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## News and Notes

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

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Series XXVII.

March,

1939.

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March 1st=9th Muharram (1st mo.) 1358 A.H.

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### **The Conference of Missionaries to Muslims.**

Held in New Delhi, 6th and 7th December, 1938.

DEVOTIONAL ADDRESS.

REV. BARAKATULLAH, *Lahore.*

**Y**ESTERDAY we talked of lack of results. So did the disciples. "We have toiled all night and caught nothing." We discussed all kinds of methods of approach. The disciples also tried various methods to catch fish. Jesus said, "Launch out." They said "What is the use?" We too get discouraged. We tend to lay stress on method rather than on ourselves. There is no uniformity of method. There is no one method except the one when Jesus said, "Cast on the right side".

Where is the indigenous church in North India? Where are the churches in the cities? Christianity has not taken root in the cities. There are many Christians in the villages, but little missionary spirit. A spirit of defeatism is abroad. But Muslim fanaticism is no worse to-day than what St. Paul had to meet. He was mobbed by the Jews. When we yield to defeatism we forget that we are disciples of a victorious living Lord,

Jesus says to me and to you, as He said to Simon, "X, son of Y, lovest thou me?" It is a challenge to me and to you. The Conference does not supply the answer. The answer is found on our knees. The great people who have gone before us have succeeded in proportion to the love they had for Jesus. We can only say with Peter, "Thou knowest that I love Thee. The little that I have I give to Thee." Then God can use it.

Cast the net on the right side—the side Jesus wants. If we really love Jesus, and the net is thus cast, then it will be full.

## Literature for Muslims.

MISS C. E. PADWICK, *Jerusalem.*

THE Bible, or parts of it, has been translated into most Muslim languages, but there are still some to be tackled, *e.g.*, Somali.

There is romance in getting out the first Gospel in any language. A great deal of work is needed for the revision of any great translation. The revision of the Turkish Bible was a stupendous task, for as soon as a bit was done, Mustapha Kemal issued a long list of new words. A revised edition for Chinese Turkestan is ready. This is largely the work of the Swedish missionaries. But the missionaries are now turned out, so the problem is how to get the Bible back into the country.

In Algiers and Morocco, the Muslims read French, though they speak Arabic, their mother tongue. Therefore we must have the Bible in the spoken tongue. There is a proposal to make a paraphrase of the Bible in Muslim Arabic to be issued side by side with the *Textus Receptus*. This version would be used in evangelistic work. It is interesting to note that when Henry Martyn translated the New Testament, he expounded the Greek to a Muslim convert who had never lived with Christians. The result is a curious New Testament that has filtered through the Muslim mind, and proved very useful for evangelism.

The minds of the Muslims need soaking with Christian conceptions. There is a need for a great output of literature centering round Jesus Christ, and not so much concerning certain doctrines. Jesus Christ is doing a remarkable thing in the Muslim world. Prayer is being answered in a wider way than results of our missionary work show. This is seen in a new attitude to the person of Jesus. The early Islamic picture is insufficient and almost worthless. Jesus is represented as an ascetic, world-fleeing figure. To-day there is a different attitude, due perhaps to the new knowledge disseminated by the work of the Bible Society. For example, at the time of the crisis, the statement of Dr. Benes was published in all the Arabic papers:— "As Jesus suffered to save the world so the Czechs suffered to save the peace of Europe." The fact of the crucifixion seems to be accepted by the Arabs. There is no objection except from the Ahmadis.

The Headmaster of a school asks parents, "Do you want your boys to be like Jesus? If you do I can put you in the way." No Muslim parent says "No." The top form of this school studied an Arabic translation of "The Christ of the Indian Road." They were set several essays to write on it. At the end of the course they were asked to write an essay on "The Mohammed of the London Street." They could not do it. They could not transplant Mohammed. Muslim lads to-day are writing essays on Christ which could not have been written a hundred years ago.

This clearer knowledge of Jesus is all to the good, but the Muslim tends to snaffle it by applying to Mohammed what belongs to Jesus; *e.g.*, the words, "Father, forgive them," are credited to Mohammed. This proves the need for literature about Jesus to make Him better known.

In the Arabic-speaking districts there has been a revival of letters. More literature of the imaginative type has been produced. Such literature has a warm, friendly glow. Can there be a similar revival in India? There has been a renaissance in Bengali, led by the poets. What about Urdu? Urdu literature for Muslims is largely without imagination. We must pray that the right writers will be forthcoming, and that the literature committees will be ready to print what they write. We are still using the stories of A.L.O.E. We ought to have a fresh flow of stories. India has produced Thomas, an imaginative Christian artist. We want to see his colleagues in literature. It would be well to have a centre in India to conduct this kind of literature and encourage writers.

We need books for the student class in the Universities who have come up against the difficulties of Western faith. The problem would be how to circulate such books, as the Church is very little in touch with the Universities. Ought the World Student Christian Federation to have a special department of literature for this work?

We also need special help about the distribution of literature in general, *e.g.*, with regard to bookrooms. Can we find a specialist for this type of work who would go round from place to place to help and give ideas? Could such a specialist come from the Syrian Church?

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## Literature for Muslims, India.

DR. TITUS.

**P**REVIOUS to 1923 the literary output in India was unorganised, and grew up out of the situation. In 1912 the N.C.C. was started and the Muslim Work Committee formed, which gave some slight attention to literature.

Writers of the earlier period were men of outstanding ability, *e.g.*, Henry Martyn, Pfander, French, Wherry, Rouse, Imad-ud-Din, Das, Sell, Goldsack, Takle.

In February 1923 the C.L.M.C. was born as an outcome of the Cairo Conference of 1922. The purpose of this central committee was to co-ordinate the activities of writers and publishers and arrange for satisfactory distribution of literature as far as possible. The committee was composed of representatives from the leading language areas, with an Executive centering round Lahore. Lahore was chosen for economy and convenience, and also because Urdu is the chief Muslim language.

In addition to the members of the committee, there are correspondents in all language areas. In each area a Literature Committee functions and recommends what literature should be published. There are twelve chief languages, plus English. All areas make more or less use of Urdu and English.

The committee has not only given grants, but has attempted to find writers, and tried to prevent overlapping of literature. The general trend of the literature to-day is a new approach, a direct presentation of Christ and the Christian way of life, as far as possible without the disturbing element of controversy.

Publication of new literature would have been impossible without the generous co-operation of the American Society for Christian Literature for Muslims, which Dr. Zwemer founded. We hope it will live as a permanent memorial to him. Previous to 1923 practically no money from this source had come to India, though the Society had been sending money to Egypt for several years. But from that date the Society has been ready to help, on condition that the literature produced was evangelistic, and that the application for grants be made on strictly business lines. The total amount received to date is Rs. 54,466. In the last 16 years 357 publications have been released at a total cost of Rs. 80,000. Many of these have run into the second and even sixth edition.

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### **Newspaper Evangelism.**

REV. W. A. ZOERNER,

*Ludhiana.*

[The Conference requested Mr. Zoerner to send his paper to the International Review of Missions. We hope it will be printed in full there\*].

**I**N 1935 an experiment in Newspaper Evangelism was made in North India. Four short articles on the Gospel message were translated into Urdu. Each article included Bible verses. Interviews were obtained with the Editors of four leading Urdu dailies. None would accept the articles free. Some were willing to take them as ordinary paid advertisements. Finally, three weekly papers were selected, and the articles inserted at an average cost of Rs. 18 for each insertion. At the end of each article was a statement to the effect that further information could be obtained from the "Message of Life Society," Lahore.

Some replies were received. Some asked just the kind of questions that rejoice the heart. A lot of time is needed to deal with

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\* Mr. D. A. Chowdhury's paper, a summary of which appeared in our last issue, has with Mr. Christensen's been sent for publication in *The Moslem World*.

this properly. The experiment revealed a lack of the right kind of literature, *e.g.*, literature explaining what it is to be a Christian.

The effect on the newspapers was interesting. One orthodox Muslim paper printed an article in which Jesus was spoken of as the Son of God. The result was a controversy in other Muslim papers. One Editor wrote an article on Christian propaganda, and said that Hindus ought to pay attention to these articles and counteract the effects of such propaganda. Another Editor blue-pencilled out all the 'stumbling blocks,' and thus ruined the evangelical purpose of the article.

Someone is needed to give full time to this work. Articles should be written in the language required and not translated. Newspaper evangelism has been tried extensively in Japan. If it gets going in India, it may be that papers will welcome articles free of cost. Experiments have been made by the N. C. C., Nagpur, and by the Lucknow Ashram.

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## Points from the Discussion.

### *Various Speakers.*

**I**F Newspaper Evangelism is to be effective it would need a central office with a proper staff, one of whom should be a national. It is no use sending a few articles to the press now and again

The Lucknow Ashram receives up to 24 replies a day. The articles written cater for deep human need.

Postal evangelism has been used in India to get into touch with the depressed-class leaders. Could we do the same for Muslims?

Postal evangelism has been tried in Kashgar.

In India we should have to take into account the effect on the person who receives the literature by post. In the villages in the North-West Frontier he would be suspected at once and persecuted. If it is not possible to get into touch with people personally, it is better not to post. On the literature distributed personally, there is a stamp with the Mission address, and an invitation to the reader to send a letter if interested. Only a very few replies have been received, not because people are not interested, but because they would be suspect if they wrote.

This difficulty is not found all over India. Dr. J. J. Lucas gets names from the Birthday Honours list, and sends his congratulations along with a Christian tract or book. He also gets the names of the members of the Legislative Assembly.\*

Postal evangelism is not possible in Egypt. In the town it would not matter, but in the villages the recipient would be suspect.

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\* This devoted servant of Christ received the Home-Call early in January in his 62nd year.

It could not be done in Iran. Newspaper evangelism would be out of the question there too.

Rev. A. Neilsen, Jerusalem, has sent out missionary books with a personal letter and has asked the recipient to write to him after reading the book and let him have remarks about it. He has also co-operated with a Sheikh in writing books, half written by himself and half by the Sheikh, on such topics as the following:— "Why do I follow my own religion?" "The death and resurrection of Jesus Christ."

In addition, a newspaper translation service has been carried on for some years. Newspaper passages were translated into Danish, to show the people at home what Islam is and what Islam does. Now there are bulletins in English, and the service includes Syria as well as Palestine.

In Turkey, also, a translation service is in operation.

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### **Gain and Loss in Turkestan.**

REV. GUSTAF AHLBERT, *Kashgar.*

**R**EV. Gustaf Ahlbert told a moving story of suffering and persecution. All the missionaries have been turned out of Turkestan and many of the Christians are in prison. But past losses have turned out to be gains.

This is particularly seen in a new attitude of the Muslims towards Christians. The persecution did not come from the Muslims. They themselves suffered persecution at the hands of the Turkestan police. In the last few years more Muslims have been drawn to Christianity than ever before. Preaching has not done much. Personal work has been much more effective. Always when Christians have been true Christians, the Muslims have felt that and been drawn to Christ. Mr. Ahlbert did not know of one Muslim whom he had won fully to Christ himself, but he had very real fellowship with his native workers, and they had brought the Muslims to Christ.

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DR. ZWEMER'S REPLY.

"DEARLY BELOVED FRIEND:"

I quote the words you use in your delightful letter of Dec. 12th, and thank you for sending me that epistle signed by sixty-one missionaries. It comes when my health is fully restored, as a challenge and a benediction.

I wish one of you would send the account of that Conference for THE MOSLEM WORLD. Do not forget that we must keep the church at home awake to her task. [Already sent, *Ed.*.]

Please give my warmest greetings to your good wife, and assure all the friends of my constant appreciation of their affectionate friendships.

80, Alexander Street,  
Princeton, New Jersey, U.S.A.

Faithfully yours,  
S. M. ZWEMER.

## Muslim Dissolution of Marriage Bill (India).

PRIVATE BILL BY M. A. KAZMI, M.L.A.

READERS of *News and Notes* will remember that in the December issue they were asked to join in prayer that provisos might be added to Clause V of this Bill, which read "The conversion of a married Muslim woman should not by itself operate to dissolve the marriage." These provisos were needed to safeguard the liberty of conscience of any Muslim woman who might be converted to Christianity.

We now rejoice with you in answered prayer, for the following provisos were added to the Bill shortly after the Assembly met in February. The part of the Bill in which we are directly interested now reads:

"The renunciation of Islam by a married Muslim woman or her conversion to a faith other than Islam shall not by itself operate to dissolve the marriage:

Provided that after such conversion, the woman shall be entitled to obtain a decree for the dissolution of marriage on any grounds mentioned in Section 2."

Section 2 contains the following:—

"A woman married under Muslim law shall be entitled to obtain a decree for dissolution of her marriage":—

"(c) If the husband treat her with cruelty . . . . . or obstructs her in the observance of her religious profession or practice."

Previously, as most know, the conversion of a married Muslim woman meant that she was *ipso facto* divorced. Muslims claim that many had become Christians and Hindus, merely to get away from an unwanted husbands. Frequently when a genuine Christian convert has had to make application before the Court it has been pleaded by Muslims that conversion did not mean *ipso facto* divorce, but the Courts have always ruled otherwise. This Bill will now remove doubts as to the effect of apostasy on the marriage tie of a married Muslim woman in India. Henceforth a married Muslim woman after her conversion to Christianity will be able to profess and practice Christianity in her own home, according to the law of the land. Of course, this does not take away the right which Muslim law gives to the husband to divorce her on account of her conversion, or for any other reason.

V. R. B. J.

## FOR PRAISE AND PRAYER.

**PRAISE** for Dr. Zwemer's recovery from serious illness in answer to many prayers on his behalf, and for renewed strength now granted to him.

**PRAISE** for answered prayer in the matter of Kazmi's bill before the Central Assembly (India) resulting in safeguards for Muslim married women converted to the Christian faith.

**PRAISE** for a very profitable extension tour undertaken by the Henry Martyn School during January in E. and N. Bengal.

**PRAY** for sixteen Christian families in a Muslim village of 400 souls, that they may hold fast to Christ and by their personal witness win others for His cause (India).

**PRAYER.** Give us, O Lord, a steadfast heart, which no unworthy affection may drag downwards; give us an unconquered heart, which no tribulation can wear out; give us an upright heart which no unworthy purpose may tempt aside.—  
*St. Thomas Aquinas.*

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## Editorial Notice.

Your temporary Secretary-Editor is leaving for furlough early in March, and so must say farewell. The editing of *News and Notes* for the past few months has been an enjoyable task. We crave your indulgence for all shortcomings, and send grateful thanks to those who have contributed articles or items of news. Rev. L. Bevan Jones will be Secretary-Editor once more. He needs no introducer, as he is a friend to all. The League owes much to him in the past, and we rejoice that it is again to be in his hands. K.G.

## 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:—

*After 1st April:*

Lal Tiba,  
Landour, Mussoorie,  
N. India.

Rev. L. Bevan Jones,  
99 Rajpur Road,  
Dehra Dun, N. India.  
(Till March 31st).