of Christian friends—though usually they did more or less voluntary service as evangelists. One or two were able to support themselves by service as *munshis* or in other secular employment with Christians.

Of all this group only one speaks of not having any instruction during the period of probation. He was left to work out a study of the New Testament by himself. Nearly all had seemingly fairly satisfactory arrangements for religious teaching from individual Christians, both missionary and Indian. One—and he now is one of the oldest of the group, one who has occupied as high a position in the Church as any, laments that he was taught to learn only by heart, without any rational exposition, the Ten Commandments, Lord's Prayer and the Apostles' Creed. When he asked a question he was silenced. He, together with the unanimous voice of the others, urges a definite course of instruction—a regular class, with prayer and a well-thought out plan and programme of study. Suggestions offered for this course include:—The Life of Christ; doctrines of faith; some Church History showing the zeal of the believer, courage of the martyrs and the growth of the Church; instruction in Christian social life and behaviour. The probationer should be encouraged to ask questions. One suggests that where possible the teaching should be by capable Indians.

In the matter of help from Christians and their general attitude and treatment, there seems to have been the widest divergence. Some have only the happiest memories of those associations, while others felt that the Christians were their greatest stumbling-block and strongest opponents. Others experienced both kinds of treatment, but on the whole much credit is given to the Christian community for the material and spiritual help furnished to these when beginners. The comment of one is that "They were all willing; they were good and helpful. They were good throughout." Another, and he the one who

had been influenced to Christianity entirely by the devotion of an Indian Christian, says of the other Christians with whom he was thrown in contact: "The boys had ways about them with the exception of a few, which proclaimed aloud the cheap imitation of the Anglo-Indian, in their swagger, their talk and their mannerisms, in short in their whole outlook on life." He finally left them and went back to a non-Christian hostel. He speaks feelingly yet not bitterly, realising as he says that he is treading on delicate grounds, of his reception by the older Christian community. He says, "I found my position an awkward one. The minister who baptized me I never saw again except at the Church services. You seem to be an object to be taken around and introduced to Mr. and Mrs. 'So and So' at the socials and charity bazaars, who look you up and down and seem to be saying, 'Well, my friend, what is your object in coming amongst us?' or they take you by the arm and exhibit you to another friend of theirs and there it all ends." Reading this we are thankful that he makes mention again of two Christian families who did open their homes to him, comforted him in his loneliness and encouraged him through his troubles.

Another testifies of this period that he was treated kindly by Indian Christians and they took an interest in him, but they were no help to him spiritually. He then gives a very dark picture of the social life that he found prevalent in the community in which he found himself. He says, "I was unfavourably impressed by the Christians both collectively and individually. Almost all drank wine and compelled me to drink. This was the first lesson I learnt from the Christians there. Quarrels, accusations against each other, immorality and stealing prevailed. I was greatly disappointed. I had expected to see higher standards of life, but in vain. It cooled down my zeal and made me doubt the truth." As an exception, however, to this general characterization this man mentions three leading families which were represented at his baptism as sponsors. These made him a member of their families and their relationship was long a source of help and consolation. The writer of this testimony has maintained his Christian life for nearly fifty years and has attained a high position in the Church.

Though the experiences quoted above are the extremes and exceptions, yet nearly all confess to disappointment at failing to find in life and action the teachings and example of the Master.

It is very noticeable that the three who definitely felt that they had become easily integrated into the Christian community were the very three who, in the answers to other questions, showed themselves of a social, friendly spirit. Others, who themselves were more reticent and backward, found it much more difficult and some, who have lived and served long years in the Church, still feel that they have not yet become an integral part of the Christian community.

Suggestions are offered on both sides for improving the relationship between the probationer and other members of the Church. One speaking to the beginner himself, advises him to try to prove the truthfulness of his profession; to be a good chap, then he will be sure to get friends of his social standing. Another urges that the probationer should be thoroughly educated in Christian principles. One pretty well expressed the opinion of several in saying, "*Probably the best plan is to set the probationer in close contact with a sympathetic Christian family.* Such families should undertake to teach and train him in Christian living. These then can best introduce him to the Christian community."

Many suggestions are given to the Church and Church leaders about their responsibility toward the probationer. Such as, "*The pastor's house should always be open to the probationer.*" Ministers and also leaders of the Church should impress upon the laity the necessity and importance of the cultivation of Christian Brotherhood and strive to eradicate the caste feeling from the minds of Christians. The spirit of brotherhood should be emphasized from the pulpit, platform and press. "The Church members should begin to take an interest in the probationer and the Church Committee must be consulted in the matter, thus all the members will begin to take an interest. We must remember that there is some racial antipathy even among Church members that needs to be carefully guarded against and overcome." One puts it pointedly by urging "the removal of the spirit of the elder brother when the prodigal returns; that is, remove the attitude of suspicion and envy." He adds just as pointed advice to the missionary: that he should not give the jacket of many colours to the probationer, which causes jealousy and envy in the heart of others. One pleads for a good understanding between convert and Church, and that the Church should really care for the convert.

Barisal Islamics Class, 1932.

UNDER the auspices of the Christian Council of Bengal and Assam a short Course of Islamics *in Bengali* for Christian workers among Bengal Muslims was held in the compound of the Baptist Mission at Barisal, from September 24 to October 11.

There were twenty-two students including two women. The maximum attendance was twenty-four. They represented different grades of workers: teachers, evangelists, colporteurs and theological students. Nine Missions working in Bengal and Assam participated in the work as follows:—

Welsh Presbyterian Mission, Shaistaganj—1; American Churches of God Mission, Bogra—2, Santahar—1; Church of Scotland Mission, Kalna—1 Matiabruz—1; Australian Baptist Mission,

Birisiri—2 ; New Zealand Baptist Mission, Brahmanbaria—1, Chandpur—1 ; Oxford Mission, Barisal—1 ; Seventh Day Adventist, Barisal—1 ; Theology School at Barisal—10. Of these students five were converts from Islam.

These people made quite a good beginning, but it was only a beginning. It is felt that they would acquire quite a good working knowledge of Islam and the best methods of the approach to Muslims if they were sent to attend the School for three consecutive years. It is hoped that all those interested in the work among Muslims will bear this in mind. The occasion proved to be a union of Muslim converts and the mutual interchange of thoughts and feelings and spiritual fellowship with one another were a source of inspiration and strength.

Of the three members of the staff, two were converts from Islam. Rev. H. M. Angus, B.D., dealt with the relation between Islam and Christianity, with special emphasis on Muslim difficulties ; Munshi Ghulam Rahman dwelt on the Qur'an and the Traditions ; and Rev. D. A. Chowdhury treated the life of Muhammad, Outlines of Islam, and the history of Indian Islam. Some discussion also took place as to the best methods of approach to Muslims. Five classes were held daily and the course terminated with an examination. The daily work was preceded by a period of devotional exercises.

Our thanks are due to those individual friends who contributed generously towards the expenses of the School. The Scottish Church Mission Council has always taken a keen interest in this important work and have made generous contributions for the past two years for its up-keep, for which the Committee feel very grateful to them. We are particularly thankful to Rev. A. C. Ghose and Mrs. Ghose, of Barisal, for their unstinted help in the conduct of the School. The success of the School was mainly due to their untiring zeal and labour even at the risk of their health. Mrs. Ghose looked after all food arrangements and personal needs of the guests. She deserves the best thanks of the Committee.

May we hope that this short Course will be an annual event in future and that Christian workers will give it the consideration it deserves.

D. A. CHOWDHURY

Convener,

Committee on Work among Muslims.

“Men are infected by Christianity, not argued into it.” Canon Raven, in *Jesus and the Gospel of Love*.

A Muslim's Reflections on the Recent Census in India.

WRITING in *The Islamic Review* for November a contributor says: "The Muslim census reflects one painful truth. The increase (nine millions, or twelve per cent in ten years) is mainly due to the natural causes of multiplication by birth and not to assimilation by propaganda. The Christian Missionary still holds the palm in the field of conversion. The present Christian population of India, including Europeans and Eurasians, is about six millions, *i. e.*, three times the number recorded in 1901. We know very well that Christianity cannot stand before Islam, for Islam stands for rationalism. The Christian missionaries are never in the habit of appealing to the reason of the people of India. The money of the multi-millionaires (!) of America and Europe, which is poured into India and brings bread to the mouth of nearly every convert to Christianity, may not be the main factor in the progress of Christianity, but the fact remains that Christianity, with this progress, will one day add to the complication of the problem of the national struggle of India." . . .

The same writer goes on to say with regard to the habitual underestimate of the Muslim population in China: "I have been in touch with authorities in China as well as Indians in China having first-hand knowledge of Chinese conditions, and they unanimously agree that the Muslim population in the Chinese Republic could not be less than *fifty millions*." Only one of the Muslim races in China, *vis.*, the Chinese Tungan which is found from Kansu to Manchuria, number more than thirty millions." For the false impression abroad he says, "Marshall Broomhall should be held responsible, as he was originally responsible for the wrong estimate . . . Even his modest calculation is a matter of more than two decades ago."

In conclusion he makes the Muslim population to be 363 millions.

Notes.

WANTED.—Through the kindness of a friend we have received some of the early volumes of *The Moslem World* quarterly for the library of the Henry Martyn School. To complete our set we still need the numbers for April, 1915; for the whole of 1917 to 1927; and for October, 1929. If any one happens to have any of these to spare we should be very grateful to receive them and would, of course, pay cost of postage or carriage.

* * * * *

Arabic, the language of Muslim Prayer. Writing on this subject in *The Islamic Review* for October, a correspondent says: "Arabic has knit together the different Muslim nations in a cultural unity which keeps alive and cements their feelings of mutual sympathy and brotherhood . . . but for it the cultural kinship of Muslims the world over would have remained an idle dream. Any other language might have done what Arabic has done. But as it happens to be, to this language of all others is due the welding of so many isolated peoples into an organic unity. . . . There is only one tenable ground on which the case for the abolition of Arabic as the language of prayer can stand. And that is this: prayers offered in a language other than one's own are not the prayers that proceed from the heart, but merely mechanical and unintelligent performances. They lack

alike spontaneity and feeling. Shakespeare rightly says (in Hamlet): 'Words without thought to heaven never go.' It is not for us to deny the justice of this criticism

(Let us praise God for this courageous admission! Ed. *N. and N.*)

"If Arabic is discarded certain forces would be let loose which would in course of time result in distorting and mutilating the face of Islam beyond recognition. The original sources of Islamic study are all Arabic If the followers of Islam lose touch with Arabic the result then is not difficult to predict The Quran would become the property of the learned and, at a later stage, of the antiquarian."

Here is much to excite our genuine sympathy, for it is not difficult to predict that this bond must break ere long.

* * * * *

Muslim brands Muslim as Kafir. "There is a marble slab in the wall of a mosque in Lahore with inscriptions prohibiting these people (Ahl-i-Hadith) from entering the (Hanafi) mosque to say their prayers . . . What is all this trouble for? . . . It is entirely due to their differences of thought on minor points of Islam with the Muslims of other thoughts, although they too (Ahl-i-Hadith) join with their antagonists in branding the Ahmadiyyas for their new interpretations of the Holy Quran and the Ahadith relating to the birth and death of Jesus, and *Nasikh* and *Mansukh* in the Quran, etc."

(*The Light*, Lahore, 8 Nov.)

* * * * *

Why is thy beard dyed red? Asked this question a Muslim gravely explained that the dye, henna, when applied to the beard had a stimulating effect on the brain; but, observing a look of, well, consternation if not incredulity on the questioner's face, he added: of course it is also used to conceal the fact that the hairs of the beard are turning grey. (!) On reference being made to Muhammad's practice it was further admitted that in this matter men follow the custom of the Prophet.

* * * * *

Recent publications.—We are glad to see that the C.L.S., Madras, (Post Box, 501, Park Town, Madras) has recently published a reprint of the little booklet *Inspiration*, by the late Canon W. H. T. Gairdner, of Cairo. 50 pp. Cr. 8 vo. Price, three annas. Like his excellent little work, *The Muslim Idea of God*, this also is in dialogue form. A Jew leads off with his view of the inspiration of the *Taurat*; a Muslim follows with the Islamic belief on the matter, and the Christian, in conclusion, presents his point of view. Christ Himself is the "revelation" of God. "Here is the Revelation of God," he says, "the Word, the 'Descended One,' but no longer a book or any such thing, but a living, breathing person, a holy life Here was no need for elaborate laws, commands, prohibitions, cancellings—all these are summed up thus: 'Be like Jesus, the Incarnate Word.'"

It is a book to make a Muslim *think* and we hope it will be used widely now that we have the opportunity to procure it once again.

The Rajah's Dream, the manuscript of which received favourable comment when circulated among the corresponding members of the Central Literature Committee, Cairo, has recently been done into *Urdu* and published in Lahore by the Brotherhood of Andrew—16 pp. Price, three pice. Copies made he had from the Punjab Religious Book Socy., Anarkal, Lahore.

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A need still to be met.—It will be remembered that in our September issue we published a request from South India for an Evangelist with a knowledge of Urdu and competent to work among Muslims. That need has not yet been met and we would like to give wide publicity to it in the hope that some of our members may know of a suitable man, preferably one whose wife could undertake the work of a Bible woman. "There is," writes the enquirer "such a crying need for qualified evangelists for work among Muslims, especially in South India, where they have to be 'imported,' as it were." Your Secretary will be glad to furnish further particulars. It should be said that it is an urban area where there are a good many in residence who hail from North India.

* * * * *

Muhammad foretold in the Scriptures.—The other day, in a public meeting at which we were present, an educated Muslim compared the prophets to 'a string of beads', each having connection with the succeeding one inasmuch as he predicted his advent. "So the O.T. prophets and Jesus foretold, as I could prove if I had time, the coming of the prophet Muhammad." One could but gasp and regret that he got away with it. On reflection it appeared that if the string of beads idea were pressed to its logical conclusion, then Muhammad would have spoken of *his* successor. On this point the speaker maintained discreet silence—we afterwards learned that he was a Qadiani!

* * * * *

Russia's Anti-God Campaign.—We welcome the out-spoken views of the editor of *The Light* (16th Nov.) on the significance of the Soviet's attitude to religion, as such. There are those who would have us believe that the authorities in Russia are only out to banish the baneful influence of an effete sacerdotalism, much as Pandit Jawahar Lal Nehru and others in this country aim at sweeping away "religion" as an obstacle to nationalist aims. The Muslim Editor shows at once the courage of his convictions and his insight:

"So far as God is concerned, we need hardly worry about this impertinent 'Five-Year Plan.' He may be trusted to take care of Himself. It is our duty, however, to take care of ourselves. The campaign is not so much anti-God . . . it is anti-human. It is mankind at large that is bound to suffer for this vicious propaganda. The rising generation in all religious communities way, in particular, fall an easy prey to this poison . . . It is a danger of no small magnitude. To strike at God is to strike at the very root of society, in fact to take all meaning out of this life, and with the loss of this inner, deeper meaning, mankind is bound to drift once more towards the primitive animal life, where blind passion is the sole motive power and brute might the only right. It was not for nothing that the sages and seers have laid so much emphasis on the notion of God and on faith in Him. It was not for nothing that Jesus emphasized that man does not live by bread alone."

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Members' Subscriptions to the League.—Our funds are running low, and with a reduced 'world' membership we can only meet our expenses if all pay up their dues. Within the Indian Postal area these can be easily collected through the Post Office. It is not so easy with those on our "Foreign List." A number of such members are badly "in arrears." Will any reading this, and knowing that they are in this case, please remit their dues to the Superintendent of the Press, out printers?

The January issue will be sent to members in India by V. P. P.

Book Review.**'The People of the Mosque.'**

BY REV. L. BEVAN JONES.

375 pp. Paper covers, Rs. 3-0-0; Cloth board Rs. 4-0-0. The Y.M.C.A. Publishing House, 5, Russell St., Calcutta.

AS indicated in the preface of the Indian edition of 'The People of the Mosque', this book was written to meet a special need in India. That need is the need experienced by the Christian worker among Indian Muslims. Hitherto it certainly has been possible by means of large and often expensive volumes by experts to get information about Muhammad, his country, life and work; the early Khalifas and the phenomenal expansion of the religion of Muhammad. Most missionaries to India work not only among Muslims, but among members of other religious communities as well. In the ordinary workaday life of the missionary it is impossible to specialise in all the great faiths of India. On the other hand a working knowledge of these faiths and everyday difficulties, objections and methods of approach is essential. With regard to Islam in India the present book amply fulfils its declared purpose and may well become the *vade mecum* of the Christian worker whose work lies in part among Muslims, and a splendid introduction to other and bigger volumes for those whose work is entirely or mainly among such.

Written by one who has for long been an ardent worker among Muhammadans in India and who has become an expert in Islamic matters it combines in happy fashion the knowledge of the scholar with the discrimination and sympathy of the worker. For anyone who knows India but does not know the author it might be an interesting and not impossible task to discover from internal evidence the author's particular field of Indian service. In dealing with the Indian Islamic situation he writes with a sureness of touch which results from something greater than book knowledge.

After a historical sketch of early Arabia, Muhammad's life and work, the first Khalifas and the subsequent expansion of the movement the book proceeds to expound the 'foundations' of the religion; traditions and canon law; creed, religious duties, Moslem high-days, sects and various orders. Then the fascinating story of Indian Islam, politics and religion; Indian Islam as it is at present, its strength and its weakness. This is followed by a short history and description of Christian propaganda together with discerning criticism of past and present methods and a statement of the supreme task that lies ahead.

The work is interesting to read but the multitude and significance of the facts given make it a real manual for the worker, and the orderliness of its contents arrangement and its indexing make it a small encyclopædia of the ordinary terms, doctrines, customs and ideas of Indian Islam. Useful to all missionaries it may well prove an incentive to some young missionaries to further study in preparation for specialised service in a field that has hitherto been too long largely neglected.

G. W. S.

The Praise and Prayer.

PRAISE for one whose heart and conscience were touched at a public meeting in a big city and who stayed behind for an earnest talk—pray that he may be led out from his present bondage to know joy and peace in Christ.

PRAY that an evangelist may be found to meet the great need in a South India City.

NEW MEMBERS.

Miss A. S. A. Maitland,	Church of Scotland	Nasirabad,
	Mission	(Rajputana)
Miss (Dr.) J. A. Gemmell,	" "	Jaipur, "
Miss J. M. Macready,	" "	Ajmer, "
Miss (Dr.) W. M. Hume,	" "	Jaipur, "
Miss A. Smith,	" "	Jaipur, "
Miss M. McNaught,	" "	Ajmer, "
Miss B. K. Elliott,	" "	Ajmer, "
Dr. Donald Robertson,	" "	Jodhpur, "
Mrs. Leighton,	" "	Kotah, "
Miss A. M. Finlayson,	" "	Jaipur, "
Rev. J. W. Runciman,	" "	Udaipur, "
Rev. C. R. Gopal, B.D.,	Un. Luth. M.	Luthergiri, Rajahmundry, Madras Presidency.

Any notification of change of address, names of new members or remittance of subscription, etc., should be sent to the Superintendent, Orissa Mission Press, Cuttack, India, and NOT to the Secretary of the League. The annual subscription to the League is Rs. 2-0-0 (English 3s. od.).

Matters of interest to members of the League, items of news and requests for prayer should be sent (if possible, early in the month) to the Hony. Secretary:—

Rev. L. Bevan Jones,
5, Egerton Road,
Lahore,
Punjab, India.



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