

Conference of Missionaries to Muslims.

It has been definitely decided to hold a Conference at Delhi on Tuesday and Wednesday the 6th and 7th December, 1938. The general subject of the Conference will be "The Christian Enterprise and its Influence on Islam."

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 XXVI.

November

1938.

November 1st=8th Ramzan (9th mo.) 1357 A.H.

The Henry Martyn School.

“**T**O all who have a concern for Islam and a desire to find within its courts a hearing for the Gospel of Christ the Henry Martyn School of Islamic Studies must make a special appeal. It is gratifying to know that the move from Lahore to Landour, which some friendly observers viewed with apprehension, has been attended with good success. The heavy financial burden that lay on the school has been lightened, and the year ends with a balance, instead of a deficit. We congratulate Mr. Bevan Jones and his colleagues on this happy result and share their thanksgiving. Landour has enabled the school to bring the claims of Islam before the students attending the Language School, and to establish friendly contacts with missionaries from many provinces, which in turn have made possible well planned cold weather tours for members of the school staff.

It is a thousand pities that the ministry of a co-operative venture so important as this should to a large extent be determined by financial exigencies and we would enter a very earnest plea for its more generous support. Islam is not a closed door: why should men of faith not contemplate a turning Christward within its ordered mind? By the study of the heads of thought and action within Islam, by the sympathetic presentation of the Christian Message, by educational tours, by the spread of information and the creation of ever-widening circles of interest, the Henry Martyn School is preparing the way of the Lord to the mind and heart of Islam and we wish it God-speed.”

October, 1938.

N. C. C. Review.

Isolation of Indian Christians.

Landour Conference Findings.

FINDINGS arising out of the papers, and discussion thereon, read at the August Conference, Landour Community Centre, August 10th and 11th, 1938.

The first two papers on "The Co-ordination of Christian work amongst Muslim Women and Girls" and "The Approach to Educated Women" drew attention to the comparative isolation from and ignorance of the Christian community of the life surrounding them. In fact even educated Christians are often in ignorance of basic facts about non-Christian beliefs, customs and culture. The third paper "Fears and Superstitions of Villagers" dealt with the prevalence of devastating superstitions, primarily in the village communities. Therefore,

1. *Resolved*, that steps should be taken by Christian bodies to inform and instruct the people of the Christian communities about non-Christian religions and their beliefs, worship and practices, and to establish thereby a greater area of understanding and contact between Christians and non-Christians. More and more Christian homes and home life should be shared with non-Christian neighbours and friends so that the message and influence of the Christian home may become more potent, especially in these days of social confusion, stress and change.

Ways and means for accomplishing the above may be suggested as follows:

(a) Churches and all Christian groups should be reached from time to time by messages from those engaged in *zenana* work or other close and friendly contacts with non-Christians and who have wide knowledge and experience of non-Christian beliefs, practices, customs and cultures.

(b) establishment of study groups in which such material could be presented and discussions guided thereon;

(c) greater use of suitable literature, such as the book on Islam for High Schools by Dr. Murray Titus, and Sikhism by W. M. Ryburn.

(d) the introduction of study of comparative religions in schools, colleges and seminaries, or their more extended use if such courses are already in existence.

2. *Resolved*, that senior students and staffs in Christian schools be encouraged to visit non-Christian homes where possible, and that friendly contacts outside the Christian circle be established thus during school life.

3. *Resolved*, that wherever possible there be non-Christian pupils in restricted numbers in all Christian schools.

4. *Resolved*, that every effort be made to co-ordinate all types of Christian work more effectively, as for instance,

(a) *Zenana* visiting should be in homes of patients in mission hospitals or of pupils in Christian schools; that Christian influence be brought to bear upon both the men and women in the homes visited, and greater contacts and exchange be effected between village and city workers so that the unity of our work be more pronounced and greater sympathy and knowledge gained.

(b) that *Zenana* missionaries should endeavour to organise the women of the churches as a band of voluntary workers.

5. *Resolved*, that Christians everywhere, be informed regarding the universal prevalence of superstitions and fears, and be trained and equipped to help more effectively the victims of such fears, and especially to point them to the living Christ, who can deliver them.

6. *Resolved*, that more literature like the pamphlet now being widely and successfully used in Africa, "Christ the Conqueror of Fear" be made available.

That Mrs. Llewellyn and Mrs. Bevan Jones be requested to prepare and publish booklets of this nature.

7. *Resolved*, That the most effective witnessing to Christ lies along the paths of the most natural and friendly contacts (which take time, tact and study) and not along merely professional contacts and associations.

Indian Witness.

Islam and Bolshevism.

IN the *International Review of Missions*, July 1938, Dr. Arthur Jeffrey has written an interesting review of a German brochure, "Islam und Bolschewismus" by Von Gottfried Simon. The chief points he brings out in his review are as follows. These are given here in a condensed form and not quoted verbatim.

"What Bolshevism has done to the many millions of Muslims who formerly dwelt within the Russian Empire we rarely hear. Yet its definite anti-religious programme has fallen just as heavily on them as on the Christians. The Arabic press in the Near East sometimes contains references to the destruction of mosques or their disaffection, and to the suppression of Quran schools. As Christian Russians have fled in large numbers to the Near East, so a certain number of Muslims have emigrated.

It comes as a surprise to realise how great a Muslim power Russia has been. In the period of Russian expansion large areas of Turkestan came under the rule of the Czar, and from Turkestan there was considerable penetration into European Russia.

At first Soviet Russia handled the Muslim communities with skill. Like other Muslims they resented being subject to a non-Muslim power. So the Soviet leaders announced that each community was given the right of self-determination. They also showed an interest

in the vernacular and local culture. They said that Islam and Bolshevism were fundamentally the same, as the Prophet had spoken against the rich of his day, condemning injustice and oppression of the poor. The disaster that overtook the Orthodox Church was pleasing to the Muslim communities.

But before long the anti-religious bias of the movement became evident. By that time the Soviet power was too firmly established among the Muslim communities for any revolt to be successful. Mosques and schools were treated as the Christian churches and schools had been, and the Muslim faith was outlawed. Many accepted secularisation, but there are still some, especially in Turkestan, striving to maintain the Muslim religion.

In Christian Russia there is evidence of a revival of religion, but there seems no evidence at present that Muslims are weathering the storm in Soviet lands.

Outside Russia, where Bolshevism has been most successful is among those elements which sit loosely to organised religion. Where there is any strong religious life in a Muslim community it is sensed that this communism, in spite of superficial resemblance to some things in the Quran and the life of the Prophet, is fundamentally opposed to those things which are the essence of Islam, so that even before the anti-religious propaganda begins, Muslims have weighed the system and found that for them it is wanting."

"Affinity between Islam and Christianity."

THIS is the title of an address by Maulvi Aftab-ud-Din Ahmad given at a meeting of the Inter-Religious Fellowship in London, and reported in full in the *Islamic Review* for September. The address is based on the Quran, Chap. 5, v. 82 (v. 85 in Rodwell) Some of the points mentioned are as follows:—

"Both Muslims and Christians inherit a common religious tradition. . . . From Adam to Jesus the whole range of spiritual tradition is common to the Christians and to the Muslims. . . . More than the general tradition, however, there is a bond that ties these two great communities that has scarcely been sufficiently emphasized heretofore. It is the personality of Jesus. The warring religious communities of the world would do well to realize that of the utmost importance in a religious system is the personality of the founder. . . . A pagan, a Jew or a Hindu intending to become a follower of Muhammad has first of all to subscribe to the Messianic claims of Jesus. . . . There are at least 400 million persons (to take a moderate computation) who, though they are not called by the name 'Christians' will yet die for the honour and the claims of Jesus of Nazareth, the son of Mary, and these would not admit anyone to their brotherhood, how-

ever much he may admire the Prophet Muhammad, the founder of the system, if he does not accept the Messiahship of Jesus. . . . I know at least two persons, one of whom is of European extraction, who, though they are quite willing to accept and follow the teaching of the Prophet Muhammad, are nevertheless debarred from entering the Muslim fraternity on the sole ground that they insist on rejecting the Quranic exaltations of Jesus and the Quranic declaration that he was chosen of God. Entirely for this slight difference, although standing at the very gates of Islam, they have consistently been refused admittance into its fold.

In the seventh century of the Christian era, when Christianity was a nonentity in the world, politically as well as culturally, the Quran, Chap. 3, v. 54 (v. 48 Rodwell) put the Seal of God upon the abiding tie between the Christian and Muslim communities, and vouchsafed the supremacy of the world to those who follow Jesus. . . .

It is a perverted history that does not see the tremendous moral support that came to Christianity from the rise of Islam. Until the rise of Islam, there was no living, progressive culture, nor any living political nation, to support the claims of Jesus. With the all-conquering power of Islam, however, this long-felt want was removed. The victorious banner of Islam proclaimed to the world the mission of Jesus along with the mission of Muhammad. . . . It is really difficult to visualise what would have been the fate of Christianity but for the rise of Islam.

The rest of the address deals with points of doctrine. The Maulvi claims "that it is no doubt difficult, but not altogether impossible to discover a family resemblance between the two sets of religious belief, which on the surface appear so divergent." He finds a similarity between the Christian doctrine of the Trinity and the first three items of the Muslim Creed:—belief in the One Supreme God, in the angels, and in the Divine Revelations together with their mediums, called Prophets. He acknowledges that potentially every human being is a 'Child of God' but the realisation of this only comes to a few. A Prophet appears in a religious community when this realisation is lost. "To one man alone, amongst the whole nation, is God a reality. That he should regard himself, or be regarded as, "the Son of God" of his own time and people is certainly quite pardonable. Thus, if our Christian friends could see their way to overcome a certain weakness characteristic of almost all religious communities, and extend to the Prophets of God both Hebrew and otherwise, the spiritual sonship of God, their doctrine of the Trinity will appear not in any way disagreeing with the first three articles of the Muslim Creed."

Similarly, the Christian doctrine of "Salvation by Grace" is also claimed to be Islamic, but "in a wider sense." "The idea underlying the phrase from the Islamic point of view is that the human mind, as it is constituted, cannot unerringly walk in the direction of God, however strong its spiritual urge may be, unless God gives a special pull from above in the shape of revelations."

“Given a liberal interpretation” the idea of Atonement is also Islamic. “If the personal example of the religious hero serves as an agency for reconciliation between man and his Creator, all religious personalities do act as Atoners, because they create an Atonement between God and man. The Muslim doctrine of “Shafaat” or “Intercession” embodies this idea. The idea of suffering associated with Atonement seems to be the necessary corollary.”

Lastly, “the sublimest morality in Christianity is unreserved submission to the Will of the Lord :—‘ Not my Will, but Thine be done.’ The word Islam means submission. Jesus has been given the title of Prince of Peace. The word Islam also means ‘making of peace.’”

Jottings

On the Nile.

By the help of the Immanuel Mission to Seamen an evangelist is employed to work among Nile boatmen. He has met plenty of opposition but is working quietly and regularly.

Annual Report, Nile Mission Press.

A New Society.

With a view to promote the study of the poetry, philosophy and conception of life of the late Sir Md. Iqbal. an Iqbal Society has been formed.

Hyderabad Bulletin, 17th September 1938.

Egyptian National Unity.

Al Akram, 17th March. An important article in this issue discusses whether Egypt has yet achieved national unity. Mohamed Mahmud Pasha remarked recently to the Coptic Patriarch, “There is no such thing in Egypt as Moslems and Copts, for all are Egyptians, all held together by the Fatherland.” The Government is doing its utmost to suppress all divisive tendencies between the two chief sections of the people. The following is a translation of verses from the poet Shawki which are being popularly quoted.

“Our compact with the Copts craves only one nation
for the land.

We revere the teachings of their Christ
And they, for our sakes, respect Islam.
One religion concedes to the other its glory.
If your Lord had willed, he could have made all nations one.
These are your craves and these ours :
Our skulls and bones mingle together.
By the sacredness of the dead and their rights
Live as befits neighbours in tolerance.”

World Dominion Pers.

An Appeal.

MISS Padwick of the Central Literature Committee for Moslems, has sent an appeal for help to find work for a young man aged 34, who has been turned out of Germany. By trade he is a master painter and plasterer. His father, an African of Turkish nationality, died in 1914. His guardian was killed by revolutionary workmen. His mother was a German, but by her marriage became a foreigner. During the war he went to Siberia and has been lost sight of.

After many vicissitudes the son came to Wiesbaden, where for the last two years he has been a free helper in the Evangelical Mission there. The law forbids the Mission to pay him a salary, and he has been ordered out of Germany as soon as possible.

Miss Padwick writes:—"I have already sent to ten centres in the Near East, but have not been able to do anything to help this unfortunate man. Most near Eastern Governments regulate very strictly the entry of foreigners connected with missions. Is there any possibility of finding him a job in India? The German mission that has asked me to let you know about him, would gladly use him themselves in their work abroad, but for the fact they cannot send money out of Germany to pay the salary of one who is not a pure blooded German."

The mission from which the man comes is one of the deepest in evangelical piety and simple Biblical Christianity. The Wiesbaden head-quarters has a very high standard also of evangelical poverty and simple living. I expect, therefore, that this young man will be well trained in making ends meet, and probably would not need what we should consider a European salary, and as they are all deeply impressed with his reality of Christian character, I think there is no doubt that he would be an extraordinarily useful person to have in a mission, whether on the mechanical and industrial side of life, or perhaps for colportage work."

The Honorary Secretary can send photograph and further particulars to anyone who can hold out prospects of employment.

Prayer and Praise.

O Lord, make me an instrument of Thy peace !
 Where hate is, may I bring love ;
 Where offence has been given or taken, may I bring pardon ;
 Where there is discord, may I bring fellowship ;
 Where there is error, may I bring truth ;
 Where there is doubt, may I bring faith ;
 Where there is despair, may I bring hope ;

Where there is darkness, may I bring light ;
 Where there is sadness, may I bring joy ;
 Master let me seek rather to console than to be consoled ;
 To understand, than to be understood ;
 To love, rather than to be loved ;
 For it is in giving that I receive ;
 In forgetting myself that I find myself ;
 In pardoning that I receive pardon ;
 In dying that I am born again to the life eternal.

*From L'Unioniste Romande, the Organ of the
 Y.W.C.A. in French Switzerland.*

LET US PRAY for the peace of Europe and of the world.

LET US CONTINUE TO PRAY for the Tambaram Conference, and for the proposed conference of workers among Muslims in Delhi.

LET US PRAY for the young man about whom Miss Padwick has written,

NOTICE.

Any notification of change of address, names of new members or remittance of subscriptions 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 Honorary Secretary:—

Miss K. Greenfield,
 Methodist Mission,
 Medak, Nizam's Dominions.

