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News and Notes.

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June 1st = 23 Ramzan (9th mo.)

June 8th = 1st Shawwal, 1339, A.H.

The Living Christ

"Jesus Christ is the same yesterday and to-day, yea and for ever."
Heb. 13: 8.

RUPJEE the subject of this article had as a youth spent some years in an orphanage in the Panjab. When he was about twenty years old, he came under my care. I was then in charge of an Industrial Mission work at Kurseong in North Bengal. I put Rupjee into the work-shop. He proved himself so capable, industrious and reliable that in a very short time I was able to put the entire charge of the work-shop into his hands. Besides proving himself apt in the work-shop, he was a man of an amiable and attractive nature. We all became attached to him and I personally resolved to do my utmost to help him on in life.

Rupjee eventually married an orphan girl from his own district, whom he had previously known. I arranged this matter in a satisfactory way by correspondence with the lady missionary in charge of the orphan girl. A number of Christian friends in Kurseong combined to make the wedding a very happy incident in Rupjee's career.

Shortly after this event I noticed that Rupjee looked very unhappy and that he seemed dissatisfied. I also saw that he was getting friendly with the Moslems. Still I anticipated no danger from this. Just at this time I had to attend a conference, which took me away from Kurseong.

While away I received urgent telegrams from Rupjee, begging me to return *at once*. Imagine my distress on my return to find that Rupjee's Moslem friends had, in my absence, so influenced him and his wife that both had gone over to Islam! Moreover, I found out that some of the Moslem community were conspiring to wreak their vengeance on me. I learnt that these enemies had for years been

waiting for an opportunity to ruin my work. I felt utterly helpless before their rage. Still I feared not, for I knew that He in Whom I trusted was able to deliver me.

About this time an educated Moslem in government service, who had always befriended me until Rupjee became a Moslem, told me that the Moslems in Kurseong were concocting a case against me with the object of ruining me socially and morally, and that the man who had really turned Rupjee's heart against me and my Christ was the prime factor in the plot. Hearing this I felt greatly distressed in spirit and on coming home I laid the matter before the Lord in most earnest prayer, saying:—*'O Jesus, show these Moslems by some external sign that I have made no mistake in surrendering myself to Thee in lieu of Mohammed!'*

After praying thus I experienced a new calm and confidence within my heart, and I realized this assurance: that God had undertaken.

A day or two afterwards, whenever I saw Salim (this was the man who turned Rupjee to Islam) I noticed signs of restlessness and withal a frightened look about him: About four days later he sent for me. Of course I felt no desire at all to go. But that same day he sent his servant no less than three times to call me. On the last occasion he said that Salim was very ill and that he was longing for me to go over to his house. At this I could no longer refuse. When I arrived I found him writhing in intense pain due to peritonitis. As soon as he saw me he cried out with folded hands:—*"Saheb, forgive me for what I have done! I have heard all about you. Saheb, forgive me—!"* For a few seconds I could hardly realize the situation. Here was the man who had been my declared enemy now humbling himself before me and asking my pardon!

When recovered from my great surprise I joyfully exclaimed:—*"Salim, I have forgiven you: I have nothing against you."* He groaned out; *"No, no! you must lay your hands on me and pray for me."* I went forward and kneeling down beside his bed I prayed, laying my hands on him as he desired. When I got up he seemed comforted.

Hitherto I had looked upon Salim as my enemy, but along with his changed attitude to me, there was instantly wrought a change in me towards him. I forgave him all that he had done, and I began to think how I might help the man. One of the first things I did was to go to the local hospital assistant, and speak to him about Salim's illness and seek his advice. He very kindly returned with me to see him. After seeing the patient he advised transferring him to the hospital. With Salim's consent I quickly acted according to the advice of the hospital assistant and took him to the hospital.

Next morning I visited Salim in the hospital and having grown emboldened by what took place on the previous day, I said to him in

the hearing of other patients:—"Salvation is to be found only in Jesus." After saying a few other things to him regarding his soul's need, I prayed and he joined in the Amen. I repeatedly assured him that I had freely forgiven him and then after a few words of comfort and consolation I said good-bye.

Being very busy during the rest of the day I was unable to visit him again, and so remained in ignorance of what was going on. The Moslems came to hear of how Salim had called me to his house and had asked my forgiveness; of how I took him to the hospital, and talked to him about Christ and prayed with him right in the ward; and of how he had joined with me in prayer. Consequently they gathered round his sick bed and tried to persuade him to repent of his weakness. But before they were able in any way to influence him he breathed his last.

(To be concluded).

A Symposium on Establishing Friendship with Muslims

V

WE have various methods of reaching the Moslem women, but I think the most important is house to house visiting. It is practically the only way the women can be reached in Hyderabad as the Purdah system is very strong. But the opportunities are tremendous of influencing them in their own homes and incidentally the men also are reached. To give them some occupation, and to help them concentrate their minds we teach all kinds of needlework and sometimes reading. This also gives the Missionary or Bible Woman an opportunity to make friends, and get into closer touch with them.

Although we have no medical work in the city in connection with our mission, we always do what we can to help in times of sickness, and in such epidemics as plague and influenza the people will often trust us, and take our advice where they will not have a doctor. There is no quicker or surer way of reaching the heart than through the ministry of healing. Many, both men and women, who were hard and bitter, have been won over to our side by ministering to the needs of the body, and many homes have been opened in this way.

We have also Purdah Parties every two or three months which have proved very successful, and been the means of breaking down much opposition and distrust. They are very popular and often as many as 100 come to our "At Home." The men too are quite glad for their ladies to have this outing. Seeing us in our own home

helps to create a spirit of friendliness and enables them to understand us better. Though no direct gospel teaching is practicable, who shall say such gatherings do not help the coming of the kingdom. And the brief hour or so of comparative liberty in a life of practical imprisonment and deadly monotony, gives them something to look forward to or talk about and a wider outlook upon things in general.

For the past few years I have also had a Club for Moslem and Brahmin Hindu students: It is called "The Brotherhood Club" and is the outcome of Zenana work. It was started at the request of some of the boys whose homes we visit. "You teach our mothers and sisters, do something for us," they said. And so the Club was started. It is limited to forty. The majority are students, but a few are clerks. We have all kinds of games, including Badminton, and every evening there are always a number of them to be seen in the compound. Besides games, there are Lectures, Debates, Socials and Scouting. On Sundays I have a Bible Class at which quite a number attend regularly; this to me is the most important part of the work. My home and compound is always open to them and they look upon me as their friend and guide. And while none have openly confessed Christ there are many not far from the kingdom.

The Club is exerting a real influence upon the boys and I believe this is one of the best ways of reaching and influencing the young Moslems.

I am sure we need to give a much larger place in our work to what Miss D. de Selincourt terms "The Ministry of Friendship." If our preaching is to be effective we must take time to make friends, to try to know, and understand them, to enter into their lives and share as far as possible in their joys and sorrows. We must open not only our hearts, but our homes to them. We must love and make them feel they are loved. This means much expenditure of time, love, sympathy and strength, but having won their hearts it is comparatively easy to speak to them of the things concerning the Kingdom of Christ. After all it is the heart that must be reached and the nearest way to the heart is to use what appeals to the heart. In these days of unrest and distrust we need to do all we possibly can to gain their confidence so that they may learn to trust us.

May I give you an unique experience I had lately—at least it is unique for a woman. Early in the year about half-a-dozen Moslem young men from the city came to tell me they were arranging for a Badminton Tournament and wanted us to send a team. "And we want you to preside at the drawings and come to some of the matches!" I was very amused at the request and at first refused. But as they were so persistent I at last consented. Asking them the reason why they wanted me, one of the boys said, "It like this, madam. We have been to several Tournaments in your compound and we have been struck with the way they have been conducted, and the absence of all

quarrelling and misunderstanding. It is very different with us. At such gatherings there is always some trouble and misunderstanding among the teams. If you would only take the same interest in us and preside at our meetings we are sure everything will pass off well and there will be no trouble." A fine testimony to the influences of a Christian compound. I presided at their meetings and went to one or two of the matches. I was to have given away the cup and medals, but unfortunately the day fixed for the Finals was a Sunday. Before closing the Tournaments the Secretary gave a very big "At Home" to friends and visitors, and he insisted I should be present. I was treated with the utmost courtesy and respect, and loudly cheered when I came away. Many of those boys would join our Club were it not far away from their homes. As it is many of them come to see me, and I have had several heart to heart talks with some. And I see now I should have lost these opportunities had I refused to help them when they asked me.

Wesleyan Mission,
Hyderabad, Deccan, April, 1921.

MISS F. ALLEN

On The Care of Converts

I

Dear Mr. Bevan Jones,

YOUR request for suggestions on the "care of converts" has just reached me and I hesitatingly pass on what few I have. We have had in our Methodist Mission a goodly number of converts from among Moslems in the past, especially in the rather recent past, and the experience we have had with them has been somewhat varied. Some of these have come with decidedly mixed motives, but the most have really proven to be genuine converts. A few of them have been married men with families, but half or perhaps most have been young unmarried men. For the most part it has seemed to be necessary to shelter them at once and provide for their support. One man succeeded in making a good living for himself and his family, after a few months of protection, as a clerk in an office. Another was sent to our Theological Seminary at Bareilly, and after finishing the course has become a very useful preacher. Another who had been a sub-assistant surgeon in Government Hospitals was converted with three of his children and immediately was taken on as a hospital assistant in the Mission, and his children were put in Boarding School. One of the sons is a B.A. graduate, and is now taking a special scientific course in America. In this case the mother and part of the children did not become Christians, and I have since heard that owing to her influence the father and one daughter have returned to the old "Faith." Most of the young men who have been converted have been placed in High School and are proving to be earnest Christians.

I am making an experiment in one case at present along another line altogether. A young man was baptized over a year ago whose home is in a

Native State with a Moslem ruler. He was too old to go to high school, and absolutely nothing in the Mission was open to him. He was baptized on the understanding that he would have to stand on his own feet and expect nothing from the Mission in the way of support. He agreed, and said he wanted to go back anyway to his people and endeavour to win them, too. For some time everything went nicely until the people of the city generally came to know what had happened and then the trouble began. He was persecuted and driven from home. He went to Bombay. After a few months he returned and began working more actively than ever for Christ. He brought to me in a short time three other young men, and a Persian teacher of the Nawab's High School, for personal interviews. Through him I have distributed scores of Gospel portions and religious pamphlets. He is still being persecuted but is sticking it out, and his work is much more effective than any evangelistic efforts that the Mission in its ordinary way has ever been able to make there among the Moslem population. I do not know that one can dogmatize, but rather in all such matters one must be an opportunist. I do believe, however, that wherever possible converts should be encouraged to live the strong life of faith in Christ among their own people; for it is the living example and influence that counts.

Moradabad, India.
May, 1921.

Yours sincerely,
M. T. TITUS.

II

I am acquainted with no less than seventeen converts from Islam who were ordained and worked in the C. M. S., Panjab. Out of these 15 were kept in the very Mission where they became enquirers. Several of them suffered hardship and persecution at the hands of their own people, but stood firm and were able to work in the Mission for a good long time. The other two left their homes and never returned to them. Besides these I know of several converts who were sent away from their homes to distant Missions to save them from persecution. Of these only a few remained firm the rest went back.

I believe converts should be prepared from the very beginning to suffer for Christ, otherwise they always, or almost always, remain weak and too feeble to endure hardship in their profession of Christ.

There is no doubt that converts do need sympathetic looking after, and from experience I know that it is generally those very people through whom these converts learnt the Word of Life who can sympathize most. Hardly anyone else can and does show sympathy towards them. Therefore ordinarily converts will be better treated in their own Mission and they should not be encouraged in their desire to be sent away.

But where missionaries have to keep their converts in their stations they ought to make a very careful selection of the family with whom the convert has to live. It is here that stumbling blocks are met with. In my own case two such stumbling blocks came in my way. Firstly, the unsatisfactory lives of members of the family affect the convert. Secondly, the ignorance of these people in the matter of answering the questions and enquiries of the new convert. It was only the grace of God which saved me, in such circumstances, from going back. Whenever I asked a question or made an enquiry I was generally met with the remark, "Why do you ask that question now? That ought to have been asked before your baptism!"

Often the new convert is surprised and discouraged when missionaries tell him that they have not much time to give for their further instruction in the faith. As soon as the person is baptized, his further instruction stops or

is curtailed and in this way a convert remains weak in faith; and though he may linger on and never fall away, yet he is always a weakling and a burden.

Another conclusion to which I have come is that new converts should not be sent to Boarding Schools, where very often they meet the unconverted children of Christian parents. Such children often prove a severe trial to the faith of a new convert.

In conclusion I may say that specially selected Psalms have proved a great help to new converts from Islam. May these lines prove useful to some.

C. M. S., Asrapur, Panjab,
May, 1921.

J. ALI BAKHSK.

Our File

A MEMBER IN CHINA WRITES :— ' I have just been back a year in China, and as I did not return to my former sphere in the Moslem province of Kansu I have not been able to continue my work among my old Moslem friends there. This province is the most central one in China and has a good number of Moslems scattered all over it, but not in any large number as we had in Kansu. So far, in my district of 90×20 miles, I have discovered about twelve centres of Moslem population, some of about 300 families whilst others have only some 20 families, but all with a Mullah and a mosque. I have sent packets of Arabic and Chinese literature to all these and have called on five Mullahs so far. One I found a very keen controversialist, he having been educated at Hochow, the leading place of Moslem learning in Kansu; another had also been educated at another centre in that province, and my former residence there gave me an entry into their hearts. Whilst at Shanghai I called at two of the Mosques and in one of them found a Honan Mullah, an old man whom I find is well known here.

So far we have no believers among these people in this part, but I hear of several both men and women in other stations in this province.

The Moslems in Honan are more lax in many ways than those of Kansu, even Chinese are allowed to sell food under the sign of the Moslem, the Mullahs making a daily collection from all using this sign. Many smoke the ubiquitous cigarette without shame.

Please pray for Mr. Thanks and Mr Sheep the two Mullahs mentioned above.'

C. I. M.,
Hiangcheng, Honan.

Yours in His service,
GORDON HARDING.

IMPORTANT NOTICE TO MEMBERS IN CHINA.

Early in the present year Mr. F. H. Rhodes very kindly sent us a cheque to cover the dues of all members in China, and to his surprise and ours the amount realized by exchange enabled us to make the account of each member paid to the end of 1922. We are very grateful to our friend for his forethought. He will in due course inform each one of the amount they should remit to him. As a matter of fact when all the dues were paid an amount equivalent to nine annual subscriptions was left in our hands. We shall be glad if members in China will endeavour to secure some new members and send in their names direct to Mr. Rhodes.

Topics for Prayer

1. Let us remember in prayer the two Mullahs mentioned in the letter from a fellow-member in China.
2. Your valued prayers are asked by your Secretary. He and his wife contemplate an early move into the centre of the city, to reside in one of the leading Muslim quarters. Pray that they may be guided by God to a decision that shall be for the highest interests of His Kingdom.
3. Prayer is asked for the Muslims of the great city of Calcutta, more especially for those in a quarter where one of our members is seeking to take fuller advantage of the opportunities that are offering.
4. A member asks prayer for the Hafiz who is teaching him Arabic. The man received gratefully the gift of a copy of the N. T. in Arabic.

NEW MEMBERS.

148.	Rev. J. Williams,	Nat. Miss. Socy.	Montgomery, Punjab.
153.	Miss L. Walker,	Friends' Mission,	Bhopal City.
159.	Pfarrer F. Wurz,	(Editor of the Evangel- isches Missions Magazin.)	Basel, Switzerland.
165.	Rev. F. W. Jarry,	B. M. S.	Bolangir, Orissa.

(New members are at present being given numbers left vacant through resignations, etc. The total membership is now 253.)

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The annual subscription to the League is now only Rs. 2-0-0. The Secretary will be glad to send spare copies of N. and N. 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, India.