

Confidential.

Not to be reproduced without
permission of the Editor.

News and Notes

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

Series XXI

February, 1933.

1st February = 5th Shawwāl (10th mo.), 1351, A.H.

These Twenty-one Years.

MR. JOHN TAKLE, in his retirement, must surely be watching with special interest this child of his, The Missionaries to Muslims League, as it approaches its twenty-first birthday. Our monthly paper made its first appearance over his signature in May, 1912, so that we shall soon be celebrating its coming of age. In the interval the League has had a wonderful growth, for it has extended its contacts and influence as far as the Fiji Islands in the East, and Algiers in the West.

But this is only one of a number of notable activities that have marked the birth of a new interest within the Church in this great enterprise during the present century. *The Fellowship of Faith for Moslems*, and *The Society of Friends of the Moslems of China*, are other leagues which are also seeking through large groups of members to pray more and work more for the evangelization of Muslims.

And apart from our little paper a number of periodicals, such as *Blessed be Egypt* (of the Nile Mission Press), *Neglected Arabia* (of the Arabian Mission), *Friends of Moslems* (China), *News Letter* (American C.L.S. Moslems), *Occasional Paper* (F. F. for Moslems), not to speak of *The Moslem World* quarterly, are seeking to cheer, inform and inspire scattered labourers throughout these far-flung Muslim lands.

Again, never have the possibilities of influence through the printed page been realised so much as to-day. China, India and Cairo (for the Near East) are fully alive to the need and value of good literature, and are active in promoting its production and circulation.

Finally, we are learning to co-operate and co-ordinate our efforts. Witness the School of Oriental Studies, Cairo; the Newman School of Missions, Jerusalem; the Henry Martyn School, Lahore, India, and now the Near East School of Theology, Beirut.

Truly, we have abundant cause to thank God and take courage!

Lessons from Converts' Experiences.

Part IV—The Later Life of a Convert.

THE first question in the last division of these stories is as to the business taken up in later life and the income received. Most of them went through temporary forms of work before getting settled into permanent service. One is in permanent Government service; one is in private practice; one is a doctor (with medical training in England); three are professors in Mission or Church colleges and seminaries; the remainder are ministers of the Gospel or evangelists—one or two of them holding positions as superintendents of districts. The grades of income vary considerably.

Regarding marriage after baptism, it is noticeable that of the fourteen unmarried at that time only three have remained single. Ten have found wives in the Christian community. On the rather personal and private matter of provision for their families none expresses serious concern or difficulty. They seem able to provide for the education of their children. Several have taken out life insurance policies.

The attitude of Christian neighbours during this later period is reported about the same in each case as was found during the earlier periods of Christian experience. Where good contacts were established early they have continued throughout but whereas a new convert once felt separate and "out of it" so also does he as an old convert.

As already stated, all but three of the ones answering have been paid workers under Church or Mission—as medical officers, as professors and as ministers and evangelists. Two of the whole group while absolutely independent of Mission and Church have yet taken a very active voluntary part in direct Church work—occupying honorary positions in their local churches and also in the higher courts. These have also contributed largely from their private resources to aid in the work of the Church.

On the question of there being real brotherhood in the Christian Church as found in the experience and observation of these men they have spoken frankly and plainly and yet I believe, not in bitterness but in the desire to diagnose a disease. Nearly all with one accord deplore the lack of real brotherhood in the Christian Church or community. Only one there is, and he the one who has never been in paid Mission or Church service, one who has taken the initiative in establishing associations with Christian neighbours, says "There is real brotherhood provided one proves worthy of it." Some have allowed that there is a partial degree of brotherhood in the Church—but as one puts it, less in the Christian community than in any of the other religious communities in India. Some speaking from sad experience say categorically that there is no brotherhood at all. One speaking from his forty-four years of experience says that "What brotherhood there was has undergone a change for the worse." Another from his twenty years of experience says: "The spirit of brotherhood is growing, but slowly." Several in attempting to explain this deplorable situation in the Church refer to the mixture of races, castes, colors etc., that are found together in one body—maintaining that "The middle wall of partition" has not been fully broken down but that the differences that were marked in the non-Christian days are still manifest now within. Sometimes it was the contrast of the Western missionary and the Indian that was held responsible for this state, but more often mentioned was the ancient mutual antagonism of the non-Christian sects, from which the Church in India has been built up, carried over where the love of Christ should make brothers

of all. *Evidently then the lack of brotherhood is at least one of the major weaknesses in the Church in India and possibly the chief obstacle in the path of the convert.* Suggestions here for the healing of this condition are not very concrete. One or two recommend the work of societies such as the Brotherhood of Andrew. Some urge the convert to participate actively in the functions of the Church. For the most part, however, the suggestions are only such as may be summed up in the statement of one: "Why not really turn to the teachings of the crucified Master and Lord?" And after all that is the one and only solution of the problem. Brotherhood is a thing of the spirit—it cannot be manufactured by mechanical or physical means. Brotherhood is only a gift of the Spirit and as we do turn to the Master and Lord, who came to be a Brother to all, we too may receive that gift.

In the general review of obstacles in the way of the convert, there are few points mentioned that have not already been dealt with. Summed up again under this heading they are presented as follows:—The unbelief and unchristian life of the community; the misconduct of Christians, drink and immorality; lack of intelligent exposition of the faith; pastors with unspiritual lives and religion confined to the pulpit; partiality to men of position and wealth; fearing to rebuke and reform them; the position assumed by many missionaries as masters over servants; the western system of church support, government and control; foreign money; the unsympathetic attitude of church members and their suspicions regarding the converts, sometimes even amounting to hatred and jealousy.

Nor are there many additional suggestions as to the removal of these obstacles. By some both the church and the convert are urged not to regard the other with suspicion and not to wait on the other to make the advances of brotherhood—but each to consider it his own responsibility to initiate such relationships. The converts themselves are urged not to expect anything much from Christians, with the idea, it would seem, that they will then not be disappointed. One advises also not to depend much on the missionary and so avoid disappointment. Also converts are advised not to mix freely with other Christians so as to avoid involving themselves in factions and parties. They should be more concerned with their own loyalty to Christ than with the approbation or otherwise of the community.

One further suggestion that is made here by several seems of major importance—that is—that with each new convert some persons or families (preferably Indian families of high spiritual character and love) stand in the position of god-father to this "little one." One, who has been specially benefited by an individual Christian family in this very way, urges most strongly that suitable Indian Christian families should open their homes to these converts and in a sense to adopt them, not from charity or for patronization but from real love; then they will feel that they are taking a sacred trust on themselves. The convert having this relationship can go to such older ones for counsel, guidance, instruction and introduction into the larger community. One or two tell of their personal experience of such a relationship and give to that the credit of all they have become in the Christian life. This is a natural, normal relationship, and one of very great service that the best Christian families in the Church of India can render.

All, with one accord again, we are thankful to say, are still convinced of the supremacy of Christianity and are sure of its eventual domination in India—though one or two point out that "Churchianity" which often goes in the name of real Christianity, will not and should not dominate.

(concluded)

Rev. D. E. Alter, Woodstock School, Mussoorie, U.P., India, the compiler of these notes, will be glad to receive any communications on this subject.

The Near East School of Theology.

UNION OF ATHENS AND BEIRUT SCHOOLS.

CO-OPERATION is the key-note of some of the most successful Christian enterprises on the foreign mission field to-day, and we rejoice in the happy results that have attended the negotiations between the 'School of Religion' at Athens and the 'School for Religious Workers' at Beirut. These have now united to become one theological institution with headquarters in Beirut. The faculty consists of Dr. Greenslade* (Principal), Prof. Levonian (Dean), Prof. Michaelides, Dr. Scherer, Mr. Nicol,* Mr. Erdman,* Mr. Riggs* and Rev. Abdul Karim. (*members of M. M. League).

The union was celebrated on the 3rd of October at a gathering of a very happy nature, and this good-will promises to remain a marked feature of the life of the staff and students in this NEST (which is the word formed by the initials of the new School!)

At present there are thirty students gathered together from a variety of countries, nationalities and denominations. The *countries* represented just now are Bulgaria, Egypt, Greece, Lebanon, Syria, Transjordan and Turkey. The *denominations* represented are Anglicans, Greek Orthodox, Armenian apostolic, Congregationalists and Presbyterians. The *languages* used are Arabic, Armenian, English, Greek, Syriac and Turkish.

The affiliation of this new School with the existing American University of Beirut offers a great opportunity to its students for a still wider field of learning.

Of course this has meant considerable sacrifice on the part of those formerly associated with the School in Athens, but Athens' loss is Beirut's gain; yet Beirut, like Athens, offers a considerable field for religious activities. There are many churches and communities both in and outside the city where Christian work of some kind or another is carried on by those connected with the new institution.

Many of the good traditions of the Athens School have been adopted at the Beirut centre and prospective guests are informed (in a circular letter) that the School has a way of suddenly calling on such at the table for a speech or story!

Two large buildings in Beirut, the Cotton Hall (with its Hoskin's Chapel) and the Mission building, have been placed at the disposal of the School. The dormitories accommodate one, two, or three beds and are very comfortable. The larger part of the Athens library and the phonograph are added to the equipment of the new School.

We are sure that all members of the League will share the hope of those responsible for this new School that it may prove, under the guidance of God, to be a means for spreading the message of His Kingdom in the Near East. To that end let us remember this new venture in our prayers.

WORK ON CHRISTIAN LITERATURE IN INDIA.

IN his report for the period 1931-32, which was presented recently to the National Christian Council, Dr. M. T. Titus, the indefatigable Convener to whom we in India owe so much, stated that :

'The task of the Committee continues to be one of co-ordination, and most of the work continues to be done by correspondence. Two meetings of the Executive Committee, otherwise known as the Christian Literature for Muslims Committee (C.L.M.C.), have been held in October of each year in Lahore, when the work and plans of the Committee were reviewed. Intimate contact has been maintained at all times with the special Committees connected with the *twelve* different languages in which literature for Muslims is now being published in India, from Kashmir to Malabar, and from Sindh to Bengal. Assistance has been given in helping them to plan their literature programmes, and in securing substantial grants for the publication of the same. At the same time, we have kept in close contact with the Central Literature Bureau for Muslims in Cairo, to which we are deeply indebted for valuable suggestions, and for basic manuscripts which have found their way into print in our Indian vernaculars. Last, and most important of all in many respects, has been our constant connection with the American Christian Literature Society for Muslims (A.C.L.S.M.) which stands back of us financially, and without whose help our C.L.M.C. could neither plan nor carry out any nation-wide programme of Christian Literature for Muslims at all. The immense debt we owe to this organization in America will appear as we proceed to analyze the achievements in literature during the past two years.

During this period we have received from the A.C.L.S.M. the sum of Rs. 8,427-0-0, while we have already paid out for publications completed during the same period Rs. 6,687-0-0. The balance of Rs. 1,740-0-0 is earmarked for subsidies for books and tracts still in the press. A summary of the publishing work done shows the wide range of activity that is co-ordinated by our Committee:

In all sixty-two items were published in *ten* languages, totalling 588,500 copies, and 4,298,000 pages. The languages were the following: Bengali, Gujarati, Hindi, Kashmiri, Malayalam, Oriya, Pushtu, Sindhi, Telugu and Urdu.'

Encouraging reports of the use that is being made of this literature has been received from widely separated areas.

Notes.

Survey of Urdu Literature.—We have been obliged to hold over till our next issue the first instalment of this new survey. We are glad, however, to find space for part of Dr. Titus' report on the work of the Central Committee (India) during the past two years.

* * * * *

Revision of "The Straight Path."—Mr. John Takle, now living in Queen St., Richmond, Nelson, New Zealand, has at our request revised and abridged his little book, *The Straight Path* (the Way to God through Christ the Son). This was published several years ago by the C.L.S., Madras, and has been out of print for some time. Its value as an appeal to the Muslim mind was promptly recognised in Egypt where it was put into Arabic even before (we think) it appeared in Urdu. Mr. D.A. Chowdhury of Bengal has the revised MS. and we are hoping that both this book and Mr. Takle's *The Inward Way* will be translated into Bengali this year. Grants for this purpose have been received through the A.C.L.S.M. Subsequently we shall expect to see it re-issued in English.

* * * * *

Group Discussions in the Near East.—Dr. Robert P. Wilder, of Cairo, writes to us in connection with the note we inserted in our July issue, 1932, where we spoke of members' appreciation of the summaries of the Cairo discussions which we published serially, to ask for prayer that more may be led to form such groups, as much blessing had followed those conducted both in Jerusalem and Cairo.

In circulating workers in the Near East on this subject, he has stated:

"After two years spent on these topics the Cairo group has met monthly to pray for Muslim inquirers and converts, and two entire days of prayer have been observed, one last May and one this autumn, resulting in definite answers to united intercession. If you have been meeting thus for study and prayer, please let us know what are the findings of your group. If you have not yet started such a group, will you not consider doing so in the near future? The success of any such groups depends upon the extent to which the pastors of the different Churches become vitally interested in it.

The Master's blessing will rest on our Churches and Missions in the proportion in which we labor wisely and pray earnestly for the winning of non-Christians to Jesus Christ. He asks us to be light and salt, to be fishers of men, and to be reapers in His great harvest field of the Near East."

A list of the topics used in the Cairo Group, and suggestions for the formation of a Group, can be had on application to the Council's office, 13, Avenue Fouad el Awal, Cairo.

* * * * *

Death of Khwaja Kamal-ud-din.—The Ahmadiyya Community in Lahore, during Christmas week, were called upon to mourn the loss of one of their two famous leaders, viz., Khwaja Kamal-ud-din. He, with Maulana Muhammad Ali, broke away from the Qadian party some time after the death of the founder of the Sect, and formed the Lahore group, but he made his name as the chief Muslim Missionary to the West and as the writer of many books intended to commend Islam to European peoples.

He was educated at the *Forman Christian College, Lahore*, and was the University medallist of his year in Economics. Having graduated in arts and law he joined the bar in 1898, but coming under the spell of Mirza Ghulam Ahmad of Qadian he relinquished his legal profession after fifteen years' practice.

Proceeding to England he founded the Muslim Mission at Woking, Surrey, in 1913, and made it his aim to disabuse western minds of wrong notions about Islams.

In 1927 he created a trust of his property valued at a lakh and a half, and made it a *wagf* for the Woking Muslim Mission.

At one time he was Principal of the *Islamia College, Lahore*, and a fellow and members of the Court of Trustees of the Muslim University, at Aligarh, N. India. He started *The Islamic Review* in his first year in England, and continued to edit it, as from Woking, for twenty years. It had been his ambition of late to publish yet another English Commentary on the Quran, and this had begun to appear in the *Review* in serial form.

* * * * *

Back to the Quran! Back to the Quran!—*The Light, Lahore*, in a recent issue (8 Jan.) has for its front page article 32 lines set out under this heading. It is an appeal to Muslims to get back to the Quran as the source of true wisdom and the only safe guide.

We are at a loss how to characterize these lines, for they are neither poetry, rhymed couplet or prose, nor do we see how the *matter* they contain can possibly convince the doubting that such is the best course to take. Here are some samples of the 'couplets':—

The nations have been struck by the Murrain of War,
So minister this "Balm" to keep them at par.

* * * * *

The Muslim Revival has begun from the West,
So let us vie and come abreast.
It is a direct insult to Islam
To idle away time like a tortoise in pond.

* * * * *

The only solution is "Back to Quran"!
It is the dying note of this Swan.

(here is appended the poet's name.)

THE MOSLEM WORLD QUARTERLY

January, 1933.

Whither Islam?

A VOLUME with this title and containing a survey of modern movements in Islam, by four distinguished Orientalists, has just appeared from the press. All the factors in the Moslem problem receive full attention *except Christian Missions*. Only the writer on Indonesia concedes this work any great importance, and his conclusion is: "Islam's future will be determined by the manner and the rate in which Islam, nationalism, Western education and Christian missions react upon each other in the near future." Professor Duncan B. Macdonald takes up this very question in an able editorial in the January number of **THE MOSLEM WORLD**, and his conclusion is that the opportunity for evangelism was never greater.

The dogmatic character and some present-day trends of Islam receive attention in three articles. The Reverend Frederick J. Barny translates the creed of the great theologian Al Sanusi, with comments; Dr. Margaret Smith writes on Al Ghazali's idea of God's presence; and Professor Margoliouth, replying to an earlier article, contends that Islam is in no sense a Christian heresy. The intellectual drift of modern Islam and the new Turkish Koran are described by Mr. F. Lyman MacCallum of Istanbul. The Current Topics cover a wide field, and with the Book Reviews and Survey of the Press, help to answer the query, Whither Islam?

Published by the Missionary Review Publishing Company,
156 Fifth Avenue, New York, N.Y. 50c. a copy. \$2.00 a year.

Agents in India: The Y.M.C.A. Publishing House, 5, Russell Street, Calcutta. Rs. 7-8-0 per annum.

Missionaries to Muslims League.

Financial Statement—1932.

<i>Receipts.</i>	Rs. A. P.	<i>Expenditure.</i>	Rs. A. P.
Balance from 1931	220 8 3	Printing 754 10 0
Members' Subscriptions	764 15 6	Postages 21 10 6
		Sundries 6 12 3
			<hr/> 783 0 9
		Balance in hand	... 202 7 0
	<hr/> 985 7 9		<hr/> 985 7 9

Examined and found correct,
Sd. W. H. BAPTIST,
6-1-33.

PRAISE AND PRAYER.

LET us thank God for the many indications that His Spirit is at work creating widespread concern for the Evangelization of Muslims.

PRAY that the Church in different lands may be roused to a sense of her responsibility and privilege in respect of the needs of the converts who come to her.

PRAY for the Near East School of Theology, Beirut—that God's manifest blessing may rest upon both the staff and the students from the very outset.

NEW MEMBERS.

Rev. R. B. Love,
Miss M. Alexander,
Miss James,

A.P. Mission
Amer. R.P. Mission
Meth. Mission

Saharanpur, U.P.
Montgomery, Panjab.
Hyderabad, Deccan.

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,
Panjab, India.