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LUCKNOW, 1911

Being papers read and discussions
on the training of Missionaries;
and literature for Muslims at the
General Conference on Missions to
Muslims held at Lucknow, Jan. 23-
28, 1911

With
Committees
Programme
List of delegates, etc.

EDITED BY

E. M. WHERRY, D.D. }
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THE CHRISTIAN LITERATURE SOCIETY FOR INDIA
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1911

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ERRATA

- On page 96—
For *Wa'zu* read *Wazihu*.
„ *Majma'u* „ *Majmu'*.
„ *Iqtisá* „ *Iqtisad*.
„ *Tauḍfh* „ *Tauzih*.
- On page 97—
For *Darsu'l-Aulád* read *Durusu'l Auliyá*.
„ *Hujjatu'l* „ *Hajjatu'lláhu'l*.
- On page 98—
For *Tamádun* read *Tamaddun*.
- On page 143—
For *Surát* read *Sírat*.
- On page 146—
For *Tatslitshiya* read *Tasliisiya*.
- On page 147—
For *Salátsat* read *Salásat*.
- On page 224—
For afterwards read after Christ.
„ Superseded „ Supersede.
- On page 244—
For which Christianity has bnt
has which read which Christianity has bnt
which.

INTRODUCTION

THE convoking of a second Conference of Missions among Muslims only five years after the first, was freely criticized by many, even of friends of missions, especially in the light of the World's Conference at Edinburgh, as being somewhat superfluous: nor was the experiment of holding it in a great Muslim centre in India altogether without elements of risk. Our covenant-keeping God both honoured the faith of those who planned and the prayers of those who worked: He graciously poured out such a spirit of earnest communion and practical wisdom that we are sure that the Conference was more than justified, by the stimulus given to existing work in India and the unfolding of great possibilities for the immediate future. The invitation given at the Cairo Conference of 1906 to hold the next one at Lucknow was welcomed by the various missions in that ancient Muslim capital, and, though the choice of a city in the centre of India meant naturally a vast preponderance of Indian delegates, this is only to be regarded as essentially fitting in view of the increasingly dominant position of Indian Muslims and the urgent and patent need of awakening the vast body of missionaries in India to a more specialized and ordered attempt to win

Islám for Christ. Some two hundred delegates representing fifty-four organizations and societies working among Muslims had been invited to attend, and of these over one hundred and sixty answered their names when the roll was called on the first day. In addition about one hundred and fifty visitors attended the sessions, many more desiring to come, but being refused from want of space in the hall and accommodation in the city.

A comprehensive programme had been prepared, having as one main objective the consideration of the Pan-Islámic movement and its bearing on missions. This is certainly the most dominant movement in Islám at the present juncture, and the thorough presentation afforded by the papers read cannot but be of the greatest possible value to all students of missions.

In the second division the training of missionaries was treated in far greater detail than at Cairo, and the hope may be expressed that these discussions will now issue in something really practical being done. The field of Christian and controversial literature was again thoroughly traversed, and it is obvious that increased knowledge is leading to specific needs being met and obsolete works replaced with accurate and up-to-date publications.

The place of meeting was the main hall of the Isabella Thoburn College, and it was deemed wise to restrict admission to approved visitors only. Great care was also taken to prevent leakage of

news to the secular press until the Conference had finished its sessions.

A special feature of the Conference was the Exhibit Room. There was displayed Islámic literature in Arabic, Urdu, Turkish, Persian, Bengali and Chinese, and a good collection of standard books dealing with the history and philosophy of Islám. The Christian Literature Society for India and the Bible Society had good stalls, and the amount of literature both sold on the spot and ordered is eloquent proof of the real interest aroused and the determination of many to obtain a more thorough grasp of the whole subject.

The informal debate of the Cairo Conference was exchanged for short speeches on the various topics as, owing to the number of papers and size of the Conference, the greatest possible economy of time had to be secured.

The long programme could not have been worked right through, had not the Chair kept the keenest watch on the time.

In deciding on the form that the publications should take, it was considered best that one popular volume setting forth the Pan-Islámic movement, and a separate book dealing with women's work, should be issued to the general public, while the more technical parts, the training of missionaries, the papers dealing with literature, and the resolutions passed by the Conference should be printed for private circulation only, as

being more especially for the home boards and students of missions.

Any doubt that may have been felt as to the wisdom of holding this Conference so soon after Edinburgh was dispelled by the very first paper: every member realized that so great had been the changes in the Muslim world in the last few years, and so urgent was the need of adaptation to changed conditions that to have put off the Conference for a single year would have been a grievous blunder.

Since the Cairo Conference of 1906, the Church has been greatly stirred, and much has been done to educate the Christian public as to the extent and growth of Muslim propaganda: much remains to be done in the way of practical action.

There were several marked notes at this Conference. The policy of Christendom with regard to Islám must be attack, not defence: attack in all the spirit of love and generous appreciation of the truth in Islám, but still attack, vigorous, concerted, and all along the line. This was a business Conference and it must result in action.

As the Muslim hajj makes for the spirit of unity and Pan-Islám, so must Christian unity mark all our policy and strategy: there must be one united front and in all great moves, the forces at work must move in concert.

Without prejudice to the claims and needs of the whole field, yet Africa was felt to present the most

pressing case for real vigorous forward movement, and the whole moral judgement of the Conference went with resolution v. So deep too was the conviction that missionaries must be specially trained and equipped that it is impossible to doubt that plans for executing this policy will be at once taken in hand. The churches must realize that God is calling for the very best in the home lands for the posts of leaders and teachers in the front.

With these there was insistently present the call to the deeper prayer life. Let the closing words of the Bishop of Lahore's address remain with us: 'The opportunity is one of unrivalled splendour, but it can only be met with success in proportion as our life is hid with Christ in God. Our present difficulties are largely due to the church's failure in the prayer life in the past. There must be definite prayer for specific objects; we must believe in a God Who answers prayer and in the Spirit Who maketh intercession for us. May we go in the power of the Spirit.'

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με

C. G. M.

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PROGRAMME

Monday, January 23, 1911

11 a.m.—2 p.m. Opening Session

Devotional Meeting conducted by the Rev. S. M. Zwemer,
D.D., *Chairman of Cairo Conference*

Addresses by the Right Reverend the Bishop of Lucknow,
and Bishop F. W. Warne, D.D., Lucknow

Constitution of Conference, Election of Officers, etc.

Presentation of Reports of Literature and Publication
Committees of the Cairo Conference

**OPENING ADDRESS. GENERAL SURVEY OF THE
MUSLIM WORLD**

Rev. S. M. Zwemer, D.D., F.R.G.S., Arabia

**3-30—5-30 p.m. The Pan-Islamic Movement; its genesis
and objective; its methods and how they affect the
problem of Muslim Evangelization**

In TURKEY—Paper by Rev. W. S. Nelson, D.D., Tripoli

Address by Rev. F. E. Hoskins, D.D., Syria

In AFRICA—Paper by Pastor F. Wurz, Basel, Switzerland

Address by Rev. Canon E. Sell, D.D., C.M.S., Madras

In MALAYSIA AND FAR EAST—Paper by Rev. G. Simon
of the Rhenish Mission, Sumatra

Tuesday, January 24, 1911

**11 a.m.—2 p.m. Political changes in the Muslim World;
their relation to Islám and the outlook for Christian
Missions**

In PERSIA—Paper by Rev. L. F. Esselstyn

In ARABIA—Paper by Rev. J. G. Young, M.D., Aden

In INDIA—Paper by Rev. W. A. Wilson, M.A., D.D.,
Indore

In TURKEY—Paper by Professor J. Stewart Crawford,
Beirut

**3-30—5-30 p.m. Governmental attitudes towards Mis-
sions to Islám**

MUSLIM GOVERNMENTS

Rev. S. V. Trowbridge, D.D., Turkey
Mr. E. H. Glenny, London
Col. G. Wingate, C.I.E., Central Asia Pioneer Mission

PAGAN GOVERNMENTS

Rev. C. R. Watson, D.D., Philadelphia, U.S.A.

CHRISTIAN GOVERNMENTS

Rev. W. H. T. Gairdner, M.A., Cairo, Egypt

Wednesday, January 25, 1911

**11 a.m.—2 p.m. Islám among Pagan races, and measures
to meet the Muslim advance**

In INDIA—Rev. J. Takle, Brahmanbaria, Bengal
In MALAYSIA—Rev. J. Adriani of the Rhenish Mission,
Celebes
In AFRICA—Prof. Karl Meinhof, Berlin

3-30—5-30 p.m.

In CHINA—Mr. F. H. Rhodes, China Inland Mission
Rev. H. French Ridley, Sining, Kansuh
In THE RUSSIAN EMPIRE—Miss Jennie Von Mayer,
Moscow

**OUTLINE OF A COMBINED POLICY TO MEET THE
MUSLIM ADVANCE**

Discussion to be opened by the Chairman

Thursday, January 26, 1911

**11 a.m.—2 p.m. The Training of Missionaries for work
among Muslims**

**1. THEIR INTELLECTUAL AND SPIRITUAL QUALI-
FICATIONS**

Prof. R. S. McClenahan, M.A., Assiut, Egypt

2. THEIR COURSE OF STUDY AT HOME

Rev. A. H. Ewing, D.D., Allahabad, India

3. THEIR COURSE OF STUDY IN THE FIELD

Rev. Ahmad Shah, S.P.G., Hamirpur, U.P.

,, C. G. Mylrea, B.A., C.M.S., Lucknow

3-30—5-30 p.m. Literature for workers and Muslim readers

In the URDU Language—Paper by Rev. E. M. Wherry,
D.D., Ludhiana, India

Paper on Literature for Muslim readers—What is wanted?
By Rev. Canon Ali Bakhsh, Lahore, India

In the ARABIC Language—Paper by Rev. F. E. Hoskins,
D.D., Mission Press, Beirut, Syria

Paper by Arthur J. Upson, Esq., Nile Mission Press, Cairo,
Egypt

In the PERSIAN Language—Paper by Rev. W. A. Rice,
Julfa, Persia

In Languages of the FAR EAST—Paper by Rev. W. G.
Shellabear, Perak

Friday, January 27, 1911**11 a.m.—2 p.m. Reform Movements, Doctrinal and Social**

In INDIA—Rev. Canon H. U. Weitbrecht, D.D., Simla,
India

In MEDITERRANEAN LANDS—Rev. John Giffen, D.D.,
Cairo, Egypt

**Social and Educational Developments among
Muslim Women**

In INDIA—Paper by Miss A. de Selincourt, Hampstead,
England

In EGYPT, TURKEY AND PERSIA—Paper by Miss
A. Van Sommer, Cuffnells, Weybridge, England

3-30—5-30 p.m. Work among Women**REFORM MOVEMENTS**

Miss G. Y. Holliday, Tabriz, Persia

,, Anna Y. Thompson, Egypt

,, Patrick, Ph.D., Constantinople

EDUCATIONAL WORK

Miss C. M. Buchanan, Egypt

LITERATURE

Miss Lilius Trotter, Algiers

Saturday, January 28, 1911**11 a.m.—2 p.m. Work among Women**

MEDICAL

Dr. Emmeline Stuart, Ispahan, Persia

,, Mary D. Eddy, Beirut, Syria

SOCIAL PROBLEMS AND CONDITIONS

Mrs. Alice E. McClure, Rawalpindi, India

TEACHING MUSLIM WOMEN IN MEDICAL MISSIONS

Miss K. Gay, Cairo, Egypt

WOMEN CONVERTS

Mrs. E. M. Wherry, Ludhiana, India

3—5-30 p.m. Practical Conclusions of the ConferencePaper by Robert E. Speer, D.D., Sec., Presbyterian Board of
Foreign Missions, New York, U.S.A.

Address by the Bishop of Lahore

Reports of Sub-Committees on Finance, Publication,
Appeal, Combined Action, etc.

RULES FOR DISCUSSION

1. With the exception of the opening address, the time limit for papers shall be twenty minutes, and for addresses entered on the programme fifteen minutes. Subsequent speakers shall be limited to seven minutes.

2. Speakers other than those mentioned in the programme shall send up their cards to the chairman, who shall call upon them in the order in which the names have been sent up.

3. In case that more speakers should be announced than the time allotted to the discussion will allow, the chairman may reduce the time allowed to each speaker, or pass over names at his discretion.

4. The opener of the subject shall be allowed at least five minutes for reply, at the close of the discussion.

5. Visitors may be allowed to speak at the discretion of the chairman, provided that their so doing does not interfere with the time claimable by delegates. In the case of resolutions being put to the conference, the visitors shall have no votes, and their seats shall be distinguishable from those of the delegates.

APPEAL OF THE LUCKNOW CONFERENCE, 1911, TO THE HOME CHURCHES AND MISSION BOARDS

DEAR FATHERS AND BRETHREN,

As a Conference of Missionaries representing a large number of Churches and Mission Boards operating among non-Christian peoples in many lands, we greet you most heartily in the name of our common Lord and Master, assuring you of our prayerful sympathy with you in all the great responsibilities which you bear in carrying forward the work of Christ throughout the world.

In this historic city of Lucknow, we have given several days to a thoroughly comprehensive and practical consideration of urgent problems connected with present day developments in the widespread Muslim world. Missionaries of largest experience in direct work among Muslims, men, who by scientific study through long years have expert knowledge of the history and literature of Islám, and others, who by training and position are best qualified to express sound judgments, have contributed to what we believe will be regarded as a most valuable survey of the contemporary relations of Christianity to Islám.

We therefore feel justified in inviting most serious attention to the series of resolutions respecting matters of importance and practical urgency adopted by the Conference.

While profoundly conscious of the formidable nature of the task of evangelizing the Muslim world and meeting the advance of Islám in various lands, and while we neither ignore nor minimize the difficulties that confront us everywhere, we are confident that our work, undertaken at the command and with the presence of Christ, can have but one issue. The large number of converts won from Islám, the churches that have been gathered from its adherents, and the many able preachers of the Gospel who were once Muslims, are the first-fruits God has granted, but they are also a pledge that the evangelization of the Muḥammadan world is within the power of the Christian Church, if it will but freely utilize the vast resources placed at its disposal by its Divine Leader.

We fully realize that for the accomplishment of the great task that confronts us in the Muslim world, which is but a part of the still greater task of world-evangelization, the winning factor is the possession of a large measure of the life in Christ, both by the churches at home which we represent, and by those who labour for the Lord on the Mission Field. The conviction is forced upon us that here lies the secret of the Church's lack of that glowing enthusiasm which

would eagerly seek expression in more ardent and self-sacrificing effort for the conversion to the faith of Christ of Muslims and non-Christian peoples everywhere. Under the pressure of this conviction, the Conference expressed its heartfelt desire that the home churches, together with missionaries and believers in Christ on the Mission Field, should unite in most earnest and unceasing prayer to God, for the outpouring of the Holy Spirit and the fulfilment of His exceeding great and precious promises.

Nor could we thus address you, were we not convinced that there are now throughout Christendom hundreds whom God intends to be evangelists to Islám, but who have not yet heard the call. That it may reach them is the object of our prayer to Him and our appeal to you. The consideration of the great Muslim problem has awakened in us as followers of the Crucified a deep sense of penitence for the past lapses of the Church and of shame for her present apathy. May this same conviction be carried home to the hearts of all whom our message shall reach and bring home to each the burden of individual responsibility. Who is ready to pay the great debt which Christendom owes to those who, but for her error, imperfections and selfishness, would long ago have been won to the faith of Jesus Christ?

May He who died for them and us give us
grace to answer.

Signed by the Executive Committee:—

REV. S. M. ZWEMER, D.D., Convener

PROF. R. S. MCCLENAHAN, Secretary

REV. W. H. T. GAIRDNER, B.A.

RT. REV. G. A. LEFROY, D.D., Bishop of Lahore

REV. E. M. WHERRY, D.D.

Confidential

RESOLUTIONS OF THE GENERAL CONFERENCE ON MISSIONS TO MUSLIMS HELD AT LUCKNOW IN 1911

NEXT MEETING OF THE CONFERENCE

I. That the next meeting of this Conference be held in 1916 in Cairo, unless for political or other reasons it is deemed inadvisable to hold it there, in which case it meet in London.

APPOINTMENT OF CONTINUATION COMMITTEE

II. (a) That a Continuation Committee be appointed, whose duty it shall be to take steps with a view to giving effect to the Resolutions of this Conference;

(b) That the Committee consist of the following members:—

CONTINUATION COMMITTEE

Rev. J. Adriani, Posso, Celebes
,, Ahmad Shah, Hamirpur, U.P., India
,, W. H. T. Gairdner, Cairo, Egypt
,, W. Goldsack, Pubna, E. Bengal
Miss G. Y. Holliday, Tabriz, Persia
The Rt. Rev. Dr. Lefroy, Bishop of Lahore
Michael Effendi Mansoor, Am. Mission, Cairo,
Egypt

Prof. R. S. McClenahan, Assiut, Egypt
 Dr. Julius Richter, Belzig, Germany
 Miss A. de Selincourt, Z.B.M., Allahabad
 Rev. J. S. Timpany, M.D., Hanamakonda,
 Deccan, India
 ,, S. Van R. Trowbridge, Aintab, Turkey
 Miss Annie Van Sommer, Cuffnells, Weybridge,
 England
 Bishop F. W. Warne, D.D., Lucknow, India
 Rev. Canon H. U. Weitbrecht, D.D., Simla,
 India
 ,, E. M. Wherry, D.D., Ludhiana, Punjab
 ,, S. M. Zwemer, D.D., Bahrein, Persian
 Gulf

(c) That the following members of the Continuation Committee, Rev. W. H. T. Gairdner, the Bishop of Lahore, Prof. R. S. McClenahan, Rev. E. M. Wherry, D.D., Rev. S. M. Zwemer, D.D. (Convener), constitute an Executive Committee, so far as regards all matters included in the Resolutions, with the exception of the convening of the next Conference;

(d) That for the latter purpose the whole Committee shall take counsel early in 1914 and, having decided on the best place for the holding of the Conference, shall appoint, not necessarily from among their own members, a small local Committee especially to deal with the matter and to make all necessary arrangements for the meeting;

(e) That the Continuation Committee have power to fill vacancies both in its own body and

on the Executive Committee, and, if it deem desirable, to add to its numbers.

CALL TO PRAYER

III. That the Conference, holding that Prayer is the primary means for the advance of the Kingdom of God throughout the world, and being convinced that the present apparent inability of the Christian Church to deal effectively with the great problem of the evangelization of Muhammadans is due above all else to the weakness of the prayer-life, alike in the home Churches and in the branches of the Church, which are springing up in foreign lands, calls urgently upon Christendom to have far larger recourse to the great weapon which has been put into her hands by our High Priest, and to endeavour largely to increase the number and the devotion of those Remembrancers of the Lord, who will give Him no rest and take no rest till He establish and till He make Jerusalem a praise in the earth. At the present time the great moral and spiritual needs of the Muhammadan world and the advance of Islám among pagan races, constitute an appeal to the Christian Church to pray—with an urgency which cannot be exaggerated, asking most earnestly that the spirit of grace and supplication in immensely increased measure may be granted to her.

The Conference welcomes the cycles of prayer for various Muslim lands, forwarded by

Miss Van Sommer, and cordially commends these booklets to be used by friends of the work in those several regions.

URGENCY OF THE MUHAMMADAN PROBLEM

IV. That this Conference, in view of the steady advance of Islám, not only among various animistic tribes and other peoples, but also to some extent among historic Christian Churches and recently Christianized pagans, expresses the conviction that it is absolutely necessary that Christendom at large, and more especially the missionary boards and committees of the churches, which we represent, should forthwith take practical measures for a more comprehensive and systematic prosecution of the work among Muslims.

AFRICA THE STRATEGIC CENTRE AT THE PRESENT TIME

V. That this Conference is entirely in accord with the finding of the World Missionary Conference of 1910, namely, that without minimizing the importance of advance elsewhere, the Continent of Africa is the region upon which our present efforts must be chiefly concentrated to meet the advance of Islám. To effect this purpose, we are strongly of opinion (1) that concerted action among missionary boards and organizations is necessary, in order thoroughly to co-ordinate the forces now at work in Africa and to regulate their distribution in such a manner as to provide a strong chain of mission stations across Africa,

the strongest link of which shall be at those points where Muslim advance is most active; (2) that a higher degree of specialization, alike in the training of missionaries intended for this work and in setting men apart expressly to undertake it, be kept steadily in view; (3) that prompt measures should be adopted to greatly strengthen existing missionary forces in that critical field.

A TRAINING COLLEGE

VI. That this Conference strongly recommends the establishment of a well-equipped college for missionaries to Muslims at Cairo, on a co-operative or interdenominational basis. The Conference emphasizes the conviction that those whom it is proposed to send or set apart as missionaries to Muslims should be carefully selected with special reference to spiritual temperament and qualifications of mind and heart, and, as a general rule, should receive special training in the Arabic language, and also in the history, literature and doctrinal development of Islám.

THE NEEDS OF ANIMISTIC TRIBES AND DEPRESSED CLASSES

VII. That this Conference is persuaded that, in order to stem the tide of Muslim advance, it is important to strengthen the work among animistic tribes, pagan communities, and depressed classes affected by this advance; for we are clearly of opinion, that adoption of the faith of

Islám by the pagan people, is in no sense whatever a stepping stone towards or a preparation for Christianity, but exactly the reverse.

LITERATURE

VIII. That this Conference strongly emphasizes the urgent necessity which exists ; (1) for the production of literature specially prepared for Muslims by experienced men set apart exclusively and properly trained for this work ; (2) adequate facilities and effective methods for the distribution of literature thus produced ; and (3) the careful selection of a limited number of influential Muslim centres as bases of production, supply and distribution, and the development of those which already exist. In this most important department of work among Muslims, the widest possible co-operation on the part of missionary boards and societies is indispensable to secure the best results.

THE ANCIENT CHURCHES OF AFRICA

IX. That, in the judgement of this Conference, practical sympathy extended by the churches we represent to the Coptic and other ancient churches upon which the Muslim advance presses hard, is of special value at this time. By such expression of sympathy it is possible, we believe, not only to strengthen the faith of those churches and inspire them with fresh courage, but also to stimulate missionary zeal among their adherents.

THE POSITION IN AFRICA AND MALAYSIA

X. That we hereby request the Continuation Committee appointed by the Conference to secure the completest possible investigation of the conditions of the Muslim advance in Africa and Malaysia between now and the next Conference to be held in 1916, so that the most accurate and authoritative facts may be at the disposal of that body.

WORK AMONG WOMEN

XI. That the aid of Christian women is urgently needed for the evangelization and uplifting of Muḥammadan women, who, with their little children, constitute the larger part of the Muslim world. The Conference accordingly recommends: (1) that those Missionary Boards, which send forth both men and women, should endeavour to secure, wherever possible, that both sexes are reached in every mission station through the fullest co-operation between the workers; (2) that distinctively Women's Societies, while not relaxing their efforts to reach their sisters elsewhere, should seriously consider the extension of their work in Africa, effective co-operation between the various departments of missionary activity being maintained; (3) that in view of the special requirements of mission fields, existing training colleges for women missionaries should lay stress upon such special lines of study and preparation as have been indicated in the other findings of this Conference.

APPEAL TO THE CHURCHES AT WORK IN INDIA

XII. That this Conference, recognizing the urgency of the call to the Christian Church at the present time to make largely increased efforts to stem the advance of Islám in Africa, and remembering the share taken by emigrants and labourers from India in the recent development of parts of that continent, desires to commend to the careful attention of missions working throughout India, the consideration of the possibility of sending some Christian workers from their land to the help of the Church in Africa.

It would more particularly commend this matter to the consideration of the National Missionary Society and other similar indigenous bodies in India, feeling sure that, if they could make some contribution to this great work, they would deepen the spirit of missionary zeal in their members and bring God's rich blessing upon it.

RELATION OF MISSIONS TO GOVERNMENTS

XIII. That whereas considerable evidence has come before the Conference of hindrance to the progress of the Gospel and enlargement to the spread of Islám caused by action of some Colonial Governments in Africa, and especially of the British Government, in such matters as:—

(1) the management of the Gordon College at Khartum ;

(2) the marked preference shown for Muhamadans over the pagan inhabitants in appointing to posts of subordinate agency in Nigeria and elsewhere ;

(3) the expenditure of public funds for the erection of mosques in provinces outside the sphere of the Egyptian Government ; the Conference desires :—

(a) To express its satisfaction that these questions have already been brought to the attention of the Edinburgh World Missionary Conference (*vide* Report of Com. No. VII pp. 113 and 121), and to emphasize the urgent importance of most full and careful consideration, in the light of all obtainable information, being given to them by the Continuation Committee of Edinburgh, with a view to such action being taken as may be deemed practicable and serviceable, so that the attitude of strict neutrality accepted by the Government may be maintained in practice.

(b) To ask the Continuation Committee of the World Missionary Conference to take into consideration the desirability of approaching the Governments of Great Britain, Germany, and the United States of America with a request that they exert all proper influence upon the Government of Turkey, to secure the fulfilment of the conditions of equality of treatment and freedom of worship guaranteed by the Turkish constitution at the present time to all classes of the population and in all parts of the Empire.

SUPPLY OF LITERATURE FOR MUSLIMS

XIV. That the offer by the Methodist Publishing House, Lucknow, to furnish free of all cost at Lucknow, and place at the disposal of the Continuation Committee of this Conference, a total of 2,000,000 pages of tracts, in Urdu, Persian, or Arabic, is hereby very gratefully accepted, and the Continuation Committee is requested to take such steps as it may seem feasible to supply the necessary manuscript at an early date, and subsequently to arrange for such distribution of this literature as will best serve the purpose of work among Muslims.

THE TRAINING OF MISSIONARIES

- I. THEIR INTELLECTUAL AND
SPIRITUAL QUALIFICATIONS
- II. THEIR COURSE OF STUDY AT HOME
- III. THEIR COURSE OF STUDY IN THE
FIELD
- IV. THEIR TRAINING IN THE FIELD

THE TRAINING OF MISSIONARIES FOR WORK AMONG MUSLIMS

I. THEIR INTELLECTUAL AND SPIRITUAL QUALIFICATIONS

BY PROFESSOR R. S. McCLENAHAN, M.A.,
ASSIUT, EGYPT

THE purpose of this portion of the Conference is to direct attention to the preparation of two classes of workers; namely, those who contemplate being identified with the work of missions to Muslims in the future, and those who are already on the field. In either case, the content of the word 'training' or 'preparation' is most far-reaching in its possibilities, and comprehensive in its scope. It may imply years of conscious and unconscious accumulation of material and development of powers of mind and soul before the individual arrives on the mission field; it ought to imply a persistent and consistent continuing and supplementing of this equipment throughout the entire period of one's identification with the work.

Whether it be in the case of an evangelist, an educator, a medical or other worker, an intellectual or spiritual preparation cannot be of the most value throughout one's career, without a preliminary view of the following essential conceptions.

First, that He who gave us the great commission still awaits its being carried out in any positive, aggressive way, among the one-seventh of the population of the globe, and these the most thoroughly entrenched against the Gospel of Christ, and the best equipped, by their very theological system, to oppose it. *Second*, that Islām is the one religious faith in the world which has shown enough energy to seriously antagonize, attack and corrupt the Christian Church, and even to imperil its very existence. *Third*, that it is not a problem of 200 millions, more or less, the present population of the Muslim world, but that it is a problem of these to-day, and their children and their grandchildren—well-nigh a billion human souls before the close of the twentieth century. *Fourth*, that the conservation of the available intellectual and spiritual forces ought to be so planned as to render them of the greatest strategic value, as to time, place, method, scope and potentiality. *Fifth*, that the worker, individually, is to establish a focus of influence and power comprehending his share of the strategic operation, adapted to and effecting the state of this, the last of the world's great religions to show signs of disintegrating before the coming of the Gospel. *Sixth*, that it is just as hard, nay infinitely harder, for a Muslim to repudiate his own religious faith and heritage, and come over to the side of Christ, than it would be for a Christian man or woman in a Christian land to approve the character of Muḥammad and the

ideals of Islám; also that the individual Muslim will find this difficulty just in proportion to the degree of his religious education and to how much he has lived in that environment of literature and dogma with which Islám is provided notably for contact with Christianity.

One ought to approach one's preparation for service for the Master among Muslims with some such apprehension of the conditions, some such inspiration to zeal and enthusiasm and equipment, both intellectual and spiritual. Too many of us have offered for appointment to this great campaign without any generic concept whatever of what is involved in it. We may possibly succeed without the preparation based upon such a vision, but it is more probable that we shall fail. One cannot *do*, until one gets a *view*. To many in Christian lands, it seems but a simple problem to evangelize Islám, a matter of course that the Muslims will be converted immediately upon the presentation of such a reasonable message as that of the Gospel. The candidate for a share in the evangelization of these millions should eliminate such a notion, and get just as far away from it as possible, and that just as soon as he can possibly do so, for the overthrow of Islám is not the work of a day, nor a generation, nor a lifetime.

Before taking up the definite preparation of the worker himself, may I be permitted to direct attention first to the Church's share in

this matter. I refer to the selection of men and women. There may be some communities on earth where the missionary of meagre intellectual and spiritual capacity might succeed, but they are not in the Muslim world. Just as in the days of the apostles, it took a Paul to bring the Gospel to the Greek and Roman world, so it takes picked men and women to evangelize Islám. It is the Church's share to select the worker of capacity; it is *his* duty to become capable. It was once said of a certain mission field that on account of climatic conditions no missionary should be sent there unless he was above the average physically. So in the mission work to Muslims, no man or woman should be exposed to the immeasurable difficulties of the situation, unless he or she is above the average in capacity for intellectual and spiritual qualification. The idea that anyone who volunteers should be sent to the foreign mission field is pernicious in itself; it is preposterous as well, when applied to candidates for meeting the conditions which distinguish Muslim peoples from the rest of the world. Let me repeat that the encouragement and selection of men and women of more than usual capacity, intellectual, moral, spiritual and social, is the great duty of the Church, as it sees the problem of Islám approaching, with all that it implies. Wherever the Church has a share in the school and college preparation of workers, she should provide facilities suited to

the opportunity. Especially should no theological seminary be considered equipped in modern times, until the men who go out from it feel at least in some measure qualified to meet this, the most obstinate opposition to the evangelization of the world. Much has been done in recent years to provide co-operation of the churches in matters of study, for concise, pointed, systematic, consistent statement of conditions and methods, and for the preparation and circulation of literature. But it is only a fraction of what remains to be done. The preparation of the candidates will depend largely upon what facilities for it the churches and schools offer them.

I. THE INTELLECTUAL PREPARATION

(a) *The School and College Factors*

I take it that, if a preparation is to be of any value, in the present stage of the advancement of the Christian Church to the evangelization of the Muslim world, it should begin during one's school and college life. In modern times, those who are to become the leaders in thought and activity in the army and navy, and in the commercial, political or professional world, take their preliminary preparation in the atmosphere of the school and college. Those who do not begin so early are exposed to the risk of having to take the second place. The preparation available at this time may not be as definite as that of later years, but it will have the element of laying

broad foundations and directing to an ample opportunity. Coming as it necessarily does, at the age of decision and formation of character, the college career ought also to show that the candidate gives evidence of being a well-grounded Christian, first of all; second, that he will probably become a well-developed thinker; and third, that he has in him the making of a well-trained worker. This implies that he is a manly, godly earnest candidate for thorough intellectual and spiritual service. It means also that he cannot give too much attention to the immediate subjects of the class and lecture-room, especially languages, science, history, logic, philosophy, and the whole application of the natural law in the spiritual world. Every facility should be utilized for the mastery of the subjects of the integrity of the Christian scriptures and their exegesis, and the supreme excellence of the person of Jesus Christ revealed in them. Of immeasurable value to the candidate will be his identification with the mission study classes which have become such a factor in our schools and colleges, for in these he will find special facilities for the study of the history, biography, successes, failures, methods and opportunities of the Muslim world.

But most of all, during these years of preliminary preparation, the candidate should be a student of the word of God. I refer to the intellectual, as truly as the devotional, study. If he has not laid broad and deep the foundations of

faith, built upon a thorough acquaintance with the credentials, the character and the ideals of the Word of God, he will indeed suffer hardship in later years, but not as a good soldier of Jesus Christ. If he cannot emerge from college, absolutely sure of the credentials of the faith of the Gospel, what can he expect to do later, when the reasons for that faith will be attacked and assailed from every side, and perhaps most often where he least expects weakness. His so-called secular preparation in intellectual matters will be of great importance in qualifying for his high office; his study of the reasons for the faith of Christ will be of supreme importance.

During the years of school and college preparation, the student could receive much light upon how to prepare from experienced missionaries on furlough, or through correspondence with those on the field. I refer to their discovering to him clearly the Muslim attitude toward scientific and historical questions, the essential difference between Islám and Christianity, and the principal objections in the matters of the integrity of Scripture, the Atonement, the Holy Trinity, etc. The very fact that some of the Muslim positions in these subjects are so manifestly unreasonable to occidental students has, perhaps, prevented these positions from being clearly stated to them in many cases, and they have not realized the demands which will be made upon them in later years, and after they are

too far away from the facilities for thorough preparation.

(b) The Professional and Specialized Preparation

It is to be expected that many who go to the Muslim mission field will not have considered the preparation for this service during their school and college careers. Some will have decided the matter more or less definitely before entering upon their theological, medical or other special courses of study. The approaching possible appointment to some Muslim mission field will, or at least ought to, present the vision of the conditions in a much more personal way. The candidate will discover that his qualifying up to this stage, while of immeasurable value as a foundation, is only an introduction to a more special and more definite fitness. Here he should consider to what Muslim land he may reasonably expect to be appointed, where his own Church Board conducts work, or to what extent his own inclinations are indications as to which Muslim people the Master desires him to evangelize. His preparations should now assume the general character which is to continue throughout his missionary career. It is one thing to spend this time of professional study in preparation for service in Turkey, and another thing to spend it in preparation for India, and still another for the Súdán. There is the greatest possible difference in going to a land where many of the people are

fortified with a large amount of elaborate and exhaustive literature on the subjects of Islám, its dogma, history, interpretation and application, and going to a people who are largely without such offensive and defensive equipment. The consideration of the outlook will aid materially in planning and in working out this more specialized preparation.

The first factor will be the conception of how to approach the problem among any given people. This being secured, the later problems will be much easier of solution. The preliminary study of school and college may now be elaborated, and a more careful examination made of the comparative credentials of Christ and Muhammad, of the Gospel and the Qur'án, the history of the rise and extension of Islám and its effects religiously, morally, socially, politically, and economically wherever it has prevailed. And with the preparation for intellectually satisfying the people whom one comes to evangelize, must be that approach to them resulting from a *real sympathy*. There is danger of the preparation having in view the overwhelming of the faith of Islám by the force of superior education, or controversial acumen. Unless there is eliminated from the intellectual preparation that spirit of vanity, that evident self-satisfaction and tendency to despise any thing which Islám has to offer, the missionary will fail, even though he is compelled to meet just such factors in his hearers. Throughout this period of specialized preparation,

not only should the inherent reason of the faith of Christ appear more and more distinctly, but the elements of sympathy and patience should be brought within the process, accompanied with a healthy zeal and devotion. One who has developed these, and can later come with absolute conviction of the right of his cause and the truth of his message, in the spirit of obedience and loyalty to Christ, will find that his intellectual preparation will be thereby increased in value and efficiency.

I mentioned patience and sympathy as factors, for indeed they are essential in this work. You may call them intellectual factors if you will. It certainly calls for a patient and sympathetic, as well as an acute, mind to discuss the merits of Christianity and Islám with a Muslim. What appears absolutely absurd to the missionary frequently is axiomatic to the Muslim oriental, and vice versa. It may require infinite patience to even get a hearing. The Muslim may recall that admonitions are not infrequent in the sacred literature for the followers of Muḥammad to refrain from the discussion of religious subjects with Christians—apparently a measure for protecting Islám from the disintegrating effects of simple reason. But cavils and objections and even insults are constantly being presented to the missionary, against which he must be on his guard, lest he meet them with resentment and thereby vitiate his work. The formation of a character of patience and sympathy before going to the field will yield its harvest *on the field*. One's

appreciation of the mind of Islám must precede Islám's appreciation of him.

(c) *Early Missionary Preparation*

Granted that the young missionary has prepared before starting out to his field of work so as to approach the mind and heart of the Muslim, what shall be his process of intellectual training from that time onward? He has formed some conception of the conditions of Islám; he has made some diagnosis; is he now ready to prescribe treatment? How much he will discover, in the very religious heritage of the people, of hatred to him and to his message, of resentment and suspicion, which he has not anticipated. The Muslim cannot see, as the pagan so often does, the intrinsic superiority of Christianity as compared with his faith. The voluminous traditions, the commentaries, the exegesis and other literature and the daily exercise of the forms of Islám, all assure him that he is right and you are wrong. You come to take away his assurance and to implant within him a new faith and assurance. You must therefore be prepared to convince him in some way that you can provide him with such intellectual and spiritual proof as you yourself would demand before you would give up your faith; nay, even more, in proportion to the difficulties which lie between him and the change. The very isolation of Muslim people from the facilities for investigation for ages has bred in them the spirit of intolerance and

self-satisfaction and uncompromising contempt for things Christian. Any innovation (*bid'at*) is condemned as pernicious; anything incompatible with the Qur'án, as hostile, and anything not Islámic, as anathema. Wherever the missionary goes, he finds Muslim men earnestly and conscientiously, and with keen and penetrating minds, believing in the faith of Islám, and capable of calling forth all the reserve of scholarship and personal character and reasons for Christian faith which the missionary may possess.

His first duty will of course be to master the language, and to this there is no royal road. It will require several years of the hardest kind of study, for the whole construction and vocabulary of the Arabic and other oriental languages will be found to be absolutely different from those European languages which may have been previously studied. If one has a genius for learning languages, of course it is so much the better. The preparation will include not only the classic Arabic of theology and literature, but the colloquial as well, whether it be Arabic, Turkish, Persian, Urdu, or some other language. One will be tempted to believe that if he can converse reasonably well with the people, quote scripture verses or state religious thought directly and in a limited way, he can serve the Master well. The fact is that such a meagre preparation will most seriously handicap him for thorough service, if not disqualify him entirely for the responsibilities which must

come. One may be located in one of the great religious centres of Islám in Turkey, India, Syria, Persia, or Egypt, and if so, must be qualified to meet doctors of the law, theologians, scholars, in such a way as to win their respect and confidence. When he can do this, if he is a person of any adaptation to the conditions, he can meet the masses as well. But he can never do this until he has made himself at home with the language, by hard, persistent, and patient mastering of the grammar, rhetoric, and construction of the classical Arabic especially, then the colloquial, becoming more or less familiar with the text of the Qur'án, the traditions, and the literature on these subjects. Only thus will one become able to scrutinize and ventilate Islám, and expose its inadequacy.

In actual contact with Muslims, one will find that with the great majority, any argument drawn from history or science, or from outside the scholastic literature of Islám, will be incomprehensible. They simply cannot respond to the appeal of the argument from, for example, the testimony of the manuscripts in the matter of the integrity of scripture, or that of archaeology in verifying history. Nevertheless, one must not neglect these elements of one's preparation. He may labour for years with such weapons carefully stored away in his intellectual arsenal, but bright and keen, and ready for use. They, and all that is involved in the whole problem of the evidences of Christianity, historic, scientific, literary and otherwise, will

probably be called for a thousand times. The time is rapidly approaching when the very nature of the case in Muslim lands will make them call for the profoundest argumentation based upon the most thorough research for the proof of the integrity of Christian scripture and the soundness of Christian doctrine. We ought to insist that, in the early part of a missionary's career, he qualify first in the language and literature, and then in the discovery and application of such reasons as will appeal to the particular people to whom he comes—such things as they can appreciate and digest. The dictionary, the text of the Qur'án, the commentaries, the leading literature of Islám, and the best critical literature in his own language, should be constant companions, each word, thought or subject learned being checked off when studied and mastered, as a hint to one's self that those words or subjects are not to be relearned or consulted a second time. No doubt blunders will be made, but a man should be willing to blunder in the early stages of his work, if by doing so he is able to discover where he is weak and provide against more serious blunders in the future.

(d) The Maturer Preparation

As the years go by, the efficient missionary will become more and more efficient with continued preparation. Having formed the right conceptions as to the conditions and needs, having mastered the language and been introduced to the

literature and problems of Islám, having developed a great measure of sympathy and patience, he should now continue along the lines of adaptation to existing conditions. Here it ought to be emphasized that one must learn to think as the Muslim thinks. The American or European does not, naturally, think as the Oriental thinks. His idioms, his illustrations, may not be comprehensible to the oriental. He must get over to the other man's side, get his view-point, read his statement of the discussion in books, tracts, and periodicals. He must learn to appreciate and to concede the immeasurable distance, referred to above, which separates the Muslim from Christ and the Gospel. One cannot convince a Muslim, at least a thinking Muslim, by preparing from Christian sources only. Not every Muslim will be ready to read the literature, the controversial works, which the missionary offers. Many of these are prepared in a style that is foreign, and consequently unacceptable, to him. They must be orientalized, to say the least.

Nothing will prepare the missionary better for contact with the people, than daily, regular study alone with a sheikh or maulaví, entering into full investigation and consideration of all questions of truth or falsehood, scrutinizing whatever can be found on the subjects taken up, thus getting the preparation at first hand, as the Muslim mind is revealed from day to day. How many missionaries have ceased such preparation within the first five years of their careers, and stepped down and out,

as far as real thorough efficient qualification is concerned. But the habit of continuous study as indicated is the only way of making sure of a criterion for knowing that one's efforts are adapted to the experience, sense and capacity of one's hearers. One must keep close to the native mind. Applying this method, too exhaustive study and preparation cannot be made. The literature one may secure from Europe and America, valuable as it may be, is liable to be too dogmatic, too far away from the whole tenor of Muḥammadan thought. It is the missionary's duty to make the argument and appeal adaptable to the Muslim's mind.

Throughout these years of maturer preparation, one should aim for constructive, rather than destructive, service. Islām is bound to go, by the sheer inertia of the approach of modern civilization, the intercommunication of peoples, and consequent enlightenment. Even a moderate investigation robs a Muslim of his faith sooner or later. It is the duty of the missionary to point him to better things, or if not, his last state is worse than the first. We must convince him of the essential value of these better things, and their capacity for enduring any test of the real elements of scientific or religious investigation. We will not have to out-argue, or to convince by logic, a Muslim, when once we have secured his attention upon the more valued new found treasure, but he will release his grasp upon the old faith and ideals spontaneously. The

non-Christian world is in modern days fast discovering that it is on the wrong road, even though Islám is slower than paganism in making this discovery. It is ours to show them where the right road is. It is ours to prepare to be able to do so.

II. THE SPIRITUAL QUALIFICATION

Whatever may be said of the value of the intellectual culture which will qualify a missionary for work among Muslims, we must remember that the reasoning faculties, which are chiefly called into action in the meeting of Muḥammadan and Christian thought, are not admitted to their legitimate functions until the condition of the heart qualifies them for receiving and communicating the truth of the Gospel. Natural reason, says Arnold, in his *History of Islámism*, is, with regard to revelation, precisely what the eye is to natural light: it cannot see without light from heaven. It is therefore most perilous to the missionary to entertain the notion that success in his service will depend upon his intellectual equipment. The heart, even in a physiological sense, is older than the head, and we must not therefore be surprised when it likewise takes precedence in religious matters. Everything else being equal, a man is more willing to entrust his body to the physician who, he is sure, sanctifies his professional skill by a heart of real love and godlike character, than to

one who simply excels as a student of medicine or surgery. So the Muslim will respond more readily to the missionary whose spiritual equipment is manifest, whose soul radiates the light and the sweet graces of the Man of Galilee.

It is not to be expected that the spiritual preparation can appear in the progressive stages of the intellectual. The environment of home, or other influences, may affect one's spiritual conditions to such an extent that, at any given stages in his career, he might be far in advance of, or behind, another one in qualification for service. True, however, one may grow in grace, and may develop those virtues which the peculiar conditions demand, and he should make an effort to do so.

(1) The first qualification, the first grace, will be *to know how to pray*. And to know how to pray, to *learn* how to pray, one must pass through a process of learning. This education in prayer will attain to its highest good when called forth by, and adapted to, the peculiar environment and an appreciation of the conditions. I cannot conceive of how one can approach this most serious proposition of evangelizing Islám without a sense of inherent weakness on the one hand, and of infinite resources in prayer on the other hand. Only a sense of communion with Him, whose campaign this is, can lift the soul above that consciousness of frailty and infirmity and inadequacy which overwhelms him,

as he sees the millions of Islám about him and appreciates their separation from God and His Christ. If there is one factor which will implant within us an assurance of efficiency, which will enkindle fervour and aspiration, develop Christian grace and virtue, and qualify for the development of power in a weak human agent for the evangelization of Muslims, it is the factor of knowing how to pray—how to attain to at-one-ment with the One who has sent him forth. A realization of that potentiality of communion with God will encourage, strengthen, guide, and control, when intellectual equipment alone would be exposed to weakness and error, defeat and failure. A heart out of tune with the will of our Leader will be the most serious possible drawback to carrying out the great commission. How often, in the environment of Muslim lands, we are in danger of losing our roll, prayer, like Christian in *Pilgrim's Progress*, and, like him, going far astray as a consequence. If the Muslim to whom we come knows that we are praying for him, he will respond just as far as he can. If he does not know that we are praying for him individually, but that we do talk with God as a man with his friend, he will grow in confidence in us. He will not long feel estranged, and will soon pray the Fatiha as he never did before, and probably ere long come to the light.

(2) A second qualification, a second grace, will be *an experimental knowledge of the demonstration*

of the spirit and power of the Gospel. If the missionary finds this essential element of preparation lacking in himself, he will do well to stop where he is and wait until he has it—until he has the knowledge of the glory of God in the face of Jesus Christ. He ought to refuse to attempt to discharge the duties of his sacred mission until he *knows* that he is thus qualified. It is a fearful thing to realize that some people have entered upon this evangelization of Islám, without being themselves converted. Now conversion means being thoroughly turned. St. John, in the first chapter of the Book of Revelation, says, 'and when I turned, I saw'. And when we are turned, facing clear around, and have experienced what a change He can make in our lives, we also will see. The ambition to share with those who have gone astray the good things of Christ's gospel will be but the natural sequence of such a change within ourselves; and from the lofty position of joy in Him we will feel the dreadful depths of guilt which separates them from Christ, and we will yearn to be earnest, active agents in their redemption.

(3) A third qualification will be *a fullness of faith and assurance.* This ought to be but the consequence of the qualifications just mentioned, unless there is some obstacle for which we ourselves are responsible. Nothing puny, nothing half-hearted, no signs of doubt or hesitation or lack of confidence can remain in the one who

seeks and receives this element of his preparation. It may be a heritage from a godly home, or it may have been acquired, but it must exist in the missionary to Muslims, or he had better stay away from them. To them, his religion offers enough of apparent unreason and cause for doubt. But if he has drunk deep of the water of life, it will indeed create within him a faith and an assurance, a well of living water, springing up unto eternal life, refreshing those about him every day; it will attract and stimulate. The searching eye of a fanatical and unsympathetic people will be quick enough to detect one who does not know Whom he has believed, or in whom linger any doubts that He is able to keep that which he has committed to Him. Better withdraw from this contest unless fully armed.

(4) This will in turn call for a fourth factor, *consecration*. This consecration will be born of love and grace, and will bring forth the fruits of devotion. What a blasting effect the impact of racial antipathy may have upon one's service, when grace and love do not thoroughly control and inspire and sweeten one's missionary life! Can a man's service be consecrated, made wholly sacred, or devoted, fulfilling a vow, without the love which constrains? Can it be efficient?

This consecration will not permit of distraction. We have all seen missionaries who were men and women of prayer; who had apparently experienced a knowledge of the power of the Spirit, whose

blood pulsed with a full assurance of faith, who were on the mission field with millions of Muslims about them, but who nevertheless seemed not to be consecrated to this one thing of evangelizing the world of Islám. They seemed not to be swept on and out into the full participation in the conflict by a sense of real devotion, of surrender, of solemn and final dedication of the entire life to do this one thing. They started right: and the zeal to enlarge a school, to write for publication, or to toy with social or diplomatic problems dulled the sense of this dedication or cut its nerve entirely. I do not mean that participation in such things is unworthy of a missionary to Islám. They may be one's best opportunity for the unity and symmetry and consequent effectiveness of the campaign for Islám's overthrow. But if they become the end of one's effort, rather than the means for one's co-operation in the disintegration of Islám, if they are not for the definite development of the efficiency of his soul, they are pernicious. They place one in danger of firing at too long range and consequently with too little force, to be effective.

The Muslim first of all admires a man for being thoroughly in earnest in the propagation of his faith. Islám has very little of the speculative element in it. It is characterized by that positive, practical effort to apply religion to actual life, so much that it teaches the Muslim to respect and admire a man for standing by his principles of faith, and

propagating them wherever he can. In the control and direction of political affairs, especially in colonies, two policies have been followed in recent times. One policy has been seen in some conspicuous cases of a Christian government attempting to compromise with certain semi-political, semi-religious prejudices of a Muslim people, being afraid or ashamed to stand frankly and fearlessly by those exalted principles which were known to be for the highest development of the people. The other policy has been to insist, in all fairness and justice, upon those ideals and that religious freedom which have always given a constantly upward trend to a race or people. The former policy has invariably resulted in failures in forfeiture of the respect and confidence of a Muslim people, in contempt for the entire religious character of the ruling nation, and in the discovery of the vanity and unwisdom and positive danger of attempting to carry out such a policy. The second policy has resulted in confidence, loyalty, and development of the people, a search for the secret of national greatness, and sympathy with the ruling nation. Just so the missionary will learn in time that evidence of positive zeal and devotion, when characterized by and accompanied with intelligence, prudence, uprightness, manliness, and godliness, will not repel, but will rather attract the Muslim. It will awaken his admiration and invite him to confidence and inquiry as to the reason for the faith that is in the missionary.

Fanaticism in a missionary is to be deplored as much as in a Muslim. But zeal, devotion, and dedication, based upon assurance after thorough and adequate investigation of the credentials of the truth of Christ, is not repellent to the average Muslim. It does not call for his resentment, but rather calls him to search diligently and profoundly for the truth; and searching, he will find.

(5) A fifth spiritual qualification will be *a godly and upright life*. It is not what your Muslim hearer yields to because your argument or tract has out-reasoned him, which makes your service effective; it is the life and ideals of Christ shining out through your life and ideals. The Muslim frequently regards with suspicion the spoken or written discussion, and may look for evidences of self-seeking in it. But if the missionary's life is right and righteous, if its uprightness and thorough purity, its infinitely exalted ideals of personal and family and religious life are manifest every day, he will at least incline to investigate, to seek to know whence those ideals and influences originate. The spiritual food of Islám will more than likely become insipid, if not positively distasteful, to him. The sad fact is that all about him the Muslim sees too much of a depraved and debased form of what he regards as Christianity. He is well-nigh justified in repudiating everything called Christian, judging, as he must, from most of the oriental types with which he is familiar. It is just here that the missionary's opportunity lies. The

Muslim may be slow to discover the truth at first, to detect the difference, to differentiate in what he has little enough opportunity of investigating. But he will, sooner or later, learn to appreciate an exalted character, and to discover that what he thought was Christianity was no Christianity at all, that he had been mistaking husks for fruit. The upright, Christian life of the missionary, educator, physician, preacher, or official, will do infinitely more than anything else to break down prejudice and secure a hearing for the Gospel message.

(6) Lastly, let the missionary keep it constantly before him that he is an *ambassador for Christ*, and qualify for such an appointment. The supreme dignity, the unlimited opportunity, and the serious duties of his high office will call for his best, his very best; nay rather, they will call for the very best endowment that he can appropriate from the infinite resources of his Saviour. However much he may be equipped in mind or soul, the most valuable asset he can possibly have is the message which he bears as an ambassador. He may be fully qualified, fully accredited, but have left that message behind. The message, the Gospel, the straightforward delivery of the good news of the way of peace with God through Christ—this is sometimes conspicuous for its absence. What a pitiful thing it is to see a missionary fully qualified intellectually and spiritually for the conduct of a school, a hospital, publication, or itinerating work, and yet missing the mark

by failure to deliver that message. He may feel that he is overcoming prejudice by awakening a sympathy in ministering to intellectual or physical needs. He is in danger of being tempted to stop at that. He may maintain that civilization should come before evangelization, all unconscious that history proves that to uplift a nation, for time or for eternity, the process must be reversed. Nothing but the presentation of the Gospel of Christ, the entrance of the word of God, with all its quickening, inspiring efficiency, has blessed the nation or the individual. How far short he comes of fulfilling the duties of an ambassador for Christ to a Muslim world, who does not clearly and definitely proclaim the Gospel, prove the integrity of Scripture, and awaken the misguided multitudes about him to a consciousness that Christ is all and in all; that there is no other name under heaven, given among men, whereby we must be saved. And yet men are failing to do just those things in some quarters on the Muslim mission field to-day. They are compromising. Their tones do not ring clear, nay, they even degenerate until their call is to the Muslim little more than a sounding brass or clanging cymbal. The knowledge of how to pray, the experience of the demonstration of the Spirit, a fullness of faith, an absolute consecration, and a godly life, ought to produce an ambassador of mighty power. His sagacity, his freedom from hypocrisy, his contagious, earnest, moral and

spiritual enthusiasm ought to carry him straight to the delivery of his message.

So let salvation be our watch-word, and let our only ambition be to bear that message, that unmistakable message of the way of atonement to the millions of Islám.

DISCUSSION

Dr. Pennell urged that the time had come for action and suggested the sending forth of Indian evangelists to meet the cry for workers in Africa. He added that he had two men trained and ready for service, whom he would gladly give, if spheres were found for them.

Dr. Wherry emphasized the absolute importance of a deep spiritual life in the missionary. The devotional life of Islám is strongly marked and if the Christian message is not presented in the same spirit, it will fail to attract the Muslim.

Dr. Zwemer dwelt on the difficulty of certain social questions, such as eating pork, adopting certain types of dress, etc. The solution is not to be found in asceticism but in *incarnation*, that is, be Muslims to Muslims.

Mr. Steinthal reminded us that though the best was not too good, we must avoid the danger of cutting off our supply of workers by insisting that only highly qualified men are fit for work among Muslims.

Prof. Siráju'd-din pointed out that, as government now favours the Muslim, the convert has

no worldly inducement to lead him on. He urged that missionaries should be trained in spiritual science, and should study all religious literature. He instanced the occurrence in popular song of the titles of 'intercessor' and 'incarnation' applied to Muhammad as proofs of the universal desire for the God-man. We should search out these traces and show their fulfilment in Jesus Christ.

THE TRAINING OF MISSIONARIES

II. THEIR COURSE OF STUDY AT HOME

BY REV. ARTHUR H. EWING, PH.D., D.D.

THE three sections of the present theme are closely connected. The section assigned to me bears heavily upon that which precedes and that which follows. Apart from proper intellectual and spiritual qualifications, home specialization would be futile, while such specialization is manifestly with a view to further study on the field.

My subject, like the other parts of the theme, is an implied question. What course of study should those pursue at home who are planning to work among Muslims, is the inquiry before us.

The question at first sight seems eminently simple, but on looking at it more closely, various complications emerge in the form of new problems.

(1) Is it wise to attempt specialization at home? Each candidate is likely to have a certain limited amount of time. Is it not better to devote that time to the highest possible mental culture by means of well recognized intellectual discipline and wait for specialization in the language, literature and history of Muslims until the field is reached? This question may be made more concrete by a conceivable test case. If a

young man or a young woman of broad culture and careful scholarship, who had not specialized for the Muslim work, were found ready for the field in a given year, would you advise a year or two of special training, or would you say, 'Off with you to the front at once'?

(2) In suggesting a course of home study what type of intending missionary is to be thought of? Are we to think of the carefully educated candidate, who has already done good work in two or three classical and one or two modern languages, or are we to think of that fairly large number of candidates whose general preparation has been irregular and not very adequate?

(3) Shall a course be suggested which is to be followed in connexion with a general collegiate or university training, or is it to be for those who, having completed their more or less adequate general training, propose to devote a year or two to special preparation?

The statement of these problems makes it clear that the question before us is full of complexities and some of the common proverbs of life come to mind, and we feel like meeting the difficulties by some such general reply as, 'That depends', 'Circumstances alter cases', 'There is much to be said on both sides', and indeed on all sides.

Commission V of the World Missionary Conference has dealt in great detail with the preparation of missionaries and has made recommendations

on the subject. In looking through the list of questions sent out by the Commission, I have not found a sufficiently clear recognition of that variety in the calibre, and early training of candidates which seems to me greatly to complicate the problem.

There is a certain lack of agreement indicated in the discussion that followed the presentation of the report of this Commission. It is probable that the disagreement both felt and expressed was due largely to the fact that different people have different sorts of candidates in their minds, when they attempt to reach conclusions on this matter of home training.

Having indicated how complex the apparently simple question assigned to me is, the next step must be to find a way out of this complexity into such a measure of simplicity as will give a certain degree of definiteness to this brief paper.

To find a *speedy* way out means to force one's way by the device of dogmatic assertion of individual conviction without stopping to give reasons why.

(1) Those who are to work among Muslims should first obtain, if possible, a sound general university education and add to this a thorough training in the chief subjects found in the curricula of schools of divinity.

(2) Those whose preliminary training is only up to a high school or college preparatory standard or even less, and who have never been so situated as

to be able to follow out even a course of general reading regarding the Muslim field to which they plan to go, should certainly take a thorough course in a missionary training institution and read as widely and deeply as possible upon the field they are to enter. A list of some twenty-five institutions will be found in Appendix III to the Report of Commission V.

The courses in such institutions are of a general nature and I have no proposals to make regarding them. Some undertake to teach the vernaculars of the various countries. This is a much discussed question, and the present is not the time to argue it at length. My own opinion is that there are many other subjects which—to say the least—can less fittingly be postponed until the field is reached.

(3) Those who pursue such a course as is described in para. 1, and who have decided for a Muslim field before choosing their courses, would be well advised to include among subjects of study such work as is offered at Hartford Theological Seminary, Hartford, Conn. U.S.A., e.g. Hebrew, Rabbinic Hebrew, Arabic, and a course on Islám treated as a subject of Comparative Religion.

Other divinity schools offer somewhat similar courses. Students of Union Theological Seminary, New York City, are able to attend courses in Columbia University in Arabic Language and Literature and in Muslim History. The Seminary also offers a course every alternate year in Rabbinic

Hebrew. The Potsdam Seminary of the Deutsche Orient Mission, I am informed, also offers similar special courses. More than twenty years ago the writer was able to follow an elementary course in Arabic in Western Theological Seminary, Pittsburgh, Pa. Theological colleges are awake to the importance of these courses and the intending missionary need not suffer for lack of facilities.

(4) If an intending missionary among Muslims has shown special power as a scholar, and has been able to follow out in an elementary way, along with his heavier general tasks, some or all of the courses above named, it would be well for him, if encouraged by the board with which he is to be connected, to specialize for a time after his general course is completed. Assuming that he has done good work in Hebrew and made a fair beginning in Arabic, I should recommend that he continue his Arabic, look into Arabic literature before Muḥammad and devote himself specially to Rabbinic Hebrew and a study of Judaism in the period when the 'traditions and commandments of men' to which our Lord refers took final shape in the Mishna and Gemara sections of the Talmud.

He should spend enough time in this department of study to be able to feel the atmosphere which produced these works, for such is the atmosphere of Muslim learning. The Mishna or Oral Law was not committed to writing until A.D. 550. The Gemara, or Commentary on the Mishna

which contains the discussions of the wise upon the Mishna, reached its limits about the same time, that is, less than a century before Islám arose. The mass of traditions ascribed falsely to Moses had gone on increasing from century to century by the addition of the sayings of the later doctors until it finally became a vast conglomeration of all sorts of material. As Islám in its turn passed through the same cycle of experience and evolved a similar mass of material, the study of the earlier cycle is important, especially as Muḥammad made large use of Jewish tradition in the Qur'án.

To go into this subject requires both pains and patience. Says Lightfoot: 'The almost unconquerable difficulty of the style, the frightful roughness of the language, and the amazing emptiness and sophistry of the matters handled do torture, vex, and tire him that reads them. In no writers is greater or equal trifling.' But he also adds: 'And yet in none is greater or so great benefit.' He was not thinking of Islám when he spoke of 'benefit', but I venture to suggest that it is as a preparation for an understanding of Islám that the benefit is *truly great*. Even a partial course in these sources will give to the student a better understanding of what he is to face in Islám than perhaps anything else. It is by his traditions that the life of the Muslim is ruled. To get a view point before reaching the field which approxi-

mates what he has to face, cannot but be of great value.

Before leaving the matter of definite subjects of study, I should like also to refer to the importance of careful reading regarding the religious beliefs of the Persians before Muḥammad's time. Very valuable, too, is such a book as Abraham Geiger's *Was hat Mohammed vom Judenthum*. This book has been translated by Lady Young under the title *Judaism and Islām* (S.P.C.K., Madras, 1898). The careful student will also want to make use of the work of others. Hughes' *Dictionary of Islām* is a book which should be used not only as a book of reference, but as a course of reading. I trust a new and revised edition of this book may speedily be prepared. The *Cyclopedia of Islam* now appearing, will be very valuable, but will not, in view of its standpoint, supply the place occupied by Hughes' valuable work.

(5) If decision for the foreign field is not made until a full course has been completed, my advice for the man and woman of average ability would be, 'Off to the field at once'. On arrival let mission authorities give them time both to study the vernacular, study the *Dictionary of Islām* and read standard books with reference to their special field.

Here again, if scholarly qualifications be of an uncommon kind, the year or two of specialization as above described may profitably be planned for.

Before concluding, a final question presses itself upon me. What attitude should the student of Muslim problems and a Muslim Field adopt during the period of special preparation, since attitude is an important factor therein ?

My answer is: An attitude of confident faith, not in the scholarship or attainments he seeks to acquire, but in the apologetic power of changed lives.

(a) Let him not over-estimate the intellectual problem he has to face. I am not unaware that the mistake of underrating one's opponent is often made, and may be a most dangerous course to pursue. At the same time it is possible to magnify the difficulties we have to face and so to lose that courage and confidence that are half this battle. On the great questions that divide Christianity and Islám, the argument is wholly with us. When the Qur'án calls Jesus *Ruh Ulláh*, to deny His claim as unique is not consistent. When the charge is made that the Old and New Testament as they now exist are not what the Qur'án requires Muslims to believe because forsooth the Jews and Christians have changed them, the answer is very easy, namely; we have the Septuagint text for the Old Testament and actual MSS. of the New, which were in existence a number of hundred years before Muḥammad's time, and these texts totally disprove such changes as Islám is forced to assume in order to escape from the cul-de-sac into which the language of the Qur'án drives it.

(b) Let the intending missionary realize that, however vast his erudition, it will not seem to do him much good when he is face to face with the actual conditions of the mission field. It will in due time give him prestige and a more or less respectful hearing, but Islám is strong, because it is deeply committed to one great idea, the unity of God. The strength which comes through this one idea is powerfully bolstered up by ignorance and narrow bigotry. The task before the Church is a tremendous one, but it is not pre-eminently an intellectual conflict, and he will do well to remember that the battle that rages is not to be won by weapons forged in the furnace of scholarship. Had that been the case, he would now be joining in the glad shouts of the victors. Not by scholarship, however important its place, but by prayer and holy living will the victory be won. The Church of the Apostles won its victories by the unanswerable evidence of changed lives; and in this sign, we, too, must and shall conquer.

III. COURSE OF STUDY FOR MISSIONARIES IN THE FIELD

BY REV. AHMAD SHAH, HAMIRPUR, INDIA.

THE training and course of study in the field of a missionary whose work lies among Muslims is a subject which naturally should draw the close attention of this conference, because the comparative fewness of converts from Islám is deeply felt by all earnest missionaries. The subject of this paper will be better understood if we first have a clear idea of our Indian field for Muslim Evangelization. India has a larger Muslim population within its borders than Persia, Arabia, the Turkish Empire and Egypt combined. Muslims are about one-fifth of the whole population of India. They are divided into two chief sects, the Sunnis and the Shi'as. Out of the total Muslim population in India one-twelfth are Shi'as and they number about five millions.

In numerical strength of Muslim population, United Bengal is the first, next comes the Punjab and North-West Frontier Province, then the United Provinces, then Bombay Presidency and last of all comes the Presidency of Madras. In India Islám was introduced about twelve centuries ago. Although the Muslims came to India as foreign conquerors, as utterly different from the Hindus of their time, as at the present day the European

racés are different from both, yet we cannot forget that for twelve centuries they have lived side by side, freely mixing with the people of the land, influencing and being influenced by them, taking Indian women as their wives, adopting local customs and local usages, in short permeated and pervaded through and through by local characteristics. The most infallible proof of this we find in the marriage ceremonies, in customs of the women-folk, such as the use of the vermillion mark, as a token of wedded life, the restriction imposed upon the dress and diet of widows, the disapproval, nay condemnation, of widow marriage, and indeed, in a thousand little practices 'behind the Purdah'. The definition of Islám is nothing but 'resignation': the characteristic of Indian thought of reverence for authority in matters spiritual or temporal has stamped the idea of 'resignation' more and more upon the minds of Muslims. As a Hindu accepts the assurance of the Brahman, his spiritual guide, with unquestioning reverence, so does the Muslim in India follow blindly the so-called Mullás who, in many cases, are as ignorant as their disciples. They do not think for a moment that every man should judge for himself and that no authority can relieve them of the obligation of deciding for themselves between the right and the wrong.

Such is the general condition of Muslims in India, but western education has brought a marvellous change upon the Indian mind be it Hindu or Muslim. The religious atmosphere is

totally different to-day from what it was twenty-five years back. The educated Muslims have realized that they are not invulnerable against the attacks of Christians. It has been shown to them that Christians are always ready to meet them on their own ground. They cannot deny that the Qur'án enjoins that they should believe in the same God whom the Christians adore, accept the same Holy Scriptures, have faith in the Prophets of the Old Testament, acknowledge that Jesus Christ is the only sinless personality of the Qur'án. But in order to justify their existence and position, they have their own lines of apologetic. They try to study the history of Christianity and of Christian races, but they do not distinguish the real history of Christianity from the history of the so-called Christian nations. If a Christian ever mentions to them that Islám was spread by the sharp edge of the sword, they remind him of wanton aggression and enterprises on the part of Europe, like Napoleon's African campaign. The wave of higher criticism which has reached India from Europe has had a great effect upon the Muslim mind. Now, we cannot say that there are only Sunnis and Shi'as, for the so-called Nechari, Ahl-i-Ḥadīth, Ahmadiya, Ahl-i-Qur'án, Ismá'liya, Bábis, and a number of other sects with independent lines of religious thought have sprung up among Muslims and each has a considerable number of followers. Sufiism, too, is being revived almost in every corner. If you carefully examine the religious books

written or translated by Muslims, you will find seventy-five per cent are on Suffism.

If such is the field where a missionary has to work, what is needed for him? A brief answer to this is that he should be a man 'mighty in the Scriptures,' having a good knowledge of the history, the religion, the government, and the past and present civilization of the field generally, and of those people especially to whom he is anxious to deliver the message of the love of Christ. He must know the language of the field well and read the Scriptures of the people in the original. When I say that the missionary should know the language of the field well, it must be remembered that beside Urdu, there are several other languages spoken by Muslims of India, viz. Bengali, Tamil, Marathi, Gujrati, Panjabi, Sindhi, Kashmiri, Pashtu and Balochi.

Unless one knows the language well and can read the Scriptures of the people in the original, one cannot understand in detail the various aspects of thought and temperament of the people among whom one's work lies. A superficial knowledge of the people and their religion and culture will never be of any use. There is a proverb which runs thus:—

Nim hakím khatra ján!

Nim Mullá khatra Ímán!

Half a doctor and danger to life!

Half a priest and danger to the faith!

A missionary should have an independent judgment on the subject he wishes to deal with. He should not form ideas about people and their religion, unless he is able to understand them fully. He must know the relation of Christianity to Islám. He should be prepared to appreciate the spiritual excellence and the moral side of the religion with which he has to deal. He should find out the best points of Islám which Muslims should be pressed to retain after they have become Christians and he should supplement only those things in which Islám is lacking. He should be able to shape all converts from Islám on such lines that in course of time they will be able to make their own intellectual and theological expression of the truth. In this direction a great many mistakes have been committed in the past, by presenting the Christian faith in a far too western garb. And what is the result? This sort of presentation of Christianity has totally failed to evoke a natural and hearty response from the strong religious instincts of the East. This is true alike of worship, doctrine, and discipline. A Muslim as a Muslim will not dare to eat and drink from three in the morning till seven at night during the month of Ramazan, even though it falls in the sultry month of May. He will make a pilgrimage across the burning deserts, he will pray five times daily and will bestow at least two and half per cent of his income on the poor. Most of these qualities should be retained

in him. All earnest missionaries who are carefully watching the present state of Indian Christians, recognize and lament the failure in this direction. It is imperative that most of these Muslim devotional virtues be adapted or retained for the sake of converts from Islám.

There are two chief qualifications for a missionary which he should acquire before he enters his field of work. First, linguistic attainment and second, sympathy. Of the linguistic attainment I shall speak later on. Here first I should like to lay stress on the second chief qualification that is needed in a missionary, namely, sympathy. He should have a sympathetic attitude towards those whom he wishes to win for Christ. Experience has proved that it has been the men who had the divine call and personal knowledge of the Master, the sympathetic men, rather than men of great intellectual powers, who were able to bring the bitterest enemies of Christ to His feet. Maulavi Şafdar 'Alí was won by a catechist named William who displayed a Christ-like character of forgiveness and was ready to preach Christ and Him crucified under any circumstances. Maulavi Hissámu'd-dín was brought to Christ by Baba Padmanji's saintly character.

I understand that Sir W. Lee Warner's remark, that 'Christianity had much in every way to learn from India both in respect of its religion and civilization', was received at the Church Missionary Society's meeting of May, 1910, in

London with loud applause. That is as it should be. There was a time when Hinduism was the object of derision. It is a happy sign of the times that experienced and veteran missionaries, like Drs. Miller, Griswold, Mackichan, Hume and Mr. Farquhar, are inclined to plead that the Christianity of the West would be enriched if it were to share with the Indian something of that immediate consciousness of the immanence of God which has been so conspicuous amongst the religious features of this great eastern empire. If such is the case with Hinduism, then how much more should be expected from Islám, which has been in close contact with Christianity from the beginning, and has much in common with it?

The position for a Christian missionary is that he should be able to point out to Muslims that the tenets of their religion are not enough for them. The bare monotheism advocated in the Qur'án does not satisfy the soul's need of a mediator and atonement for sin. Its prayers are formal and vain repetitions without demanding or producing any good or idea of holiness. In the majority of cases, people do not understand what they say in their prayers. Its fasting is formal and likely to produce two evils, hypocrisy and dissipation. Its alms-giving encourages indolence. Its fatalistic doctrine has paralyzed the progress of morality. Its conception of God, like every other system of deism, fails to convey to human minds the idea of one who is a God in love and purity as well as

in power. Unless a true conception of God is found, the nature of sin which makes a deep impassable gulf between God and his creation cannot be comprehended. The fatherhood of God and the brotherhood of man cannot be realized.

A missionary who wishes to be able to point out these defects in the teaching of Islám to its adherents, should have a thorough knowledge of his Master and His teachings. He should always remember that in Christ there is 'neither Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ is all and in all'. A Muslim, or an inquirer from Islám, who has read and knows the history of Islám well, will never tolerate the race distinction made within the Christian Church. He has been taught that in Islám all are one and claim equal rights in matters spiritual and temporal.

I shall proceed to point out the other chief qualification needed in a missionary who wishes to work among Muslims.

LINGUISTIC ATTAINMENT

Now we come to the first chief qualification of the missionary which will fit him for the second chief qualification already discussed. He should have a good working knowledge of Arabic and understand and speak the language of the province in which his work lies well enough to enable his audience to follow him closely in the course of his preaching and private conversation.

I have met two English barristers whom I found to have a good knowledge of Arabic. What on earth made these two Englishmen learn Arabic? Because they knew full well that the study of Arabic still possesses a considerable monetary value in the profession they follow, for it is impossible to master the intricacies of Muslim law without access to the original authorities in Arabic. If a layman thinks that the knowledge of Arabic is absolutely necessary for the sake of his profession, much more for a missionary, who desires to make the acquaintance of the religious, moral and intellectual life of Muslims, is the study of Arabic essential. For this reason I often feel that a missionary working among Muslims without a knowledge of Arabic is a contradiction in terms. It is my strong conviction that it is more than desirable for a missionary, whose work lies directly among Muslims, to have a first-hand knowledge of the sacred language and literature of those whom his heart yearns to win to Christ. In India the language generally spoken and understood by Muslims throughout the length and breadth of the country is Urdu. Almost all the Muslim religious literature in India is published in Urdu. You will not be surprised if I tell you that seventy per cent of the words of this language are of Arabic and Persian origin. To have a good command of Urdu it is absolutely necessary to know Arabic and if possible a little Persian too.

It is a pity that Muslims did not devise any means by which Arabic could be acquired easily. When I ask people how the course of study is arranged in the great Muslim institution of Al-Azhar, I find that the system there is no better in any sense than it is in our country. If you go to any of the old-fashioned Maktabs you will find that grammar alone is taught for several years, and as Arabic grammar is by no means easy, the process is very painful to young learners. Later on, undue prominence is given to logic, and very little or no attention is paid to Arabic history and literature. The result is that there is a general belief among the Muslims of India that Arabic is one of the most difficult languages. They think it is impossible for a person who is not of Muslim extraction to acquire this language. When they see so many missionaries working among them without having any knowledge of Arabic, their belief that Arabic cannot be acquired by non-Muslims is confirmed. But since a German professor of Arabic has come out for the M.A.O. College, Aligarh, they have begun to correct this erroneous idea and they now believe that Arabic is no more difficult for a non-Muslim to learn than English or any other European language for a Muslim.

Now the question arises how a missionary should acquire it? The best means of acquiring a language rapidly is to go and spend a year in the country where it is spoken. In France and

Germany there are institutions which undertake to give you a fair working knowledge of French and German in six months' time. Probably it would not be possible to acquire Arabic so rapidly, but a year's stay and serious study should suffice in places like Cairo in Egypt, or Beyrout. These places have for centuries been the centres of Arabic learning, and many Christian divines of those places have established their reputation even among Muslims of India; their writings are highly praised and valued, their books are translated into Urdu and are considered standard works among Muslims. Besides, these centres now offer all the conveniences of civilization. For a missionary who in many instances will be an intelligent and intellectual person, I do not think that it will be a difficult task to acquire Arabic in a country where Arabic is spoken. He should follow the same method by which one acquires French and German. It was Europe which gave us scholars like Sale, Flugel, Burton, Goldziher, Macdonald and Palmer, all of whom possessed a thorough knowledge of Arabic. Many European Arabic scholars spoke and wrote Arabic so accurately that even Arabs could not always detect their foreign origin. These scholars have written many books for European students interested in the Arabic language. For English students Palmer's *Manual of Arabic* is a small compact handbook which serves as an excellent introduction to both classical and modern Arabic,

and it gives the rudiments of Arabic grammar in a very simple and instructive manner, besides plenty of reading matter and a most useful vocabulary. A more comprehensive and equally interesting grammar is that by the Rev. H. Sterling. He has based his work on *Faṣḥu'l-Khitāb* which is considered by the Arabs in Asia-Minor to be one of the best and most authoritative books on Arabic grammar. These two books by Palmer and Sterling are practically all that is necessary for a beginner. Another book is *Majma'u'l-Adab*; this is an excellent collection in six handy volumes of extracts from the best Arabic authors, which affords a most instructive and interesting course of reading.

What a missionary needs is a working knowledge of the Arabic language. He should be able to explain any passage of the Qur'ān and give a correct rendering of any Hadis brought forward in course of discussion. The Qur'ān in itself is the best work in Arabic except where passages of extraordinary difficulty occur here and there. It is written in a style at once simple and elegant, for the object of Muḥammad was to instruct the common people of Arabia and not to address the learned only among them. It can be comprehended by a Christian missionary with much less difficulty than a Muslim, because the missionary has this great advantage over a Muslim (as will be evident to a careful student) that there is not a single page of the Qur'ān which does not remind

him of the Bible or Apocryphal books either Jewish or Christian. The bulk of the whole book is no more than two-thirds of the New Testament; apart from the long stories of Patriarchs, not much longer than the four Gospels. The Pentateuch furnishes the greater part of the histories borrowed by Muhammad; and almost all of these stories borrowed are repeated over and over again. For instance, the account of the Deluge is repeated ten times, and so is the destruction of Sodom. The history and mention of Abraham is made in twenty-five different chapters and of Moses in thirty-five Sûras of the Qur'án, and his history is given at length in a number of these. Most probably for this reason the Bishop of Lahore told you at the first meeting of this Conference in Cairo, 'I used to be fairly astonished at the increasing power which one seemed to get with every fresh Súra, it is scarcely too much to say every verse, that one read.'

In India there are several Muslim institutions which are considered centres for Arabic learning, for instance, Deoband, Rampur, Delhi, Hyderabad, Murshidabad, Madras, Dacca, Calcutta, Jaunpore, Cawnpore, Lucknow. Besides these there are hundreds of smaller institutions, mosques with individual maulavis who impart Arabic learning to their co-religionists. Some six years ago most of the Muslim divines of India were thinking of fixing a course of study which should be shaped in such a way as to meet the needs of the time.

Deoband, an old orthodox institution, did not like to depart from its traditional methods, but other institutions agreed more or less to revise the course of study. The Nadwat-ul-'ulamá authorities published a tentative draft of a course of study which, with a few modifications, was accepted. Besides mathematics, English, History, Persian and Political Science the following Arabic course is prescribed :—

I. ELEMENTARY COURSE FOR THREE YEARS

DAILY READING—TWO HOURS

First year—

Mizán,
Şarf-i-Mír,
Nahw-i-Mír,
Mi'atu-'Ámil,
Panj Ganj,
Muntakhabát-i-Arabía, Chapter I.

Second year—

Muntakhabát-i-Arabía, Chapter II,
Pára-i-'Am, with translation and parsing,
Hidáyatu'n-Nahw,
Kubrâ.

Third year—

Qudúrfi, Ikwánu's-Şafá,
Sirájl,
Mizán-i-Mantiq,
Siráţu'l-Mustaqim.

II. ADVANCED COURSE FOR FIVE YEARS

DAILY READING—THREE HOURS

First year—

Wa'zu'l-Masálik,
 Sharḥ-i-Waqáyá, first quarter only,
 Saba' Mu'allaqa,
 Shamsḥiya,
 Majma'u'l-Adab.

Second year—

Hidáya Saidiya,
 Mukhtaṣar-i-Ma'ni,
 Núru'l-Anwár,
 Sharḥ-i-Waqáyá,
 Iqtisá, first 60 pages.

Third year—

I'jázu'l-Qur'án,
 Tauḍíh,
 Qur'án, first half,
 Tasriḥ,
 Ḥamása,
 Iláhiyát Sharḥu'l-Ḥikmatil-'ain

Fourth year—

Sullamu'l-'Ulúm,
 Dalá'ilu'l-I'jáz,
 Hidáya, first half,
 Qur'án, second half,

Darsu'l-Aulád-ff'Ulúmi't-Tibbiya, by Miss
Ellen Jackson,
Hujjatu'l-Báligha, first half,
Naqdu'sh-Shair,
Kashfu'l-Awwala.

Fifth year—

Hidáya, second half,
Tafsír-i-Baidávi,
Bukhári,
Tirmidhi with Rasála-i-Usúl-i-Hadith,
Sharhu'l-Hikmati'l-Ishtraq.

In this course, besides elementary Arabic education, the following subjects are acquired; Arabic language, logic, rhetoric, philosophy, modern science, political economy, theology, Muslim law and jurisprudence. The course is fixed for eight years. Each year is divided into three terms and the duration of each term is only three months. Thus only nine months mean one year. If for a missionary a modified form of this course be fixed, he should do it in three years' time with greater ease than a Muslim can in eight years. There are numbers of books in this course which are absolutely unnecessary for the missionary. The following course might prove a useful syllabus for the purpose we are aiming at:—

First year—

Palmer's Manual of Arabic and some selections from Alf Laila.

Second year—

Sterling's Grammar and Majma'u'l-Adab.

Third year—

Qur'án with the commentary of Báidáwí or Jalálain, Khulášatu't-Tafásir and also the commentary by Sir Syed Ahmad.

For Hádith—

Bukhári and Masháriqu'l-Anwár are more than sufficient. It must be remembered that out of these three years one must be spent in a country where Arabic is spoken.

For general information about Islám and its civilization, about the social, intellectual and religious life of Muslims, the following list of books should serve for useful reading, from which the missionary can read at his leisure:—

1. Tárikhu't-tamáduni'l-Islám,
2. 'Ulúmu'l-Islám,
3. Tartíbu'l-Qur'án,
4. Al-Akhláqu'l-Muhammadía,
5. Ḥayátu'l-Ijtimá'ati'l-Islám,
6. Shahádatu'l-Qur'án-wa'l-Jama'u'l-Qur'án,
7. Al-madaniyat-wa'l-Islám.

These seven can be had in Arabic as well as in Urdu. The first and second are written by a Christian writer of Egypt of great literary ability.

8. Tárikh Mazáhibu'l-Islám,
9. Rusúm-i-jáhillíyat,

10. *Tárikhu'l-Qur'án*,

11. *Tárikh-i-Hind* (Muslim Period by Professor Zaká Ulláh).

These four can be had only in Urdu.

12. *Bábu'l-Háyát*.

This is a good history of Babi-ism and can be had both in Urdu and Persian.

13. *Al-Insánu'l-Kámil*.

This last book is very helpful to understand the teaching and spirit of Şúffism.

Those for whom we are drawing up this scheme, I am sure, will never think such a course of study beyond their power.

IV. TRAINING OF MISSIONARIES IN THE FIELD

BY REV. C. G. MYLREA, LUCKNOW

ONE of the features of the Edinburgh Conference was its insistence, not only upon the need for more definite training of missionaries, but also on the need for *specialized* training. This has been obvious to workers among Muslims for a long time; but we are thankful that such attention has now been called to it that the matter can no longer be regarded as a mere subject for discussion, but as one needing immediate action. May it be one of the fruits of this Conference that definite steps shall be taken in this direction.

We must remember at the outset that the subject under discussion is the 'training of missionaries'. I assume that this refers primarily to European and American missionaries, and so shall confine myself to this branch of the subject. Not that the training of native (no offence in the term!) workers among Muslims is not of the very highest importance, but as methods for these must vary with every land and language, the discussion of these must be reserved for the various local bodies.

The training then of the foreign missionary (to use an inclusive term) who is to work among Muslims must be specialized, and this must

begin at home. But since there is a tendency for missionary boards to be satisfied with the home training, it must be clearly recognized that this, however thorough it may be, contains certain inherent defects, and that therefore a supplementary course *in the field* is imperative.

Some of these defects are :—

(1) *Lack of contact with oriental life and language.* Even though teachers from the field be employed, they are out of their element in a western college, and cannot but be powerfully affected by the change. There will be no opportunity for conversation in the language to be acquired, and so faults in pronunciation and idiom will be contracted which may possibly never be entirely eradicated.

(2) *Lack of reality in the whole course.* Without the living setting of Islám with its many sided attitude towards Christianity, no apologetics or polemics can become living realities to the student.

(3) *Lack of intercourse with converts.* This, as I shall endeavour to show, should form an integral part in a course of study and is a feature that must necessarily be absent from home training.

To come directly then to the training in the field, there is much that must be peculiar to each country, but there is one point which is of universal importance to all missionaries to Muslims: I mean the acquisition of the Arabic language.

It should not be necessary to insist on this as an essential qualification for such workers, but

seeing that apart from Arabic-speaking countries the number of those who have a working knowledge of that language is extremely small, it is not perhaps amiss to labour the point somewhat.

If in the days of the pioneer workers, such as Henry Martin, Dr. Pfander and Bishop French, this was felt to be the key to all solid work among Muslims, surely it is more so now, for the last few years have seen an unparalleled advance of Muslims all over the world in the direction of education, and with the increased desire for knowledge has come an increasingly strong tendency to push Arabic to the front, especially in India.

Only a few months ago, Dr. Wherry of Ludhiana, who has a very wide knowledge of Indian conditions, in writing to me urged that not only should one learn to read and understand classical Arabic, but also to preach it, as in a few years there would be many educated Muslims in India able to converse in it.

Apart from this there remains the indisputable fact that many of the great theological works of Islám have never been translated, and that the path to the Muslim head and heart lies through the knowledge of the literature and history of his religion. There is a growing consciousness among many of us that our failure to impress the Muslim is partly because we have not understood his mental and spiritual attitude, and have presented Christian truth in a way that did not appeal to him. We must learn both Islám's good side and

bad side: we must be ready to acknowledge its good points as well as to condemn its bad ones: above all we must have a sympathy, born of love but also based on knowledge, that shall convince the Muslim of the finality of Christian truth.

Arabic then to this end must be acquired, whatever be the cost involved or labour needed. To most men of average ability to learn and read Arabic fluently and to preach in it, as a language other than that of their field, is an exceedingly big task, and one requiring more time than can usually be allotted to it. If indeed the task be taken up in a non-Arabic-speaking country, it may be safely said that, though unremitting labour will open the written language, fluent speech will never be attained and thus a great power for quotation and lecturing be lost.

We in India in the last few years have seen what a power a man can be who will patiently acquire what may seem a dead tongue. The Rev. J. J. Johnson of Benares, with his knowledge of the Śāstras and his power over Sanskrit, is able to reach an audience which has hitherto been absolutely untouched by missionary effort. I am convinced that India needs its Arabic-speaking missionaries no less than its Sanskrit-speaking ones, and that without them our evangelizing of Islām will be much delayed. There is, however, this difference that Sanskrit could not be so well learned outside India, whereas Arabic can be acquired much more easily and profitably elsewhere.

In looking over the field for possible centres of study, Egypt is at once marked out as possessing the required qualifications for strategic, linguistic, historic, religious and climatic reasons. The difficulty or disadvantage of colloquial Egyptian Arabic being different from the classical may be set aside. It is used as a bugbear to deter people from making the start, but after enough has been learnt for communication with the people of the country, the more the student can converse in good classical Arabic, the more will he be respected, and since Church Service books and newspapers are written in the classical, and lectures given in it, he will have abundant opportunity of practice both in reading, hearing, and speaking. This argument is further strengthened when we come to the matter of teachers. As far as my experience in Lucknow goes, good teachers of Arabic are very rare indeed, and the few real scholars who are capable of imparting their knowledge are either too busy to teach or would expect an honorarium far beyond a missionary's means.

Now though I have spoken in this connexion from the Indian standpoint, I believe that a similar state of things obtains in other non-Arabic-speaking countries, such as East and West Africa, Java, Western China, and even Persia. Arabic is urgently needed in all these countries by the workers among the Muslim population, but such knowledge is not easily acquired in the various countries.

Seeing then that a knowledge of Arabic is essen-

tial and that, though it must be acquired in the field, this does not mean a separate study centre in each field, we are led to conclude that our end for the present at least would be reached by some central spot being chosen, where, with the utmost economy of men, time, and money, instruction in Arabic and the whole Muslim question could be given.

Having indicated a likely centre, it will be necessary to outline a system and finally to ensure that the course should be humanized by personal contact with converts from Islám.

I have already suggested Egypt and of course inferentially Cairo, as the obvious place for study; but I will not further dwell on it, except to say that the experiment has been tried. I myself spent two periods of five months in Egypt and I am satisfied that when this study class becomes a reality it will be of the greatest value to all missionaries to Muslims.

My own strong conviction is that the workers who will get most benefit from a stay there are not men fresh from the home-base, even though their preparation has included some study of Arabic, but men who have spent one term of service in the field, and who take their course in Egypt during furlough time, which can be prolonged for this purpose by the Mission Board.

Such men will have some idea of the difficulties and needs of the work, the language learned already, whether Urdu, Persian, Sindhi, Malay, etc.,

will not hinder them in acquiring Arabic but as the Persian character is used for so many languages spoken by Muslims, this previous knowledge will be a positive help.

Moreover, the student going to Egypt is not likely to be side-tracked there, but will be drawn back to the country of his first love strengthened and equipped for more effective service. However we would always willingly accept men fresh from home, and then pass them on to the field.

As regards the period of training, the amount of time available will naturally greatly influence the syllabus and course.

I would urge that time must not be grudged. So often in the history of missions has untold harm been done by sending workers to their posts without due preparation and then subsequently declining to give them time and opportunity to acquire what is essential. After all, quality is what tells in the long run; and God's work cannot be hurried. Haste in the King's business is only necessary in the sense that we cannot afford to be idle, but Arabic is not a tongue that can be acquired except with considerable labour and patience and the literature is so vast that full time must be allowed. I consider that the ground cannot be properly covered under two years, but if this period cannot possibly be given, then the syllabus should be so arranged that the first year's course would be complete in itself, the second year being a more detailed study of similar and collat-

eral subjects, the first year to be general and preliminary, while the second would be special and intensive.

During a correspondence with Prof. Macdonald of Hartford, Connecticut, last year, he was good enough to give me a synopsis of Muslim authors, the study of which he considered necessary for a preliminary acquaintance with Islámic theological literature. Using this synopsis as a basis, I would tentatively and with the utmost diffidence make the following suggestion for a two years' course.

First Year—

- (a) Grammar—(elementary) Socin's, translated by Dr. Kennedy ; (advanced) Wright's Grammar.
- (b) The Qur'án—Selections for Grammar and Style.
- (c) Traditions—Selections from Bukhári Text in Semitic Series.
- (d) General Theology—Al-Ghazáli Munqith min ad dalál Ihyá'u'l-'ulúm : section on music translated by Prof. Macdonald.
- (e) Ibn Khaldún - Muqaddima — Macdonald's Text, Semitic Series.
- (f) Burda of Al Busíri—Some European edition.
- (g) Arabian Nights—*ad lib.* Lane's edition and notes.

Second Year—

- (a) Qur'án. Sura 3. Chrestomathia Baidáwíana
by D. S. Margoliouth.
Topical Study with Commentators.
- (b) Traditions—Bukhári with Castalání or
Mishkát with Mirqát.
- (c) Iḥyá'u'l-ulúm— Large selections.
- (d) Mutún in logic, Rhetoric, Fiqh.
- (e) Mu'allaqát.

This syllabus is only put forward as a sample of the kind of thing to be aimed at—mere excursions into the vast areas of Muslim philosophy and literature, but sufficient to give the student insight into the styles and methods of the great writers and to incite him to continue reading on his return to his field. One thing more seems to be needed to perfect this scheme of study and make it practical, that is, constant intercourse with both converts and inquirers. The student needs to learn both how truth, Christian and Muslim, appeals to the man who is seeking and also to the man who has found.

The home of this school of study must be a community, eastern and not western in its character, where both east and west can meet on equal ground and each learn from the other.

With it would fitly be joined a training school for native helpers and converts, with whom the students would soon learn to exchange thought. This would provide a most practical field for discovery of what is most attractive in Christianity

to the Muslim, as well as what is most difficult of acceptance, and at the same time the Christian student would learn from the lips of those who were once in the fold of Islám those truths which are more or less common to both faiths, and which form a basis of common belief. The reflex benefit to young eastern Christians from mature workers would be of lasting benefit to the mission and country harbouring the school of study.

For residence, a centre could be found in Cairo sufficiently removed from the European quarters to demonstrate to the Sheikhs that this is no mere European institution planted in their midst, but a circle of sympathetic study and inquiry where contact can be made with them on their own plane and in their own way, and where they will feel at home.

East and west *can* meet and in the Christian ideal will meet if only we can have the insight to perceive and the courage to remove with our own hands the barriers which, in many cases, we ourselves have set up. Without meaning that the western can live as the eastern, I think it may be conceded that the eastern has moved sufficiently for a compromise to be possible, and for a *modus vivendi* to be established in which simplicity shall be united with self-respect, and spiritual and mental fellowship be made possible without the sacrifice of bodily health.

In conclusion I would once more urge the need of action.

Islám is awake and in deadly earnest. Muslims perhaps realize that if they do not move now their doom is sealed.

In any case it behoves us to give missionaries the best possible training for this difficult and delicate work, and to seize the present time of change and intellectual movement to prove to the Muslim world that the revelation of God in Jesus Christ is not only sufficient for the needs of the humble soul, but is also able to satisfy the desires and aspirations of the keenest intellects.

DISCUSSION

Dr. A. H. Ewing drew attention to the need for distinguishing between the two kinds of approach to Muslims, the approach to the individual or the group and the campaign in the press. As regards the first, all militant attack must be avoided and all our energies devoted to definite constructive presentation of Christ. In the approach through the press, however, it may be necessary from time to time to give fearless, clear cut statements of the issues involved between Christianity and Islám. In view of modern attempts to whitewash the character of Muḥammad and to ascribe to him those virtues and epithets applied in the Gospels to our Lord, it is advisable to set forth for the information of Muslims the facts which come to us from Arabic sources.

Canon Waller wished to emphasize a point in *Dr. Ewing's* paper that home preparation should

largely be carried on out in the field. For the more intellectual missionaries, he was entirely in sympathy with a training school in Cairo as advocated by Mr. Mylrea, but he also thought that for the rank and file there should be schools for study in the field where the worker could acquire the language and soak himself in the customs of the people, and also learn to show that sympathy without which all training is useless.

He suggested that a study of the Gospels should be written, showing how Jesus Christ met what was really the Muhammadan position, what might be called incipient Muhammadanism. Such a monograph would be most valuable.

Rev. J. Qalandar gave several reasons for the view that the mission field is the right place for the training of the missionary—(1) Only in the field can the indispensable personal contact be found, and only there can the language be acquired. Missionaries to Muslims in India should study religious books in Urdu, for example, Qur'anic commentaries as *Mawāhibu'r Rahmān* (30 vols.) or *Khulāṣatu't-Tafāsir* (4 vols.), translations of the Ḥadīth as *Mizānu'l-Haqq*. (2) Only there will the social customs, habits, thought of the people be learned, all of which are an essential part of preparation; for example, if a missionary goes to a Muslim with his Bible *under* his arm, or in conversation places it *on* the floor, the Muslim looks at him with horror, and will, perhaps, never ask him to call again. We may call this superstition, but he calls it reverence.

(3) There too can best be appreciated the intellectual and religious difficulties of the inquirer.

Dr. Lankester claimed that the objects of the Conference would be attained just in proportion as they were definite and practical. The scheme for a training school at Cairo was such and he urged that a detailed scheme should be drawn up for presentation to the governing bodies in Great Britain and America. He was opposed to missionary candidates spending much time on oriental studies before arrival in the field, but he believed that centres in the field for training ordinands, as suggested by Canon Waller, might be most useful. Men who, after service in the field, desire to specialize are wont to find leisure absorbed by other duties: the home boards, however, should keep their eyes on such men and send them away from the mission to a training centre such as Cairo where leisure and facility for study would be available. His concluding sentences are worth quoting: 'I would lay stress upon the fact that, upon this recognition by the home governing bodies, the success of such a teaching institution would largely depend. If only a few were set free and enabled to avail themselves of it, it would not pay to maintain a highly qualified staff of teachers and those few would not be satisfied with second-rate tuition. In order to ensure success it is essential that the home committees should guarantee not only sufficient teachers but *sufficient students.*'

Rev. W. S. Norwood pleaded the claim of the simple souls as workers among Muslims and believed that all that was wanted to stem the rising tide of Islám was men and women filled with the love of God.

Professor Crawford called attention to the responsibility resting on the Conference as an instrument for moulding the attitude of prospective workers among Muslims. The most important feature in the training of missionaries is the attitude which they come to assume towards Islám and its adherents and the work of even the most highly trained specialist may be largely vitiated by an attitude which is in some respects out of touch with the real development and experience of the people he is seeking. There is danger of over statement, both intellectual and spiritual, which seriously weakens the Christian case. *First*, with regard to intellectual over statement. It will be agreed that Islám is the greatest obstacle in the world to-day to the spread of Christianity and also that the immediate call to the Christian Church is to evangelize Muslim lands and prevent any further extension of Islám. But there may be divergence of opinion as to how Islám arose, or on the true significance of the attitude it gradually assumed towards Christianity. It is said that Muḥammad rejected the doctrine of the Trinity, but it may be held that it was a gross misconception of the Trinity which was presented to him and which he rejected. So with regard to

his denial of the Divinity of Christ, it may be urged that what he rejected were illusory docetic theories of the person and nature of Christ, and that it was a travesty of Christianity that Muḥammad rejected. For these reasons he deprecated the use of the term anti-Christ or anti-Christian in connexion with Muḥammad or Islām, and held that the term implied a great over statement of the facts in regard to the historical development of Islām.

Among all the misguided and injurious forms of religion in the world Islām was the most to be pitied, because it had been the most deceived. *Secondly*, spiritual over statement. It was poor spiritual strategy to assume any wider gap between the preacher and those he was seeking to save than was absolutely necessary. By the term spiritual was indicated the personal bond, or the fellowship found in common spiritual experience. The distinction had been made that one should love the Muslim but hate his system, but he doubted himself whether this attitude of hatred was ever justified towards another religion, however much of an obstacle it might be to the progress of Christianity.

He besought the Conference to refrain from approving of any such over statements either intellectual or spiritual.

The Rev. W. Goldsack in stating that many of those already at work were debarred by scantiness of leisure from the study of Arabic urged that this defect should be made good as far as pos-

sible by the study of English books, instancing, Sale's *Preliminary Discourse*, Muir's *Rise and Fall of the Caliphate*, Sell's *Faith of Islám* and Tisdall's *Sources of the Qur'án* and *Muhammadan objections to Christianity* as affording a good grounding in the history and principles of Islám.

The Rev. C. G. Mylrea closed the discussion by urging immediate action with regard to the opening of the training school. He gave as reasons for selecting Cairo as the centre: (1) That it is not only the centre of the ancient scholastic learning but also the heart of a strong and growing modern reform movement; (2) That there are to be found there the largest Islámic presses in the world and also an Arabic Christian press which is growing in usefulness and output every year; (3) That it is on the high road between the home bases and the great Muslim fields, and is consequently easy of access for missionaries going and coming; (4) That it is the gateway to the Súdán, which is the natural base on the west for the chain of stations to be thrown across Africa.

He pointed out that work there could be started immediately, as rented quarters could be obtained and no great initial expense was necessary, and he suggested that the presence there of experienced workers among Muslims in the field, for example, Dr. Zwemer or Dr. Wherry, would greatly strengthen the value of the institution.

**LITERATURE FOR MUSLIM READERS
AND WORKERS AMONG MUSLIMS**

- I. A GUIDE TO LITERATURE FOR
WORKERS**
- II. LITERATURE FOR MUSLIM
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I. A GUIDE TO LITERATURE FOR WORKERS AMONG MUSLIMS

BY THE Rev. H. U. WEITBRECHT, PH.D., D.D.

IN the *C.M. Intelligencer* for June 1906, I gave an account of the Cairo Conference on Missions to Muslims, and mentioned particularly the Committee on Literature which was appointed by that body. It is obvious that a committee whose members are separated by many thousand miles of land and sea could not meet, but during two years and a half I have been doing my best to gather and compile information on the subject from my colleagues and others, and in order to make this accessible to workers among Muslims as widely as possible, I have thought it best to ask the Editor of the *C.M. Review* to insert this article, though it is somewhat of a technical nature. By this means it will reach all C.M.S. missionaries, which means the largest body of missionaries working in Muslim lands, and as a reprint it may be made available for others who are interested in the matter.

The languages in which Christian literature for Muslims may be said to have established itself are few, but they are the most important. First, there is Arabic, spoken by forty-five millions, then Persian (nine millions), both widely spread beyond their original homes. Next comes Urdu, the mother-tongue of some eight million Indian Muslims, but

the accepted lingua franca of sixty-two millions. These leading languages are supplemented by Pashtu (twelve millions), Musalmání Bengali (twenty-three millions), Musalmání Punjabi (thirteen millions), Sindhi (two millions), Kashmiri (one million), in which there are but the beginnings of Christian literature. The same may be said of Malay (fifteen millions), of which the Rev. W. G. Shellabear, of the Methodist Episcopal Mission, has sent me particulars, showing a dozen tracts and half a dozen pamphlets. In Turkish (eight millions) rather more has been done, but Christian books for Muslims have been suppressed by the censorship and are very few in number. It is much to be hoped that the liberty now accorded to the press will be taken advantage of to supply the long-standing want. These languages may cover two-thirds of the Muslim world; but for the twenty million Chinese, twenty-eight million Africans and fifteen million Russian and other Muslims, nothing as yet is extant of Christian literature. At the same time the general illiteracy of the Muhamadan world is greatest among these last-named peoples. On the other hand, it must not be forgotten that the more advanced Muslims of India and other lands are more and more seeking enlightenment through western languages, especially English. And in English at least a systematic attempt is being made to provide literature for thoughtful Muslims. English, therefore, must be added to our list of languages for Muslims.

I now turn to the four main languages, Arabic, Persian, Urdu and English, with which we practically have to do, and proceed to indicate the sources of supply of their Christian literature and the available catalogues from which workers may learn in detail what is available. These catalogues are as follows:—

ARABIC.—*Price List of Publications of the American Press, Beirut* (corrected to 1908)—*A Descriptive Guide to Books for Workers among Muslims*, by W. H. T. Gairdner and Arthur T. Upson (Nile Mission Press, Cairo, 1908).

PERSIAN.—*Persian Literature for Muḥammadans*, by the Rev. W. A. Rice, Julfa (printed for private circulation).

URDU.—*The Muslim Controversy, being a Review of Christian Literature written in the Urdu Language, for the Propagation of the Christian Religion and the Refutation of Islām*, by the Rev. E. M. Wherry, D.D. (Christian Literature Society for India, London, Madras and Colombo, 1905)—*A Descriptive Catalogue and Review of Urdu Christian Literature, 1902-7*, by the Rev. H. U. Weitbrecht, D.D. (Punjab Religious Book Society, Lahore, pp. 20-2). This contains some publications subsequent to those reviewed by Dr. Wherry.

ENGLISH.—*Catalogue of General Literature*, pp. 23 and 24 (Series for Muḥammadans and Papers for thoughtful Muslims). (Christian Literature Society as before.)

The Beirut Press being in the Turkish Empire its publication list contains as yet nothing specially addressed to Muslims by way of reasoning or appeal. The list for inquirers gives such translations as that of Anselm's *Cur Deus Homo?*, Walker's *Philosophy of the Plan of Salvation*, Bunyan's *Pilgrim's Progress* and McNeil's *Spirit-filled Life*. The list also has a few commentaries on books of the Bible and other theological works. Many of these would be of more or less use in dealing with a devout-minded Muslim, but all are addressed primarily to Christians, and there is no original or indigenous work for Muḥammadans. Doubtless in former years it would have been impossible to publish such; and more indirect methods had to be used. But we may expect the early future to show a difference.

We next come to the clear and useful *Descriptive Guide to (Arabic) Books for Workers among Muslims*, published at Cairo and compiled by Messrs. Gairdner and Upson. In this we find that the Church Missionary Society has issued three books and seventeen pamphlets and tracts; the Nile Mission Press, five and thirteen respectively; the American U.P. Mission, two and six; the Egypt General Mission, four and one; and three books have been published by others. It is interesting to see that here, as well as in Beirut, Anselm's *Cur Deus Homo?* is prominent. The great Archbishop of Canterbury is witnessing for the Atonement in the Arabic-speaking world 800

years after his death. In India likewise, the treatise of St. Athanasius on the Incarnation has lately been put forth, partly with a view to Urdu-speaking Muslims. Work done in India has been taken advantage of in Egypt. The Cairo list has not only the classical work, *The Balance of Truth*,¹ by the late Dr. Pfander, of Pesháwar,² but also more recent works, such as Dr. Wherry's *Sinless Prophet* (wrongly ascribed to Dr. Rouse), Mr. Goldsack's *Christ in Islám*, and a tract by Mr. James Monro, C.B., on the testimony of the Qur'án to the Bible. Besides this, it has Dr. Tisdall's *Sources of the Qur'an*, originally done in Persian, and now not only in Arabic but in Urdu and English. The application of the Higher Criticism to the Qur'án in this book is specially suited for thoughtful Muslims.

An interesting feature of the newest books in this list is the dialogue pamphlets by Mr. Gairdner on 'What happened before the Hegira?', 'The Eucharist as Historical Evidence', and 'Inspiration, Islámic and Christian'. The contemptuous ignorance of the average Muslim as to pre-Islámic history, the Docetic denial of the death

¹ Throughout this article I have given English translations only without the oriental titles, so as to avoid overloading the text with strange names. The titles given will enable the worker to verify entries in any of the catalogues that may interest him.

² The Rev. Dr. Tisdall has lately been entrusted by the C.M.S. with the revision of this important work. Its already incalculable usefulness will be greatly increased by its being brought up to date.

of Christ by Muslim theologians and their hide-bound theory of inspiration are effectively dealt with from the modern point of view, with a constructive bias. Readers of the *C.M. Review* know how Mr. Gairdner is preparing in the same way to present true monotheism on the basis of the doctrine of the Trinity. The progressive Muslim world is exposed, no less than ourselves, to the X-rays of modern thought, and it is of the first importance to present Christian truth to such minds in a form adapted to their needs.

Persian Literature for Muhammadans, by the Rev. W. A. Rice, M.A., is a very neat and careful compilation, classified under subject headings. Some of these, for example, are—devotional, prayer-books, hymns, so that literature for Christians is equally included in the list, and this much increases the value of the list for missionary workers in Persia. Under the first heading, 'Controversial and Apologetic Works', there are sixteen entries, of which, exactly half are under Dr. Tisdall's name, to say nothing of sundry tracts by him—one addressed to fire-worshippers. In Persian also Dr. Pfander is in evidence; not only the *Balance of Truth*, but the *Path of Life* (on the doctrine of sin and salvation) and the *Key to Mysteries* (on the holy Trinity and the divinity of our Lord) are available. Several of these Persian books were published, or at least lithographed, by the Punjab Religious Book Society in Lahore.

In future editions, both of the Persian and Arabic lists, indices of book titles and authors' names would add to their usefulness.

By far the fullest of the literature lists under review is that of Urdu works compiled by Dr. Wherry, of Ludhiana, and entitled *The Muslim Controversy*. It opens with a brief introduction giving the sources for the study of Islám, especially in India. Then follow the books, classified under the names of authors. A biographical notice is given of each writer, followed by a list of his works and a full analysis of the chief among them. The principal writers reviewed by Dr. Wherry are Dr. Pfander, Dr. Imádu'd-dín, Bábú Rám Chandar of Delhi, the Rev. G. L. Thákur Dás of Ludhiana, Maulawí Şafdar 'Alí, Dr. Rouse of Calcutta, Canon Sell, Dr. St. Clair Tisdall and Dr. Wherry himself. It is somewhat surprising that two of the most trenchant and prolific writers in the Muslim controversy should be converts from Hinduism. Bábú Rám Chandar has long since passed away, but Mr. Thákur Dás still continues his activities in this direction.

The analysis of the chief works by Dr. Imádu'd-dín strikingly shows how thoroughly and systematically this leading champion of the faith in India covered the ground of the controversy. In his *Investigation of the Faith* he vindicates his action in rejecting Islám in favour of Christianity, showing that he had found no peace till he came to know Christ through the Bible. In his *Guidance*

for Muslims he treats more fully the fundamental question of the authority of the Old and New Testament, formally acknowledged by Muslims as well as Christians, and repels the old-fashioned charge of *tahrif*, or corruption, as well as objections to the Bible drawn from more modern sources. In his *History of Muhammad*, Dr. Imádu'd-dín gives a plain account of the prophet of Mecca, according to Muslim authorities, and draws from it the conclusion that he failed to meet the claims of his office. In *Muhammadan Doctrine*, he examines the teaching of the prophet on faith and duty as developed by Muslim theology. Having thus dealt with orthodox Islám, he proceeds in four tractates, entitled *Criticism of Ideas*, to deal with the rationalistic form of Islám put forward by Sir Sayyad Aḥmad, of Aligarh. Like Sir Sayyad Aḥmad, Dr. Imadu'd-dín was unable to study English authors directly ; but he was well versed in the gist of their arguments, especially through his friend and leader Robert Clark, and he was thus suited to meet the Indian rationalist leader. The other chief modern Indian development of Islám is that of the pseudo Messiah (lately deceased), Mírzá Ghulám Aḥmad, of Qádián. This Dr. Imádu'd-dín dealt with in his *Balancing of Utterances*. Finally the Šúfis whose teachings and practices he once followed with great zeal and austerity, are addressed in *True Knowledge* and *Investigation of the Saints*, the latter being a critique of the *Auliyās*, on whose tradition and practice the Šúfis base their mystic

lore and observances. After this series of works together with a number of occasional pamphlets, had been completed, Dr. Imád-u'd-dín was wont to say that the field of controversy was fully covered, and he turned himself to the production of works for the teaching of Christians. Assuredly, he well earned the Lambeth D.D., bestowed upon him by Archbishop Benson.

However, the *epigonoí* have still something left to do, as is shown by the sections on Literature for Muḥammadans contained in my Urdu catalogues of 1902 and 1908. From these it appears that this literature included altogether seventy-two books and pamphlets, and thirty-eight large tracts besides a good number of four-page handbills specially addressed to Muslims, which have had, and still have a very wide circulation. Younger writers have developed a different style of controversy, following the methods of comparative religion and historical criticism, in which older men have led the way. Canon Sell's *Historical Development of the Qur'án* and Dr. St. Clair Tisdall's *Sources of Islám* are specimens of these methods: the one traces the genesis of the Qur'anic utterances from the influence of public and private events in the personality of Muḥammad; the other analyses the elements drawn from Judaism, Christianity, Sabaeism, etc., which enter into the composition of the oracles. Mr. Akbar Masīḥ's *Interpretation of the Qur'án* proceeds on similar lines, in greater detail (it is as yet incomplete),

and the Rev. J. Qalandar's *Conception of God* is a study, based on Hughes and Zwemer, of the comparative religious value of the Muslim dogma of the divine nature in relation to faith and life. The religious novel, too, plays its part. The really vivid tale entitled *Sweet Firstfruits*, translated from Arabic, stands first among several. Christian scholarship continues to render help in the serious study of Islám to Muslims as well as to Christians. The Urdu translation of Canon Sell's *Faith of Islám* and Dr. Aḥmad Sháh's *Concordance and Glossary of the Qur'án*, with English and Urdu renderings, are used by followers of both religions.

It is a little difficult to indicate exactly the English books and pamphlets suitable for educated Muslims; for there are many works on Islám, by many publishers, which more or less serve the purpose. For instance, Dr. Marcus Dod's suggestive monograph on *Muḥammad, Buddha and Christ* might well be helpful to a thoughtful Muḥammadan reader, and so might Sir W. Muir's *Life of Mahomet*. However, the purpose of this article is to indicate the works specially prepared for the missionary. Not a few of the works contained in the oriental lists already referred to are also published in English. Such are Sir W. Muir's *Invitation to Muslims*, Dr. Tisdall's *Sources of Islám and Muḥammadan Objections* (a very useful book for the average preacher); the tale above referred to, *Sweet Firstfruits*, by a Syrian

Christian; Canon Sell's *Historical Development of the Qur'án*; Pfander's *Balance of Truth*.

The only systematic collection of English publications for Muḥammadans is, I believe, that given in the catalogue of the CHRISTIAN LITERATURE SOCIETY FOR INDIA. It is small but expanding. At present it includes Dr. Rouse's excellent series of tracts on *The Integrity of the Gospel*, *The Names of God*, *The Day of Judgement*, etc., which have appeared also in Bengali and Urdu; further *Selections from the Koran* (with a critical and constructive examination of its teaching); *Roots and Branches* (that is, primary and secondary doctrines), by Dr. Potter of Persia; and several studies by the Rev. W. Goldsack of Pubna, Bengal (*Christ in Islám*, *The Qur'án in Islám*, *God in Islám*, *The Origins of the Qur'án*), which have been or are being translated into Arabic, Urdu and other languages; also Canon Sell's *Rise and Progress of Islám*. We must not forget to mention *The Gospel of Barnabas* by Gairdner and Abdu'l-Aḥad, which conclusively explodes this mediaeval forgery, so often quoted by Muḥammadan preachers (also in Urdu and Arabic); nor yet an *Appendix to Sale's Preliminary Discourse*, giving a further critique of the composition and historical and religious character of the Qur'án, originally 'written in Arabic by a well-known scholar'.

From the details above given it will be seen that the transference of works that have proved their usefulness in one language into others has been

effected in not a few instances. A main object of the present review is to facilitate and expedite this process. And it is much to be desired that works of general usefulness should be published in an English version as well as in the oriental language in which they may have been composed; for this will both render them available to the English-reading Muslim (especially those whose vernaculars, for example, Turkish or Bengali, have as yet very few such publications), and also it will facilitate translation into various oriental languages.

Finally, we need to remember that the new works to be produced must be 'Tracts for the Times'. The old attitude of age-long political enmity between Islám and Christianity is passing away. 'Turk' is no longer a synonym for a truculent polygamist. Which of us does not feel a sincere sympathy with the struggles and the progress made by the Ottoman for freedom, justice and enlightened culture, and with the efforts of our Indian Muslim fellow-subjects to cast off the intellectual and social shackles of ages? There is reaction, sometimes bitter and fanatical, but this must not blind us to the great and hopeful fact that the educated mind of the Muslim world is struggling upwards to the light. And further, we need to keep in mind that the history of Islám has many a glorious page to which its followers look back with pious veneration and passionate attachment, while its customs and observances are for them bound up with what is dearest and most tender to our

common humanity. While, therefore, we stand clearly and unmistakably for the truth and purity of a perfect revelation, let it be in the spirit of those whose aim it is sympathetically to help to the birth, a life that is yet shackled, impeded and but dimly conscious of itself. And to make our efforts effectual, we must use, in the spiritual healing art no less than in the physical, the means which modern thought and practice furnishes. Doubtless, there is ample need and room for the plain, trenchant statement of massive truths popularly conveyed. But we have also to employ the resources of comparative religion, historical criticism, anthropology, economic and physical science and philosophy. Such warmth of sympathy, with such light of knowledge, infused and employed by the spirit of Christ, will show us greater works than our fathers saw.

II. LITERATURE FOR MUSLIM READERS, IN THE URDU LANGUAGE

BY THE REV. E. M. WHERRY, M.A., D.D.

THE preparation and publication of a literature specially addressed to Muslims in the Urdu language, began with the advent of Dr. C. G. Pfander, who arrived in India in the year 1835. He was not a novice in the work, having spent several years in Persia, where he had written his famous work, *Mizánu'l-Haqq*. So far as I have been able to discover, an Urdu translation of this book, made by the author, was the first book in Urdu, published in India to refute the claims of Islám to be the true religion.

It is true that the Jesuit missionary, Hieronymo Xavier, resident at Lahore during the reign of the Emperor Jehángir, wrote a voluminous work, now preserved in the Bodlian Library, Cambridge; but this was never published.

The controversy, which followed the publication of the *Mizánu'l-Haqq*, showed that Islám had been put upon the defensive. The Muslim attitude towards Christianity, as thus revealed, was the same as that which confronted the Jesuit missionary in Lahore two hundred years before; the same as that which Henry Martyn had met in Persia and the same as that, which Dr. Pfander himself had met, when he wrote his *Mizánu'l-Haqq* in

Shusha. That attitude was the assumption that Islám had always made, that Christianity was a corrupt form of the true religion of God, that its Scriptures were corrupted, that its doctrines were in consequence so erroneous that God had to send Muḥammad with a new revelation to restore His true religion to the world. This new book, the QUR'ÁN, had introduced a new Dispensation, just as the Gospel of Jesus had done six centuries before. This new book had also abrogated all previous books, and that as a consequence all mankind must now accept Muḥammad, this last of the prophets of God, and believe the revelation made through him on the pain of eternal damnation. The visible evidence of the truth of Islám was two-fold, namely: the incomparable Qur'án and the phenomenal spread of the Muslim faith in the world.

These assumptions were met by Dr. Pfander in his writings, while at the same time he set forth the characteristics of the true religion, showing thereby the erroneous claim of the religion of Islám.

The method of approach made by Dr. Pfander was first of all to establish in the minds of his readers the fundamental nature and characteristics of a truly Divine Revelation. In so doing, he insisted upon the credibility of the Old and New Testament Scriptures. An elaborate argument in defence of the Christian Scriptures was made, showing that they were neither corrupted nor

abrogated in the Muslim sense. In support of this contention the Qur'án is made to bear witness to the fact that the Scriptures current in the days of Muḥammad, were the same as those now current among us. The idea of the Inspired Word of God being abrogated, as Muslims claim, was shown to be impossible. Having established the claim of the Bible to be the word of God, the way was open to set forth the teaching of God's word, as to (1) God; (2) Man and his fall into sin; (3) The Salvation brought by Christ; (4) How Salvation is obtained; (5) The life and obedience of the true Christian; (6) Some of the evidences of Christianity; (7) The way in which Christianity was propagated in the world.

From this standpoint, it was easy to prove the falsity of the claim of Muḥammad to have been sent as a prophet of God. The five points here set forth are:—

(1) The mission of Muḥammad was not foretold in the former Scriptures.

(2) The language and style of the Qur'án afford no sufficient proof that it is the word of God.

(3) The contents of the Qur'án disproves its claim to be the word of God.

(4) The character of Muḥammad is shown to be antagonistic to his prophetic claims.

(5) The divine character claimed for Islám is disproved by reference to the manner in which it was propagated.

We may safely say that Dr. Pfander set the

pace for the Muslim controversy for the next fifty years: not that he wrote all that needed to be written, but that the method of attack was in a way fixed so that almost all other writers followed in his lead.

Dr. Pfander wrote and published three other books for Muslim readers: *Tariqu'l-Hayát* (The Way of Life); *Miftáhu'l-Asrár* (The Key to Mysteries); and *Hallu'l-Ashkál* (Solution of Difficulties).

The first two of these were written to meet the difficulties of inquirers. They still hold their place, as the best books on the subjects treated.

These writings naturally aroused intense opposition and Muslims were found ready to meet the challenge. A book of considerable force was written by Maulaví Muḥammad Ḥádí of Lucknow, entitled *Kashfu'l-Astár* which attempted to overthrow the contention made in *Miftáhu'l-Asrár*. Another Muslim writer, Maulaví Syed 'Alí Ḥusan Šáhib also wrote a pamphlet covering eighty-five pages. In reply to these Dr. Pfander carried on a long correspondence, which is found in the *Hallu'l-Ashkál*.

A study of the correspondence between Dr. Pfander and these Maulavís reveals the fact that the champions of Islám were already being driven from their refuge and obliged to resort to rationalism for a defence of their faith. In the preface to the *Hallu'l-Ashkál*, Dr. Pfander laments the wilful blindness of the Muslim writer, Maulaví Syed 'Alí Ḥasan, who, contrary to the principles

of his own religion, set up the human understanding as the arbiter of all truth, and held that 'no one can believe what his mind fails to comprehend'. This attitude of the Muslim controversial writer characterizes all that has been written since.

The efforts of Dr. Pfander to lead the Muslims to acknowledge Christ as their Saviour were not in vain. Before he left India, several Muslims had accepted Jesus Christ as their Saviour. Among these were two Maulavis, whose writings greatly increased the interest of the Muslim community in the Gospel and its claims upon them: these were Maulavi Şafdar 'Alí and Maulavi Imádu'd-dín, Láhiz, afterwards ordained to the Christian ministry. Later in his life and because of his distinguished service as a champion of the Christian faith, he was honoured with the Lambeth Doctorate.

Maulavi Şafdar 'Alí's principal writing is an octavo volume of 282 pages, entitled *Niáz Nâma* in which he justifies his defection from the faith of his fathers by setting forth his reasons for believing the Christian religion to be the true religion. He follows in the steps of his teacher and reproduces the argument in a popular form, showing why Muslims should receive the Christian's Bible as the word of God. He then points out the many ways in which the Qur'án contradicts the Scriptures which it had attested on more than one occasion. The Qur'án must therefore be abandoned on its own showing as an uninspired book. He gives great attention to the Muslim claim that

the Bible has been corrupted and that this corruption of the Bible accounts for the discrepancies between it and the Qur'án.

One chief merit of this book is the kindly sympathetic spirit of the writer.

Of the books written by Muslims, no one was so bitter in spirit as *Ijáz-i-Íswí*, written by Maulavi Raḥmatu'lláh and Dr. Wazír Khán of Agra. In this work, the writers assumed the truth of Islám throughout, giving their whole strength to collating all possible objections to the Bible, quoting the 'stock arguments' of western atheism and infidelity and misrepresenting many statements of Christian authors so as to make them appear to support their contention.

This book brought Maulavi Imádu'd-dín into the field of controversy. He undertook to give a categorical reply to every statement made in this book against the Christian faith. This book is entitled *Hidáyatu'l-Muslimín* (Direction for Muslims), a volume of 390 pages. The fact that his Muslim antagonists had obliged him to defend the Christian position did not succeed in diverting his attention from the weakness of their assumptions. After sweeping away the pile of falsehood, with which his antagonists had striven to blind their readers, he turned to the positive establishment of the Christian faith upon the grounds both of reason and Divine Revelation. He closes his book with a section on Islám itself, thus carrying the war into the enemy's own country. Here, he exposes the

character of the Arabian prophet, showing how the Qur'án was written, proving that, as claimed by Muslims, the style is not incomparable; pointing out its many contradictions, its absurdities, its interpolations, and the Prophet's ignorance of many things recorded in the Bible; for example, the doctrine of the Holy Trinity.

This work accomplished a good purpose in its day, but the next book which we wish to notice has had a more useful record—his *Tahqíqul-Imán* (Investigation of the Faith).

In this work, Maulaví Imádu'd-dín presents his reasons for leaving the Muḥammadan religion and becoming a Christian. This description of his personal experience in his search for the truth, is of exceeding great interest, because it leads the reader into the inner thoughts of his heart and impresses one with the sincerity of the man. In this statement, we are made acquainted with the grounds and reasons, which led him to doubt the truth of Islám and the long road he travelled before he arrived in the Christian haven of rest. In the course of his search for the truth, Dr. Imádu'd-dín gave attention to Şúffism, and a study of the *Auliya'* or Şúfi saints. This eventually led him to write a book which he called *Taftishu'l-Auliya'*, now available as an authority on Şúfi mysticism.

Although not an English scholar, Dr. Imádu'd-dín kept in touch with the advanced thought of 'the young Muslims' and was able to refute some of the false positions taken up by them. Two of his

books were addressed to this class, both written in Urdu. A reply to Munshí Chirághu'd-dín, in which that writer had tried to explain away the Doctrine of Jihád (Holy War), was published under the title of *Taqliátu't-Táliqát*. Another volume, comprising four booklets, was devoted to the refutation of Sir Syed Aḥmad's rationalistic presentation of Islám; while a third book was written against the false Messiah of Qáadian, in the Punjab. This book is entitled *Tauzín-u-l-Aqwál*.

Other writings of this author are as follows :—

Intisábu'l-Imád (Genealogy of Imádu'd-dín), *Naḡma-i-Tambúri* (The Melody of a Lute), *Haqiqi 'Irfán* (The True Knowledge of God), *Tawarikh-i-Muḥammadí* (The History of Muḥammad), *Ta'lim-i-Muḥammadí* (Muḥammadan Doctrine) and *The Divinity of Christ*, an Urdu translation of the Qur'án, and *Tanqídu'l-Qur'án* (A Criticism of the Qur'án).

Further mention of these interesting writings is perhaps unnecessary here.¹ We have seen how completely the character of the controversy has changed; how, in spite of herself, Islám has been obliged to discuss religion in the light of reason. On the other hand, Christians have been put on the defensive, so that the question seems to be whether they can give a reason for the faith that is in them. Their books, which are addressed to Muslims, must henceforth, not only refute the objections which are made against them by

¹ A detailed statement as to the contents of some of these books may be found in *Muslim Controversy* by Rev. E. M. Wherry, D.D., published by C.L.S., Madras.

Muhammadanism and atheism and infidelity combined, but must also establish the principles of true religion, at the same time showing the Muslim how his faith fails to fulfil the conditions demanded by that true religion.

The cause of Christianity as against Islám in India received the support of two notable Indian Christians, who have distinguished themselves by their writings; Bábu Rám Chandra, and the Rev. G. L. Thákur Dáss.

Bábu Rám Chandra wrote two books on the Muslim controversy: *The Ijáz-i-Qur'án* (The Qur'án Refuted) and *The Tahrif-i-Qur'án* (The Qur'án Corrupted). In these books, the author carried the war over into the enemy's territory; and, using their own method of attack, he brought consternation into the ranks of his adversaries. The noteworthy feature of these writings is their aggressive attitude. The learned author boldly attacks the incomparable style of the Qur'án. He points out that the facts mentioned in the Qur'án were no doubt well known to several persons in Mecca, with whom Muhammad was in constant intercourse, mentioning them by name. He points to the testimony of the Qur'án itself, that many of the people charged Muhammad with forging the messages which he uttered, calling them 'tales of the ancients'. So little was the assurance of Muhammad's amanuensis, 'Abdu'lláh ibn Sád that his prophet was inspired, that he once ventured to anticipate the thought of the prophet,

when he dictated the words of Sura Mumin (xxiii. 2-14) by saying 'And blessed be God the best of Creators' whereupon Muḥammad commanded him to write that down also! The aman-ensis then boasted that he also was inspired!

In his second book, Bábú Rám Chandra entered upon an elaborate comparison of the text of the various Suras in the current editions of the Qur'án, with the texts as quoted in the standard commentaries. He pointed out the various readings of the Qur'án; words changed, change of the imperative mood for the indicative, and the omission of entire sentences. He quotes the charges made by the Shí'a sect, to the effect that many changes had been made during the recension of the Qur'án, under the direction of the Khalifa 'Umar. 'Áysha, the favourite wife of the Prophet, is quoted on the authority of Syed Hamíd as saying that the *Súratu'l-Aḥzáb* (xxxiii) had 200 verses in it, but now there are only seventy-three. The learned Babu goes on to examine the so-called abrogated passages, claiming, that excepting two passages in the *Súratu'l-Baqara* (vv. 99-100) relating to Jews and Idolaters which Muḥammad himself withdrew, all other changes have been made by the Muslim Doctors. Not only so; but he points out the fact that the Qur'án itself nowhere gives countenance to the doctrine of abrogation.

Bábú Rám Chandra believed that Muḥammad was the antichrist and wrote a book entitled

Masih-u'd-Dajjal (now out of print). These books were called forth by such writings of Muḥammadan controversialists as those of Maulavī Raḥmatu'llāh. They served the purpose of showing the Muslim that the Qur'án, when attacked by their own weapons, completely falls to the ground.

The Rev. Thákur Dáss was, next to Dr. Imádu'd-dín, the most prolific writer on Islám during the past half century. His published works are: (1) *Izhár-i-Īswi*, a critical reply to the *Ijáz-i-Īsawī*, already noticed; (2) *The 'Adam-i-Zarúrat-i-Qur'án* (The Qur'án not needed); (3) *Síratu'l-Masih-wal-Muḥammad* (The Character of Christ and Muḥammad compared); (4) *Muḥammad Be Karámat* (Muḥammad wrought no miracles); (5) *Infisál-i-Wiládat-i-Masih* (Verdict on the Birth of Christ); (6) *Rivyu-i-Burhán-i-Aḥmadiya* (A Review of the *Burhán-i-Aḥmadiya*), of Mírzá Ghulám Aḥmad of Qáadian; (7) *Tanqih-i-Mubáhisa* (Report of the Discussion), a debate between Mr. 'Abdu'lláh Athím and Mírzá Ghulám Aḥmad of Qáadian; (8) *Izálatu-li-Mazári Qáadiani* (The Greatest Discovery Exploded); (9) *Baibal ya Qur'án* (The Bible or the Qur'án).

The essential characteristic of the writings of Mr. Thákur Dáss is that they are apologetic. He ever strives to point out the mistakes of his adversary and at the same time to lead him to the truth. At times his statements are severe, but only because of the plainness of the truth he utters.

Another distinguishing feature of these writings is the use which is made of the Qur'án to refute its teaching. For instance, in his *Adam-i-Zarúrat-i-Qur'án* and also in his *Baibal ya Qur'án*, he constantly emphasizes the fact that the teachings of the Qur'án, so far as they are true are in no case new; and as to the new, he shows how, compared with the Scriptures of the Old and New Testaments, which are attested by the Qur'án as the word of God, they fail to agree with these former Scriptures. The inference, of course, is that the Bible is the word of God, and that Muḥammad was not a prophet of God.

Another book by this author is his *Surátu'l Masíh Wa'l-Muḥammad*, in which he compares Christ and Muḥammad, showing (1) The sinlessness of Christ as compared with the sinfulness of Muḥammad; (2) the high moral teaching of Jesus as compared with the low moral standards of the Qur'án. Numerous passages are quoted from the Qur'án and the Bible to establish the author's contention. This booklet has run through four editions.

Four of the books named in the list given above, were written in reply to Muslim writers.

The First, *Muḥammad no worker of Miracles*, was written in reply to a pamphlet published by Maulavi Ghulám Nabi, entitled *Mu'jizát-i-Muḥammadhya az Qur'án*. This book takes up all the so-called miracles of Muḥammad and exposes the absurdity of the Muslim claim.

The Second book, *Rivyu-i-Burhán-i-Ahmadiya*, constitutes the first serious attack upon Mirzá Ghulám Ahmad, the false Messiah of Qádian, who had just then published his pretensions in a book entitled *Burhán-i-Ahmadiya*. The third book was a report of the discussion between Mirzá Ghulám Ahmad and Mr. 'Abdu'lláh Athím, showing how completely the prophetic claims of the Mirzá had been refuted. A fourth book was written to confute the statement that he had discovered the tomb of Jesus at Srinagar, Kashmir. This 'discovery' was put forth as proof positive, that Jesus did not die on the cross but had merely swooned, and, having been rescued by his followers, had escaped. Travelling eastward until he came to Kashmir, he died at the extreme age of 120 years!

This series of books illustrated the varied character of the debate with Muhammadans. The readiness with which Muslims take up the absurdities of western unbelief and endeavour to make capital out of them, shows, how hard pressed they really are to find material wherewith to shield themselves against the Christian attack.

Before advancing toward a consideration of the books written from a somewhat different standpoint, we will notice here a number of books written for Muslim readers by missionaries and Indian Christians.

A book on the *Evidences of Christianity* was written by the late Rev. Charles Forman, D.D., and published under the title *Teg-o-Sipár-i-*

Isawí (The Christian Sword and Shield). This book presents the usual arguments to establish the truth of the religion of the Bible, answers the objections urged against the Christian faith, and then sets forth the reasons why Christians cannot accept the Muslim claims.

The Muslim writers against Christianity, Maulavi Raḥmatu'lláh and Dr. Wazír Khán, had urged against the Christian's claim as to the true religion, the fact that the Church was divided into numerous sects. This objection was answered by the Rev. Samuel Knowles and the Rev. Rajub 'Alí of Lucknow, in a booklet entitled *Áina-i-Islám* (The Mirror of Islám). The reader is urged to consider that Islám has numbered no less than 150 sects, and yet this fact has never led a sincere Muslim to doubt his faith; and if so, why should the divisions of the Church be regarded as an argument against it?

Mr. Knowles also wrote a booklet on *The M'iráj*, or night journey of Muḥammad up to Heaven on the horse Buráq. The object of the booklet seems to have been to overthrow the popular faith of Muslims in the miraculous character of this journey, which was probably a dream, and nothing more.

We have already noticed the controversy between Mr. 'Abdu'lláh Athím and Mírzá Ghulám Aḥmad, as reported by the Rev. Thákur Dáss, in his *Tanqíhu'l-Mubáhisa*. In addition to this service, Mr. 'Abdu'lláh Athím wrote a number of

books on the Muslim controversy, of which the following is a list:—

(1) *Al Jauharu'l-Qur'án* (The Essence of the Qur'án). This book gives a catalogue of the doctrines taught in the Qur'án.

(2) *'Aql bar Da'wa-i-Tahrif wa Tansikh-i-Baibal* (Reason in respect to the Corruption and Super-session of the Bible).

(3) *Bahs Mábain Tauhidiya wa Tatslitshiya* (Discussion between Unitarians and Trinitarians).

(4) *Qaráinu'l-Qur'án* (The Arrangement of the Qur'án).

(5) *Chálinj* (The Challenge). This is a book on the Prophecy of the Bible, in which the author claims to prove that in Christ alone is there satisfaction for the needs of human nature.

(6) *Nukat-i-Islám-i-Ahmadíyya* (Strictures on Ahmadite Islám).

This, with (7) *Chand Ghalatán Qábil-i-I'tiráz* (Certain Fallacies open to Objection), undertakes to refute the naturalistic doctrines of Sir Syed Ahmad Khán, showing them to be absolutely contrary to the teaching of Islám, with which the Syed claimed to identify them.

A valuable booklet on the Prophecy of the Old Testament Scriptures relating to Christ was written by the Rev. G. A. Lefroy, M.A., now Bishop of Lahore, entitled *Guldasta-i-Isrár-i-Iláhi* (A Posy of Divine Mystery). This booklet enables the reader to understand the import and to weigh the prophecies in relation to the claims of Jesus

Christ to be the Saviour of men. The Muslim interpretation of Deut. xviii. 15 and Ps. xlv. 1-8 and John xiv. 16, is thoroughly exposed.

Objection having been made that Christians of the present day are unable to work miracles, notwithstanding the promise made in Matt. xxi. 21 and Mark xvi. 17 and 18, the Rev. Henry Mansell, D.D., wrote a booklet entitled *Radd-i-Râe Islâm dar bâb Mu'jizât* (A Refutation of the Muḥammadan Doctrine of Miracles). This booklet has been useful to Indian preachers, who are continually beset by this objection.

Perhaps the doctrines of the Christian faith, which are most persistently opposed are the doctrines of the Holy Trinity and the Sonship of Christ. Two books have been published, with a view to making these doctrines somewhat clearer to Muslims in general.

One of these is the work of Capt. W. R. Aikman, covering 286 pages 8vo, entitled *Salâtsatu'l-Kutub* (The Three Books). It is an elaborate comparison of the Old Testament Scriptures with the Qur'ân. The author strongly advocates the view that the Muḥammadan apostasy was foretold in the prophecy of Daniel (chapter viii).

Another book, written by the Rev. D. Vaughan of Calcutta, originally addressed to Brahmos, was translated by the Rev. E. M. Wherry, D.D., for use among Muslims as well as Brahmos. It discusses the whole question of the Trinity and the

Divine Sonship of Christ on the assumption that the Bible is the inspired Word of God. As a Scriptural presentation, it is useful for the enlightenment of the preacher as well as his hearers. The book is a model of earnest and sympathetic discourse.

For the use of the preacher to Muslims and for the instruction of the intelligent Muslim reader, there are few books more helpful than Bishop French's *Injil-i-Dá'úd* (The Gospel of David). It is an exposition of the Messianic Psalms and the prophecies found in them; the whole being treated with reference to the Muḥammadan objections.

The late Sir William Muir has laid the Church under a heavy debt of obligation by his numerous writings on Islám. Some of these have been translated into Urdu. One of the best known is the *Shahádat-i-Qur'ání bar Kutub-i-Rabbáni* (The Testimony of the Qur'án to the Christian Scriptures) translated by Raja Shiv Parshád. No book is better suited to be placed in the hand of the Mullás and Maulavis.

We are also indebted to Sir William Muir for bringing to light that remarkable book, *Apology of Al-Kandí* (a Christian nobleman at the court of the Khalífa Al-Ma'mún). This book was translated from the Arabic by the Rev. Dr. Imád-ud-Dín and published under the title of '*Abdu'l-Masíḥ walá Isháq Kandí*' ('Abdu'l-Masíḥ, son of Isháq Kandí).

Two other books greatly interested Sir William Muir, *Asmár-i-Shirín* (Sweet First Fruits), *Mináru'l-Haqq* (The Beacon of Truth), and both were presented to the English reader by him. Both were translated into Urdu by the late Mr. Fazl, Assistant Secretary of the Punjab Book Society.

These books present the truth under the cover of fiction and thus point the way in which other Christian writers might follow. One such book has been written (by Dr. Wherry), entitled *Fauzu'l-'Azím* (The Great Victory), in which the doctrine and life of true Christians are set forth in the story of a Muslim widow and her children in their transition from Islám to Christianity.

Two books of more than ordinary worth are the work of a convert from Islám, Munshi Muḥammad Ḥanif. The one is entitled *Ráh-i-Naját* (The Way of Salvation), in which he makes frequent reference to his own conversion. The other book is entitled *Ráhát-ul-Qulúb* (Heart's Ease), being a transfusion of Bunyan's *Heart's Ease in Heart's Trouble*.

Dr. Broadhead's *Tuhfatu'l-'Ulamá* is a useful booklet, which sets forth the chief positive arguments for Christianity without manifesting a controversial spirit.

A writer, recently deceased, a convert from Islám, wrote a book which created no little excitement among Muslims in India. It was published privately, and posted to a thousand Maulavis and learned Muslims, so as to reach all about the same time. The book was entitled *Ummahátu'l-*

Mu'minin (The Mothers of the Faithful). The book was written in reply to a challenge, offering any Christian Rs 1,000, if he would prove that Muhammad had ever committed a sin. The Christian declined to compete for rupees, but offered to prove Muhammad guilty of a thousand sins! The book is composed of statements concerning the prophet's relation with his numerous wives, but *every statement is a quotation from Muslim books*. The effort to secure the suppression of the book failed because to suppress this book would involve the suppression of the books quoted including the Qur'án!

This sort of extremely offensive literature, of which very little can be found on the Christian side, owes its origin to the very large volume of scurrilous writing on the Muslim side. This is especially true of journalistic literature in which abominable and slanderous statements are frequently made in regard to Jesus Christ.

In recent years the champions of Islám have been found in the ranks of those who are themselves regarded as heterodox by the orthodox Muslims. The Ahmadiyya leaders, both of Qáidian and elsewhere, are given to this kind of writing. The man who has written the most satisfactory replies to these champions is the late Mr. Akbar Masih.

In his *Abtál-i-Mirzá* (Refutation of Mirzá), a book of some 150 8vo pages, he has taken up every claim of the false Messiah, leaving him no ground to stand upon.

Another exceedingly useful booklet from the pen of this same author is *Iddá'-i-Ismá'il*, in which he refutes the claim that Ismá'il and not Isaac was the son of promise.

In recent years, the trend of the literature prepared for Muslim readers has assumed a more scientific aspect. The religion of Islám has been subjected to an examination of its origins, involving a study of the contents of the Qur'án from the critical standpoint, with a thorough examination of the literature of Muḥammadanism. Much of this work has been done by European scholars; but only a few of the many Muslim readers are able to read such books in the European languages. Among these writers none has written more profoundly than the Rev. W. St. Clair Tisdall, M.A., D.D., who was for many years a missionary of the Church Missionary Society in India and in Persia. We are indebted to Mr. Akbar Masih of Banda for an Urdu rendering of Dr. Tisdall's *Sources of the Qur'án*, to which he has added much from his own pen. This book is entitled *Yanábi'u'l-Islám*. To this work Mr. Akbar Masih has added two more volumes, which we will notice briefly: (1) *Táwíl-ul-Qur'án* (Interpretation of the Qur'án). In the *Yanábi'u'l-Islám*, the writer showed how the author of the Qur'án had drawn upon Zoroastrianism, Judaism, Christianity and elsewhere. In this book Mr. Akbar Masih gives further proof to show the connexion of the Qur'án with Judaism and Christianity. (2) *Tanwíru'l-Azhán Fí Faṣáhati'l-*

Qur'án (The Eloquence of the Qur'án). In this book we are shown how groundless is the claim of the Prophet of Islám that the style and eloquence of the Qur'án is inimitable. The discussion is carried on in the form acceptable to Muḥammadan readers.

The unexpected death of this facile writer, only a few months since, has brought to a close a literary career of great promise.

While we have in mind the work of Dr. Tisdall, we must mention another work of his, which is of great value to every missionary: *Muḥammadan objections with answers*. This book has been put within the reach of every Urdu reader by an excellent translation from the English, by Rev. Aḥmad Sháh Shaiq, entitled *I'tirāzu'l-Muslimin Ma' Jawábat*. Almost every important objection urged from the Muslim side is mentioned. The author sent proof copies of this book to missionaries in all parts of the Muslim world, and thus availed himself of the criticism and suggestions of many minds. *Every missionary to Muslims should avail himself of this helpful book.*

In the way of missionary helps we might notice here a number of books new and old.

The following works are by Rev. Canon Sell, C.M.S.:—

(1) *Kashfu'l-Qur'án* (Historical Development of the Qur'án), translated into Urdu by Munshi Muḥammad Ismá'il Khán, with the help and superintendence of the Rev. E. M. Wherry, D.D.

(2) *'Aqá'id-i-Islámia* (Creeds of Islám, being an Urdu translation of *The Faith of Islám*). This translation was made by Maulaví Muḥammad Shafqatu'lláh, supervised by Rev. T. J. Scott, D.D.

(3) Translations from the Islám Series of the Christian Literature Society—

(a) *Jang-i-Badar aur Uḥud* (The Battles of Badr and Uḥud).

(b) *Al-Qur'án* (The Qur'án), giving a brief account of the Book of Islám. Similar helps have been prepared by Rev. E. M. Wherry, D.D., as follows:—

(1) The *Fihrist-i-Qur'án* (An Index to the Qur'án), printed in Roman Urdu.

(2) *Dín-i-Islám* (The Religion of Islám), a brief statement for the guidance of Indian workers, who are often ignorant of the fundamental teachings of Islám.

(3) *Dín-i-Islám aur Uski Tardíd Az Rí-i-Islám* (The Religion of Islám refuted on its own ground). This booklet is being published by the C.L.S. in their Islám Series.

(4) *Nabi-i-M'asúm* (The Sinless Prophet), proving from the Qur'án and traditions that Jesus is the only sinless Prophet of Islám.

(5) *Hidáyatu'l-Mumtarín* (Guidance for Doubt-ers), a booklet on the genuineness and credibility of the Scriptures; proofs being drawn from the Qur'án.

(6) *Ganjína-i-Islám* (Treasury of Islám), giving a history of Arabia and the Arabs, Life of Muḥammad, The Muḥammadan Religion, A

Refutatin of Islám, and Methods of preaching to Muslims.

A very useful book has been recently prepared by Rev. Dr. Potter of Teheran, which has been translated into Urdu by Munshi Muḥammad Is-má'íl Khán. This book is entitled *Asl-o-Far'u* (Roots and Branches). The book gives a clear statement of Christian doctrine, as preached to Muslims. It is a most useful book for inquirers, and also suitable for use in training schools.

In this connexion, we should not fail to notice the excellent series of booklets written by the late Rev. G. H. Rouse, D.D.: they number twenty and cover a large section of the field of Christian faith. The spirit of these booklets is good. The writer takes up the doctrines of the Muslim faith and so treats each one as to lead the reader almost imperceptibly to see the truth as believed by the Christian and that in contrast with the errors of Muslim belief.

The following is a list of these tracts:—

- (1) *Súratu'l-Fátíha* (The First Chapter of the Qur'án).
- (2) *Al-Qur'án* (The Qur'án).
- (3) *Injil ki Sihát-o-Durústi* (Integrity of the Gospels).
- (4) *Masíh yá Muḥammad* (Christ or Muḥammad).
- (5) *Begunáh Nabí* (The Sinless Prophet).
- (6) *Yisú' Masíh* (Jesus Christ).

(7) *Yisú'ki Maut aur Jí Uthná* (Death and Resurrection of Jesus Christ).

(8) *Yisú' Masáh kí Nisbat Peshingoíán* (Prophecies concerning Christ).

(9) *Hazrat Muhammad* (Muhammad).

(10) *Sachchá Islám* (The True Islám).

(11) *Isháq aur Ismá'il* (Isaac and Ishmael).

(12) *Asmá-e-Iláhi* (The ninety-nine names of God).

(13) *Namáz* (The Muhammadan Prayers).

(14) *Rozá* (Muhammadan Fasting).

(15) *Fárqahit* (The Paraclete).

(16) *Khudá ke das Ahkám* (The Ten Commandments).

(17) *Hamórá Sháfi' Kaun Hai* (Who is our Intercessor?).

(18) *Khudá Hamára Báp* (God our Father).

(19) *Kyá Injil Mansúkh Ho Gáin?* (Were the Gospels abrogated?).

(20) *Insáf ka Din* (The Judgement Day).

No series of tracts have been more influential for good than this. Several conversions have been ascribed to the reading of one or more of these little messengers. A lady overheard an old woman remonstrating with her granddaughter who was reading one of these tracts. The girl said: 'Why what harm in reading this?' The old lady replied: 'O yes they all begin very nicely; but when you get on into the middle of the book they are very different. Those green books (they are bound in green covers) will destroy your faith in your religion.'

We must now give some account of two or three Indian authors, who seem to be leading the way to a more forceful presentation of the claims of Christ before the Muslim reader than any since the days of Maulavi Imádu'd-dín.

The first of these is the Rev. J. Qalandar, of the C.M.S., Lucknow. His books are *Tasawwur-i-Khudá* (The Idea of God in Islám), and *Al-Masihiat Wa'l-Islám* (The Truth of Christianity in the Light of Muslim Thought). We will notice these in their order.

(1) *Tasawwur-i-Khudá* (The Idea of God in Islám) is the first book of the kind in the Urdu language. In English, we have Zwemer's book on this subject and Hughes' *Dictionary of Islám*, upon both of which our author has drawn. We have here a theological or philosophical statement of the teaching of the Qur'án and the traditions as to God.

The name Alláh is the name of the supreme deity of the ancient Arabs, whose consort was Allát. Allát 'Uzzá, Manát and the whole catalogue of gods and goddesses were repudiated by Muḥammad, and Alláh alone recognized as the True God. In the Qur'án, Alláh defined as the only God is usually described negatively as 'not born', 'not a body', 'not a substance', 'neither do substances exist in him', 'he is not an accident and no accident exists in him', and so on. Positively Alláh has the attributes of seeing, hearing, knowing, willing, speaking; He has life and is

Almighty. The author of the book under notice, contrasts this with the clearer statements of the Gospels, which declare God to be light, spirit, and love. He also calls attention to the fact that the Qur'án, in its many teachings about God makes very meager mention of the moral attributes of Alláh. From this he accounts for the low morality of Muḥammad's teaching, especially the small sense of sin manifest in the Qur'án. 'What God wills is right. If He desires evil, it becomes right and right wrong.' The distinction between 'little sins' and 'great sins' also suggest a low conception of sin. Then, too, the God of the Qur'án is a God afar off, with whom communion is impossible of realization. Emphasis is laid upon the Christian doctrine of the Holy Trinity, as being necessary to a right conception of God. Indeed, the writer is bold to say that Muḥammad did not really know God, because he did not know Him as He is revealed to men in the Bible.

This writer in his second book entitled '*Al-Masīhiyat Wa'l-Islám*' sets forth the truth of Christianity in the light of Muslim thought.

The writer claims for his book that it is not destructive in its teaching but constructive. He has a great sympathy for the Muslim. He says: 'I find that the author and founder of Islám, as well as his followers, have got hold of a Christianity, which is a distorted and caricatured Christianity, in other words, which is no Christianity at all.'

This author represents the trend of modern Christian apologetics, which would approach the Muslim as a man who is in need of the gospel, but who is in error on fundamental points and in consequence needs enlightenment.

The presentation does not assume the form of a debate, but rather that of a discussion. The temper of the writer is that of a friend and not that of an antagonist.

Another author, who promises to become a strong writer, is the Rev. Ghulám Masīh of Lahore. His book, *Al-Furqán*, of which only two sections have been published, endeavours to show that the admissions of the Qur'án oblige the Muslim to concede the claims of the Bible to be the only word of God and point to Christ as the only Saviour of men.

An exceedingly useful series of booklets has been prepared by the Rev. William Goldsack. This series is published in English by the Christian Literature Society at Madras. The following have been translated into Urdu by Mr. Muḥammad Ismá'il Khán and are published by the Punjab Branch of the C.L. Society at Ludhiana:—

- (1) Christ in Islám (*Islám Men Masīh*).
- (2) God in Islám (*Khudá-e-Islám*).
- (3) Origins of the Qur'an (*Yanábí'u'l-Qur'án*).
- (4) The Atonement (*Al-Kaffára*).

The style of these booklets is entirely discursive and the spirit is earnest and sympathetic, the argument is strong and persuasive. No

Muslim reader should find anything offensive in these pages, unless the truth should give offence. These booklets are published by the Christian Literature Society, Punjab Branch.

A series of booklets were prepared by James Monro, Esq., C.B., for Muḥammadan readers, which have been published in English and Urdu by the Punjab Book Society. They are bound in a single volume, entitled *Majmū' -i- Rasá'il* (Collection of Pamphlets).

These pamphlets bear the following titles which indicate their contents:—

- (1) The teaching of the Qur'án as to the Christian Scriptures.
- (2) Muslim Teaching as to the sinlessness of Muḥammad, being an exposure of the fictitious theory of Mirzá Ghulám Aḥmad, of Qádián, on the Qur'anic meaning of *Zamb* and *Jurm*.
- (3) How the Qur'án confirms and guards the Christian Scriptures:—
 - Part i. The Pentateuch (Taurát).
 - Part ii. The Gospel (Injil).
 - Part iii. Jesus the Messiah.

The following writings should be mentioned:—

- (1) *Da'wat-i-Islám* (Muḥammadans invited to read the Bible) by Sir William Muir and translated by Rev. Joel David, M.A.
- (2) *Mazhar-i-Zát-i-Khudá* (Part of a lecture on the Incarnation) by Maulaví Ḥisámu'd-

dín. This book is of special use among Súffis.

- (3) *Taurát Ki Qadámát Wa Askýyat* (The Antiquity and Authenticity of the Pentateuch). The author is the Rev. Thomas Howell of Lahore.
- (4) *Kaffára-i-Masíh* (The Atonement of Christ) by the Rev. G. J. Dann.
- (5) *Maqál* (Muḥammadan Controversy) by the Rev. Imám Masíḥ of Calcutta.
- (6) *Din-i-Haqq Ki Tahqíq*, Part III (Refutation of Muḥammadanism) by Revs. Smith and Leupolt.
- (7) *'Ibádat Aur Uská Aṣar* (Worship and its Influence) by Maulaví Ḥisámu'd-dín of Bombay.

These books and booklets have their individual merits, but I am unable to give a more particular account of them here.

For the special use of missionaries and workers among Muslims, I would make mention of the following books:—

- (1) The Qur'án in Arabic, with the translation of the same, by Sheikh 'Abdu'l Qádir Ibn-i-Sháh Walí Ulláh of Delhi. A Roman Urdu edition of this version was published in 1876, at the Ludhiana Mission Press. A few copies are still available at the Dépôt of the Punjab Religious Book Society in Lahore.

- (2) The Qur'án in Roman Urdu, by the Rev. Maulaví Imádu'd-dín, D.D. This is also available at the Punjab Religious Book Dépôt, Lahore.
- (3) *The Mishqátu'l-Masábih* (Muslim Traditions) available at the Publishing House of Newal Kishor in Lucknow.
- (4) Commentaries: (a) *The Tafsír-i-Husainí* and (b) *The Tafsír-i-Ra'ufi*. These are based upon the orthodox commentators: Baizawí, the Jalálain and others.
- (5) *The Rauzatu'l-Ahbáb*, a Muslim History of Muḥammad which forms the basis of the Life of Muḥammad, written by the late Dr. Imádu'd-dín already noticed.
- (6) *The Sharh-i-Waqáya*, useful for reference on many questions raised in regard to Muslim custom and law.

There is a considerable literature for Muslim readers, which may be used to instruct in doctrine, such as the various Christian commentaries and theological and historical writings, etc., but I have limited my résumé to those books, which discuss questions more especially bearing upon the claims of the Christian faith upon the Muslim's mind and heart.

There is also a considerable amount of literature in Urdu, which can only be indicated: I mean the periodical literature. Much of the controversy with Islám has been carried on in the newspapers of India, published in the Persian Urdu

character. The first periodical of this kind, published from the Christian side, was the *Núr Afshán*, which was started in 1872 at Ludhiana. This is a weekly newspaper, devoted to the spread of the Christian Religion. It was also intended to give the Indian Christians a platform from which they might address the public and defend themselves and their new-found faith from the assaults made in the Indian vernacular newspapers. Thirty-eight years have passed and yet its work is not done. Other similar papers and magazines have been established for a similar purpose. Some have been discontinued for want of funds. Others are still doing a good work. Prominent among these is the *Taraqquí* (Progress), a monthly magazine containing scientific, ethical; poetical, literary, social, historical and industrial articles. This magazine is accompanied by another, also a monthly magazine, entitled *Tajallí* (The Epiphany), published for the discussion of religion and philosophy.

The *Taraqquí* was established in 1902; the *Tajallí* in 1906. Both were edited for some years by the late Mr. Fazl. Since his death, the *Taraqquí* has been edited by the Rev. Ṭálibu'd-dín, B.A., while the *Tajallí* is edited by the Rev. Canon Alí Bakhsh, the *Núr Afshán* is edited jointly by the Rev. E. M. Wherry, D.D., and the Rev. Jaimal Singh.

It will thus be seen that the press has had a large place in the work of Muslim evangelization in India. The prospect is that it will continue to hold that place. The large volume of literature

of a controversial character, which is being poured forth from the Islámiya press and the increasingly large number of Muslim periodicals, which are being published, some of them being entirely devoted to the subject of religion, makes it necessary to meet them on their own ground. It falls to the province of another to tell of the needs of the future. With this word we will close this paper.

III. LITERATURE FOR MUSLIMS: WHAT IS WANTED

BY REV. CANON J. 'ALÍ BAKHSH, LAHORE

SOME knowledge of the general condition of Muslims is essential before we can begin to consider what kind of literature is necessary for Muslim readers.

The majority of Muslims, as is known to us all, are still backward, both in education and civilization. Most of their Mullás are as ignorant as they are self-conceited. The masses under their influence are extremely narrow-minded and intensely bigoted.

The unprogressive character of their religion is deeply impressed on their minds. It is said that when the Khalifa Umar was told of the great library in Alexandria, he answered that the books in it would be either opposed to the Qur'án, and therefore ought to be destroyed, or (on the other hand) in accordance with it, in which case there was no necessity for them; the Qur'án, he added, was sufficient for all needs. Thus the old library was set to fire and all the books were burnt to ashes. Be the story genuine or not, the same spirit is manifest in most of the Muslims of the world to-day.

Undoubtedly Sir Syed Ahmad Khán of Aligarh opened the eyes of Islámists in India. His

followers are progressive and among them are many of the most learned and intelligent Muslims. They do not hold with ordinary Muslims the belief that reason has no place in religion, but they give reason a prominent place in their religious discussions.

There is another sect growing in numbers as well as in strength; namely, the Ahmadiya sect. Its teaching is spreading both among educated and uneducated Muslims. The sect is bitterly opposed to Christianity and to Christ. They are not ashamed to speak evil against our Lord Jesus. They separate the Messiah of the Qur'án from that of the Gospels. In attacking Christ, they act like the Jews of old. They read the Scriptures, but pervert their meaning. They have a school at Qádián in which they teach Hebrew as one of the secondary languages. They carry on their religious warfare by means of education and the press.

I must not overlook 'Abdu'llah Chakrálawi of Lahore. He has founded a school for Muslims and teaches that the Qur'án is its own commentary and does not need the aid of traditions to interpret it.

Let us consider now what further literature is needed for these different classes of people.

For the majority of Muslims, that is, for the old fashioned Mullás, the existing literature is sufficient. But it is so fragmentary in character, though enormous in amount, and so bulky that

ordinary Muslims have neither the leisure to go through it, nor the means to buy it. What we need is a handbook on Islám, which may be put in the hands of Muslim inquirers. It can be prepared out of the existing material as suggested by Mr. Rice in his book, *Crusaders of the Twentieth Century*. Of course it will demand labour and time, but the expenditure of both will be justified in the preparation of a book which will bring the substance of all the existing literature within the reach of the ordinary Muslim.

For the rationalistic school of Muslims or the followers of Sir Syed, commonly called *Neharis*, we have as far as I know no literature at all. His vehement attacks on the virgin birth of our Lord and on His resurrection and second advent, still remain unanswered. Educated Muḥammadans are gradually coming round to his views and reproduce his objections in one form or another.

Besides this, the rationalistic schools of Europe and America have still further confirmed them in their opinions and have strengthened their hands against Christianity. By the spread of western education, the objections and criticisms raised by western writers are being more widely circulated. Is it not high time for us to prepare some antidote for this spreading evil? Sir Syed's criticisms were not limited to the fundamental truths of Christianity. He wrote a life of Muḥammad which is not so much a life as a

refutation of Sir William Muir's *Life of Muḥammad*. I am not sure whether any Christian writer has taken notice of this book. If nothing has been done in the matter, would it not be desirable to write another life of Muḥammad, taking into consideration all the criticisms advanced by Sir Syed in his *Life of Muḥammad*?

Moreover, Sir Syed Ahmad circulated his views through the medium of his magazine called the *Tahzibu'l-Akhlāq*. We, Christians, also ought to have a first-class magazine producing solid literature for disseminating Christian truth and repulsing Muslim attacks.

We in the Punjab have a magazine called the *Masīḥī Tajallī*. In the past it has produced good literature mainly on the Qádiānī controversy and I believe with much success. Those articles have been published by the Punjab Religious Book Society in book form and are considered to be the best books on the subject.

Thus, if some missionaries to Muslims are inclined to help the magazine by contributing original articles, designed to reach the rationalistic school, the editors will be glad to publish them in the magazine. In this way the *Masīḥī Tajallī* can be made a first-class magazine.

Educated Muḥammadans are a very important class, and we ought to produce suitable literature for them. This can only be done effectively by the co-operation of Indian and foreign missionaries.

The late Mr. Akbar Masih, who was to have read this paper, and whose lamented death has deprived us of his help and contribution to the subject, had a desire to write a commentary on the Qur'án in the light and with the help of the Bible. He pointed out that since a Christian (Dr. Imádu-d-Dín) had taken the lead in making a simple idiomatic translation of the Qur'án, Muḥammadans themselves are encouraging such translations, and indeed half a dozen have already been published, and are much preferred to the old literal translations. Christians should also take the lead by placing a new commentary on the Qur'án in Muslim hands.

They are groping in the dark. Some men, like 'Abdu'llah Chakrálawí, refuse the help of Muslim traditions in the interpretation of the Qur'án and urge that God's word ought to be interpreted by God's word.

Sir Syed wrote a commentary and attempted to interpret the Qur'án in the light of modern science. But this principle of interpreting the word of God by the word of God seems to me very sound from our own as well as from the Muslim standpoint. Muslims are required to believe that the former revelations, given in the Taurát, Zubur and Injíl (The Bible), are the word of God. Therefore the principle of interpreting the Qur'án in the light of the Bible should not fail to appeal to the Muslim mind.

A commentary on the Qur'án by Christians is not a new thing. The need was always felt by

those who had to deal with Muḥammadans. An exhaustive commentary was written in Latin by Z. Marraccio (1698), giving in the introduction a short life of the Arabian Prophet, the spread of Islām, and also the chief objections of Muslims to Christianity. It gives the text of the Qur'án, then its translation and a commentary, and critical notes.

This work could be used as a basis and a new commentary prepared. I fully believe that such a book will open the eyes of Muslims and will profoundly change the whole tone of the controversy.

In future productions, we ought not to forget that a friendly conciliatory tone is needed. By our severe and sometimes, I am sorry to say, even indecent attacks on the life and character of Muḥammad, we have turned friends into enemies; and they have in turn attacked the character of Christ whom they were bound by their religion to believe in and to revere. We compelled them to take up that position. Such a method is unfruitful. Books in future will have to be written in a conciliatory tone. I tried this conciliatory method in my discussion with Muḥammadans in South India. When I was with Canon M. G. Goldsmith, he kindly gave me the opportunity to deliver some lectures and to hold some discussions with Muslims both in Hyderabad (Deccan) and in some other towns. All the questions that were put to me were answered in a friendly way and the Muslim position was attacked in an

inoffensive manner. Those who have read my *سفرِ دکن*¹ which gives account of these lectures and discussions, have appreciated it because of this conciliatory tone. This tone should be adopted in all future productions.

Those who work among Muslims most probably have noticed that the objection of Tahrif (interpolation and corruption) against the Injil is now more frequently on the lips of Muhammadans than it was before. What is termed Higher Criticism has strengthened the hands of our opponents, and they assert with boasting that Europeans themselves have accepted the fact that the Christian Scriptures have been corrupted.

I met, a few years ago, a Muhammadan missionary in South India, who had a great number of English books to prove that European writers have accepted this position and therefore Muslim allegations against those Scriptures have been verified. Now, the opinions of these critics are quoted by educated people in their writings as well as in their discussions. Muslims read passages like the following, quoted from the writings of the Rev. G. H. Gilbert, Ph.D., D.D.: 'There is strong evidence that this verse in Matthew cannot be attributed to Jesus. Throughout the apostolic age there is no trace of the Trinitarian formula of Baptism.' Or again, men like Matthew Arnold, presume to say; 'It has now been conclusively

¹ *Safiri Dakan* (Travels in the Deccan).

proved that many of the writings of the New Testament were not genuine and the Gospel of St. John, in particular, has been shown to be a forgery of the latter half of the second century.'

Men such as these were never excommunicated from the Church. How difficult it is now, in view of these destructive criticisms, for the Muḥammadan world to believe in the genuineness of our Scriptures and in the Divinity of our Lord!

Do we possess a suitable book on Christian Truths and Beliefs, is another important question. There is none in Urdu that may be usefully placed in the hands of a Muslim who is anxious to know about them. Books like *تفسیر العقائد* (Tafsiru'l 'Aqá'id) and *رموز العالمین* (Ramozu'l 'Alimín) good as they are for the use of Christians, will not satisfy a Muslim reader. An exposition of Christian creeds, suitable for educated Muslims, is needed very much.

Last but not the least is the need of producing a living literature and living epistles for the people, without which all book literature is worthless.

In 1902, when I visited Tinnevely, Bishop Morley showed me the Church schools and other Christian work being done in that place. He told me that there were hundreds of graduates and undergraduates who had a knowledge of Christian evidences quite as good as that of a catechist or a padri, but they did not become Christians. They desired to see the Christian life. The same desire holds good all over the world.

In 1894, I read the remarks of an African missionary who said that Muhammadanism has this advantage over modern Christianity that, as soon as a man embraces Islám, he becomes one with all Muslims religiously, socially and politically, and this practical brotherhood shown in Islám is more effective than the mere preaching of the ideal of brotherhood. The world needs most of all a living literature.

May the Lord enable us to show Christ in our lives that the world may read it and come to the knowledge of the true God in the Lord Jesus Christ.

IV. LITERATURE IN ARABIC

BY MR. ARTHUR T. UPSON, CAIRO

'CHRISTIANIZING the Arabic Language' is a happy phrase, in spite of the proverb quoted by Dr. Zwemer.¹ Workers in the East, familiar with the special position of the Arabic language in the whole scheme of Muhammadanism, and its arrogant claim to remain *the* language of Islám, need not to be told of the intense importance of building up a Christian literature in the language of the Qur'án. It is, however, well for us to occasionally remind one another (I refer to younger workers, such as myself) of the effort and time put in by others at that same task of finding (or coining) suitable Arabic terms to express Christian truths. The Syrian Mission (of whose noble work at the Beyrout Press, Dr. Hoskins is to tell us), has been at it for nearly a century past, and the Orthodox Churches of the East for many more.

One outcome of our Cairo Conference was the appointment of a 'Literature Committee' to collect, tabulate and publish information bearing upon such Christian literature as might already be extant in the various language-areas. In 1908, Mr. Gairdner and I published a little *Descriptive Guide to Books* of which several hundreds were posted

¹ *Al-Arabiya lá tatanassar*, the Arabic language shall never be Christianized (quoted at Nile Mission Press Annual Meeting).

out to missionaries in all lands, the printing being done gratuitously by my Committee (Nile Mission Press). Copies may still be obtained from our office in Cairo, although it is now somewhat out-of-date.

Since those days, there is more to be said; and that, partly through inquiries which have recently been instituted with a view to more exact knowledge of what exists in the language; largely, because so much fresh work has been turned out; and partly, also, on account of a development of ideas as to the best lines for future work, this having been brought about by increased experience.

I. What has been done. The corrected lists for the various missions show about one hundred separate publications, about one-half of these having been produced by the Publishing Committee of the Nile Mission Press. By far the greater part of this literature has come into existence the last five or six years.

In order to appreciate this work, and to understand its excellencies and defects, some sort of classification is needed, imperfect though it may be. I have made a rough division into (1) Translations of the Scriptures; (2) Exegetical; (3) Biographical; (4) Controversial; (5) Appeals; (6) Historical and Constructive; (7) Magazines.

(1) *Holy Scripture.* My remarks, here, are limited to translations into the vernacular dialects current in various lands. In Egypt, St. Luke was first done, and one thousand copies circulated; it was

afterwards revised and republished. 'Acts' is in course of production. In Algeria, Tunisia and Morocco, colloquial versions have been apparently much appreciated.

(2) *Exegetical*. Without doubt, first place must be given to an admirable series of *Lives of the Prophets*, to which are appended *Life of Christ*, parts I, II, III, etc., and *Paul the Apostle*. Of these products of the gifted editors of *Orient and Occident* no less than 24,000 copies have been printed and published thus far, and the work upon others is going steadily forward. We are also promised other volumes upon Joshua and the Judges. Some of these Royal quarto volumes contain nearly a hundred illustrations.

El-Morshid El-Ameen, by the editor of *Beshair-es-Salaam*, is a needed attempt at a commentary (on St. Matthew) written specially for Muslims.

Christ in the Psalms is but a solitary link (the third) in what was intended to become, in time, an originally-written Arabic Christology of the Old Testament. Bishop Ryle on St. Luke, the first volume of Spurgeon's *Treasury of David* (no others ever done), 'C.H.M.' on Genesis, also Exodus (by the Brethren), and Tadros's *Solution of Scripture Difficulties* are other useful works published in Egypt.

(3) *Biographical*. There is not a great deal to report under this heading. The life of Kamil 'Abdu'l-Masih, and the story of the Indian Pilgrim (which has been styled an Oriental 'Pilgrim's

Progress'), have been issued as supplements to *Beshāir-es-Salaam*. A little sketch of the Rev. Dr. Imádu'd-Dín's conversion was translated into Arabic and published. *Orient and Occident* has had running through it, in serial form, a translation of the R.T.S. Life of 'Tamate' (Chalmers).

A number of Jerusalem publications (Church of England) were at one time brought to the C.M.S. Dépôt in Cairo and had quite a vogue. Among them were sketches of the Early Fathers such as John Chrysostom, Cyprian and Origen.

(4) We come now to what are called, in a general way, Controversial Books. This is too general a term, for it is often used to denote, not only the severe polemic of Pfander, and the critical discussions of recent C.M.S. books, but also much simpler appeals to Muslims, which I have classified in the next section.

Beside the well-known *Mizánu'l-Ḥaqq* and the *Manáru'l-Ḥaqq* (Beacon of Truth) there is the Arabic translation of Dr. St. Clair Tisdall's striking analysis of the Sources of Islám. All of these need to be sparingly used, and with discrimination, for 'What's one man's meat is another man's poison'.

As an example of Oriental versus Oriental it is most instructive for a worker to wade through (if he can), the four copious volumes of *El-Hiddya* in reply to Raḥmat'ulláh's *Izháru'l-Ḥaqq*. These one thousand pages of Arabic argument and hard-hitting form a very full book of reference, at any rate; and it is my own experience, that almost all the

frivolous objections and questions brought forward are those copied from Izháru'l-Ḥaqq, and, *ergo*, answered in *El-Hiddáya*.

'Risálatu'l-Kindy' is a very old friend, being both oriental and ancient. It was arranged between the Beyrout Press and ourselves this summer that they should bring out a revised edition.

The late Sheikh Ibrahim el-Yasígi, who died at Cairo a year or so ago, had made a high-class Arabic translation of Sale's *Preliminary Discourse*, which he very fitly named *Essay on Islám*. When he had finished it, he felt burning within him a desire to point out the historical absurdities of some of the Qur'anic fables, and still more—what he, by virtue of his scholarship, was pre-eminently fitted to show—the grammatical inaccuracies of Maḥammad's book, *as judged by the rules deduced from its own text!* This appendix we have published, both separately and also bound in with Sale's original Essay, and the C.L.S. (Madras) has published my English translation of it.

Those in story or dialogue form make a subsection of their own. The *Bákoora Sháhiya* (Sweet First-fruits) was the first of its kind as a religious novel for Muslims and it has not been seconded till this summer. (Hundreds are being sold every year in Egypt.) At the moment of writing, however, our Publication Committee are considering, and revising with a view to publication, a very interesting manuscript by an Egyptian pastor,

written by him in his own style several years ago. The idea is that of a 'Discussion Society' among Muslim sheikhs alone, and that only upon the verses of the Qur'an; and in the end they become converted to Christianity. The original title, which we may possibly alter, is *El-Matárahát el-Qur'ániya* (Qur'anic Discussions).

What happened before the Hegra? El-Wahy (Inspiration), and *Et-Tanzih el-Islámi* are very useful dialogues lately published by the C.M.S. in Egypt.

Let us now turn to *milder controversy*, and probably this will be more to the taste of most of my hearers. *Abháth el-Mujtahidín* was written by a Syrian working in Egypt, and is always in demand. It was originally published at the expense of the American Mission, I believe. Dr. Koelle's *Authenticity of the Death of Christ*, in our cheapened edition, (price one piastre) has been sold literally by the thousand, and has formed the chief topic of conversation in several villages where there are mission stations.

A lady, present at the Cairo Conference, kindly sent us copies of her *Islám and Christianity*. I like the general style of it; the only thing which aroused criticism when published as a supplement to *Besháir-es-Salaam* was, not the argument, but one or two head-lines, which could be easily altered. A revision of this translation is now in hand, and we hope to get it well circulated, as one of our publications.

Qur'anic Sayings concerning the Christian Scriptures has a nice tone about it. The last edition of three thousand makes thirteen thousand in all.

Research-work. This term, and I do not know any more convenient one, will be best understood by some concrete examples. For instance, when replying to the Mirzá of Qádián in 1903, I was led to go to the British Museum and turn up all the old statements and occasional 'admissions' of the principal commentators upon the subject of the Sins of the Prophets. My very rough notes were written up and greatly expanded by C.M.S. workers in Cairo, a few years later, and the *Orient and Occident* published them, first in serial form, then in book form, as one of the new series of the past year. The Rev. C. Mylrea's *Spirit in the Qur'an* took shape in a somewhat similar way. The *Verse of Stoning* is another of the series, and Rev. W. Goldsack's *Qur'an in Islám* translated and altered, bears the boldly challenging title *Hal min tahrif fi'l-Kitáb ish-Sherif?*

The latter's *Christ in Islám*, in its Arabic form, is the one which commends itself most to me, and our colporteurs, who are keen upon the souls of Muslims, and sell to them and the Copts no less than ten thousand separate volumes of clear Gospel books each year, fully bear me out in this. What the Qur'an says of Him in *this* capacity, then in *that*, then in the other, makes a very striking body of evidence when

taken together. And, after all, our text is 'Jesus only', is it not? Whatever we do, let us preach Christ.

(5) *Evangelical 'appeals'*. How else can I describe our halfpenny series of *Story-parables for Muslims*, of which we have sold something like 50,000 separate numbers? They set forth Christ as the only way of Salvation, and that in such a way, that the Muslim feels himself to be specifically addressed, yet they could not be called directly-controversial tracts. They are now being bound together in 'Collections'.

Then there are Sir William Muir's *Invitation to Muslims* and *The Torch of Guidance to the Mystery of Redemption*; also several others originally published by the American Mission in Cairo; while Mr. Gairdner's *New Evidence* shows the *evidential* value of the Lord's Supper as a permanent witness to the death of our Lord.

Prophecies of the Old Testament and *The Day of Judgement* have been more than once reprinted by us.

(6) *Educative Books*. This section includes constructive books of every kind, for our work is barely begun when the Muslim, who has been studying the Scriptures, 'takes up his cross and follows Christ'. How inverted is every conception of Christian truth, at first! Primers of *First Principles* as for a little child, may often be used with good results. Among those already prepared, one might mention *Roots and Branches*,

which was suggested at the Cairo Conference; also Mrs. Bate's *Sweet Story of Jesus* (the English of which was greatly beloved by my little son of seven years, as we read it every evening).

Steps to Truth, by Eugene and Geraldina Stock, and the *Abbreviated New Testament*, are better known to many than *Christ's Testimony concerning Himself*, yet the latter has had a large circulation in Arabic. (We could supply plenty of copies in English, at a cheap rate.)

Zwemer's *Muslim Doctrine of God* has been translated to Arabic and serially published week by week in *El-Murshid* and may possibly now be revised.

(7) *Periodical Literature*. We must not omit to briefly mention the *Orient and Occident* (C.M.S. weekly) nor *Beshair-es-Salaam* (E.G.M. monthly) nor those intended primarily for Christians, though in many cases giving some attention to the Muslim problem. The Evangelical Church of Egypt (American U.P.) has two, i.e., *El-Murshid*, its weekly official organ, and *Nigm ul-Mashriq* (Star of the East), a fortnightly for younger people. Then the Orthodox Coptic Church has its monthly *Coptic Review* (not exclusively religious, however); also *El-Haqq* and *El-Karma*. The comparatively recent *Echoes of Grace and Truth* (edited by the 'Brethren' of Upper Egypt), has a good circulation, and there is also *Booq el-Qadása* (Trumpet of Holiness) the fortnightly of the Canadian Methodists.

Among Miscellaneous books come the Arabic Prayer Book, the metrical version of the Psalms, and other smaller things.

Having written at some length on *What has been done*, one must add a few words upon

II. *What remains to be done.* Under our first class, I would make the suggestion (with some diffidence) that if there is an objection to colloquial versions of the Scriptures on the score of a possible charge of 'tahrif', why not try interlinear versions, one line colloquial, and the next 'Beyrout'. This is just what the Muslims themselves have done with their interlinear Urdú version of the Qur'án, so I am told.

Exegetical commentaries upon all the books of the Bible are greatly needed. They should, of course, be intended for the Muslim all the way along. I have not yet seen Isaiah from the Beyrout Press, but I like Genesis and the other Mosaic books very much. Brethren, give us more!

With regard to biographies of *living* converts, our own position is that of a Progressive-Conservative. It was suggested at one of the meetings of our Publication Committee that we should seek to get Muslim converts to write accounts of their own lives, but, on due consideration being given to this interesting subject, it was decided that the time was not yet ripe, except in the case of short notices written *by others than themselves*, that being most feasible after their death! Certainly it would seem that a fair-sized Arabic

Biography of Rev. Dr. Imádu'd-Din, and others of a similar nature, would be a good thing to attempt.

In Section 4 (Stories and Dialogues), a good deal more may yet be done. As an example of one way of preaching Christ, a tract for Jews and others, which we have lately translated and published, entitled *How shall we know Him?* gives, in interesting form, a dialogue between a Jew and his son and a professor, on the subject of recognizing the Messiah from His pictures given in the Old Testament.

As to the stiffer 'fighting' books, I advocate resting on one's oars for the present; something different is needed; though the revised *Mizánu'l-Haqq* when Dr. Tisdall has finished it, is sure to be an improvement.

Under the heading of 'educative' books, could we not get some native writers to undertake, for themselves, a series of historical novels, dealing with the rise of Christianity, somewhat similar to the quite remarkable series by Girgy Zaidan, which covers the whole history of Islám in fifteen volumes.

What I have, for want of a better name, called 'research work', is most highly essential. I have no shadow of doubt in my own mind that our future publications must be of a new character: they must be, as Dr. Weitbrecht has remarked, tracts for the times. The Edinburgh Conference has emphasized the need of constructive tactics rather than destructive. But we did not really need Edinburgh to tell us that!

Now, how shall we construct? In answer let me say (if it is not presumption on my part to advise workers older than myself)—Don't be content with the usual two-fold reading of the Arabic Qur'án, namely, once from the Fátíḥa through to Surat En-Nás, and next time vice versa, in order to realize the style of the Meccan Súras before the Madína ones; but let us go in for 'Qur'án-marking', making our own 'reference-Bible' as it were. The result will be that certain verses stand out, linked with others, and very useful addresses can be built upon these texts. Quite a favourite subject of mine, years ago, was 'Lá taziru wáziratun wizra ukhra' [The already-burdened soul cannot carry the burden of another soul] which occurs in six different passages.

An idea has come to me to take some of these texts and compare them with Scripture texts, basing thereon a 'Khutba', to be a rough sort of imitation of the Friday Khutba in the mosque! An influential Committee has lately been formed in Cairo for 'The Improvement of Mosque-preaching', and a three-pound prize is to be offered every month for the best Khutba, which, with some of the unsuccessful ones, will then be given out for preaching during the following month. The magazine, which contains the rules of this competition and the report of the Committee, has been ordered to be presented to every Omdi (or village mayor) and the sheikh of every Bedouin tribe in Egypt; that alone means 10,000 or 12,000

copies to that number of influential head-men. Now, whilst Muslim readers are interested to read these Khutbas, is the time for us to circulate carefully-worded *Christian Khutbas*. We are making the attempt; if there is any tangible result by the time of the Conference, we will send you some specimens.

A concluding word. Seeing the evident development in the literature of Islám, and its efforts to reform itself by itself, and bearing in mind the political changes which have lately occurred, also recognizing the progress of education as evidenced by the change from 500 mosque-schools in Egypt in 1900 to 5,000 in 1907, and remembering that one Cairo bookshop has 1,600 Arabic works in its printed catalogue, and another one 1,500, mostly different, and almost all of them large or small books, not penny or twopenny tracts—in view of all this, what ought not each man to do to circulate Christian literature at this critical stage. It may be for lack of funds or other lack of opportunity, but the fact remains that when we send out new lists of interesting publications to (say) one hundred mission stations in Arabic-speaking lands, we do not get more than *ten* orders for books from the hundred stations.

Let us arise and be doing, filled with the Holy Spirit of God, and baptized with a baptism of fire *and of love*, making known the good tidings of our Lord's death and resurrection, and He 'shall make of Ishmael a great (spiritual) nation'.

V. LITERATURE FOR MUSLIM READERS IN THE PERSIAN LANGUAGE

BY REV. W. A. RICE, M.A., JULFA, PERSIA

I. A brief account may first be given of the chief existing literature in the Persian language suitable for workers and Muslim readers, following the guidance of the list prepared for the Literature Sub-Committee of the Cairo Conference. II. Then we may consider how far this is useful for those whose needs it is desired to supply, and what are the chief deficiencies that ought to be supplied. III. And lastly, what is the call of the present crisis.

I. As is to be expected in the case of a pioneer mission such as ours, to a Muslim people, the strongest and best equipped class of works is: (i) the controversial and apologetic. We have, first of all, the standard works of Pfander, *Mizánu'l-Haqq* and *Taríqu'l-Hayát*, and the *Apology of Al-Kindí*. The first named raised so much trouble some years ago, that it has been little used latterly, and its place has largely been taken by *Asmár-i-shirín* translated from the Arabic original, *Bakúrátu'sh-shahíyeh*. The contents are admirable, though the Persian version labours under the disadvantage of being a translation and not an original Persian work. *Mishkát-i-ṣidq*, *Shahádat-i-Qur'áni bar Kutub-i-Rabbáni* and *Yanábi'u'l-Islám*

deal respectively with the evidence of the Qur'án in support of Christianity, the testimony of the Qur'án to the Holy Scriptures, and the various sources whence the leading doctrines and practices of Islám were derived. *Niyáznámeh-i-'Abdu'l-Masíh* defends the character and teaching of the Christian missionaries. *Mukálimát-i-mahabbatáneh* deals with Muḥammadan difficulties in accepting Christianity and explains the leading doctrines of the Christian faith. *Da'watu'l-Muslimín* sets forth the duty of all believers in the Qur'án to read and study the Christian Scriptures and gives them a few selected passages from the same. In this class not the least interesting are two books, one written by an inquirer and the other by a convert. *Dalá'il-i-imán* proves that the Christian is the true religion for the present age. *Wasílatu'n-naját* was written by a man who was formerly a village mullah and suffered much for his faith. Its object is to expound the nature and efficacy of God's plan of salvation and the futility of the means on which Muḥammadans commonly rely. It is written in a quaint and forcible style.

(ii) Devotional works are six in number and are all translations, including the *Pilgrim's Progress*, Monro's *Vast Army* and Giberne's *Gospel in the Old and New Testaments*.

(iii) Among doctrinal works, we have translations of an *Introduction to the Westminster Shorter Catechism* and the *Catechism* itself, Pfander's *Miftáhu'l-asrár* in explanation of the Divinity of Christ

and the Holy Trinity, and a very useful little book, *Uṣūl wa Furū'*, setting forth the principal articles of faith and practical duties of the Christian religion.

(iv) We have some thirty tracts, varying greatly in style and suitability for Muslims.

(v) Under the head of Bible History, etc., are *Bible Histories of the Old and New Testaments* adapted from *Násikhu't-tawárikh*; and *Khulásatu'l-asfár* which gives an account of the books of the Bible and their authors.

(vi) and (vii) We are pretty well off for Hymn-books and Prayer-books. Our *C.M.S. Hymn-book* contains fifty-nine pieces, while the American missionaries have a much larger one, containing 145 hymns. The translation of the Book of Common Prayer has been completed, but only a portion of it has been printed so far. Our chief needs at the present time in this direction are a book of family prayers and a set of simple forms for the Sunday services (our Kerman missionaries have already compiled and printed one), in which all that is used in the service is printed consecutively so that there should be no turning about from place to place, which is very perplexing even to educated strangers present at the Services. A beginning has been made with both of these.

It remains to add that a *Persian Bible Dictionary* and a translation of *Daily Light* into Persian are in progress; and a beginning has been made in Christian biography by the short *Life of*

Dr. Cochrane, of the American Presbyterian Mission in N.-W. Persia.

II. Next we have to consider, how far this existing literature is calculated to be useful to, and supply the needs of, various classes of individuals.

(i) *The Missionary*. During their period of training, and for some time after they reach the mission-field, missionaries naturally derive their knowledge of the religion and people of the country from books written in their own language. From the Persian Christian literature we already possess, the missionary will find ample information as to the usual objections and their appropriate answers, and will become acquainted with the usual religious terms and phraseology.

But a word of caution may be given here, that nothing can equal in value the study of classical, or at least, standard theological works written by Muhammadans themselves. Besides improving his knowledge of the language, even a slight acquaintance with such literature will wonderfully help the missionary in his preparation of sermons, addresses and lessons; giving him fresh inspirations as to the best presentation of Christian truth, showing him what to say and what to leave unsaid, how to meet difficulties and objections in advance, and fortify the truth in anticipation; in a word, equipping him, so far as he pursues the study, with a real insight into the religious consciousness of the clerics and of the ignorant masses who blindly follow them.

A further result of this study may probably be to stimulate our faith and increase our zeal. No human strength can overthrow these carefully elaborated human systems ; it must be done by the power of the Holy Spirit and the word of the living God, which shall prevail as it has done through the past centuries. Thus we are thrown back upon faith in God, and led to desire more earnestly just to be faithful stewards of God's mysteries, leaving results in the hands of Him, who will work out His purposes in His own good time.

(ii) *Converts and general readers.* Many of our converts are illiterate but this is a condition of things which will gradually pass away. And we should at once seriously begin to take in hand the task of producing sound literature both for them and for the daily increasing number of the educated. There is a great and ever-widening opening among the latter. Every form of healthy, interesting literature and books of useful and general information should be provided. Our aim will be to dispel ignorance, to shape or create new standards and ideals, to widen the mental horizon of the Persian, to make him acquainted with things that are pure, lovely and of good report, to give him some knowledge of this present day world and the thoughts and deeds of men, besides what he can derive from the mushroom newspaper press. We have no commentaries on any portion of the Bible. We need systematic

works on Christian theology and doctrine. The controversial side has been well provided for; our present need is rather for books of a constructive nature. General and church history, biography, books of travel, adventure and romance, popular science, should all find a place. A wide field might be found for really effective tracts. Christian magazines and newspapers should also be printed and circulated, the good effects of which it would be difficult to over-estimate.

III. *The present opportunity.* A wonderful change has taken place within the last few years. Instead of the suspicion and vexatious opposition encountered on all hands only fifteen years ago, there is a marvellous freedom and liberty for our work to-day. The exciting political events of the past few years have done much to divert the thoughts of the people to other channels. The changes of government, and the experimental attempts to introduce parliamentary institutions have absorbed attention. And though the results so far have not been very encouraging, it is something gained that an oriental people should have been led to look outside their own narrow sphere for the means of the political revival and regeneration of their country. The modern movement has come to stay, and there can never be a return to the old conditions of the past. Along with this there is a widespread desire in the towns at least for education of a correspondingly modern type; not merely the ancient curriculum of Persian

and Arabic; but modern languages, chiefly French or English, history, geography and a certain amount of science.

At present we are only at the beginning of things. The dawn is beginning to break over the land. And whatever the political future of the country is destined to be, the aspirations after freedom and knowledge will grow and widen. The rising generation has deliberately chosen this path. They have determined to enter the gate that leads through up-to-date knowledge to progress and enlightenment, and nothing can now stop them. This remarkable new adoption of western ideals and models will, in all probability, strengthen as years go on. The outlook is widening, and the people are awakening to new thoughts, aims and possibilities. The power and prestige of the mullahs has seriously decreased, and is hardly likely ever to recover its former ascendancy. Practically the cities and towns only are affected as yet, but the forces and influences briefly indicated above will certainly grow and increase until every village will sooner or later be affected. But meanwhile there lies a mass of deep ignorance and bigotry behind the superficial glamour of these novel, and at present only half assimilated, ideas. The strength of these conservative forces lies in the uneducated masses, the women-folk and the village population.

Our aim, then, should be to prepare and provide such Persian literature as will strengthen and

build up our converts, and enlighten the educated both as to the tenets and truths of the Christian faith and the condition and current knowledge and ideals of the world to-day—in a word, to Christianize thought and conduct. By means of sound literature we might do much to give to the new aspirations of the people a right direction, and high and true aims. For a long time to come, perhaps always, such effects will have to be produced, if at all, through the medium of the Persian language, for there are very few indeed comparatively, and perhaps always will be very few, who will not much more easily and readily receive new impressions when presented to them in their mother tongue.

To accomplish the above work we need literary missionaries, native Christian translators and assistants, printing presses, travelling agents to advertise and circulate the literature published, and the funds necessary for all these things. Its realization would confer an unspeakable boon upon the people of this ancient and most interesting kingdom, in the day of their awakening and groping after better things; and would, with God's blessing, be a factor of infinite value in the building up of a new and better Persia on other and surer foundations.

VI. LITERATURE FOR MUSLIM READERS IN CHINA AND MALAYSIA

BY REV. W. G. SHELABEAR, PERAK

Literature now available. Chinese. From inquiries made it would appear that no literature whatever has been prepared specifically for work among the twenty millions of Chinese-speaking Muhammadans. The catalogues of Chinese Christian literature show that Muhammadanism has been dealt with among other non-Christian religions in a translation of Dr. Grant's *Handbook of Comparative Religion*, and the chapters dealing with Islám have been published as a separate pamphlet. There are also references to Islám in Doctor Muirhead's *Catechism on the Religions of China*. A life of Rev. Imádu'd-dín, and a translation of Lessing's *Nathan the Wise* complete the list of Chinese Christian literature which can, in any sense, be considered as being adapted for work among Muslims.

Malay. The production of a Christian literature in the Malay language was begun as long ago as the seventeenth century by the Chaplains of the Dutch East India Company, and the entire Bible was printed in Malay in the year 1731. During the past century many books and tracts were published, first by the presses of the London Missionary Society at Penang, Malacca, Singapore

and Batavia, and later by the Dutch missionaries in Java: since 1891, the Methodist Episcopal Mission has printed several Malay books and tracts at Singapore. Much of the above-mentioned literature was written for the specific purpose of reaching the Muhammadan Malays. Rare copies of the tracts printed early in the nineteenth century are to be found in museums and libraries. They deal with such subjects as the life, miracles and parables of Christ; sin, its nature and punishment; how to worship God; the lives of converts from Islám, etc. They are not at all well suited for present-day requirements, and it would not be advisable to reprint them. The last L.M.S. missionary to the Malays, Rev. B. P. Keasberry, remained in Singapore for many years as a self-supporting missionary after the withdrawal of his society from the field; he continued the Mission Press as a commercial enterprise, and published among other things a *Malay Magazine*, a version of the *Pilgrim's Progress*, and many excellent tracts, several of which have been reprinted and are in use at the present time. There are now three depôts for the sale of Malay literature—one at Singapore and two in Java. Of controversial works, the Methodist Publishing House at Singapore has printed a twenty page summary of Muir's *Testimony of the Qur'án to the Scriptures*, and an adaptation of Walker's *Philosophy of the Plan of Salvation*, which contains a good deal

of introductory matter required to explain the argument to a people like the Malays who are wholly ignorant of Old Testament History; also Malay translations of a series of tracts written by Bishop Thoburn on such subjects as: The Son of God, The Atonement, The Fall of Man, The Purpose of Religion, Heaven, Peace with God, etc. Stories of Joseph and of the Apostle Paul, and of an Indian prince converted from Islám, are issued by the same press. The Dutch Malay Christian Union at Batavia has a list of some forty or fifty publications, most of which are designed for the use of native converts. The list, however, includes three stories of converts from Islám (none of which are at all recent) the *Pilgrim's Progress*, and a Church History, besides tracts on Sin, Prayer, the Death of Christ, etc., but nothing of a controversial nature. A second tract society has recently been formed in Java, under the strange title of De Papieren Zendeling—the Paper Missionary. The object of this society is to issue attractive booklets in the cheapest possible form in the three languages of Java—Javanese, Sundanese, and Madurese, and also apparently in Malay. In the Malay language there have already been issued six Bible Picture Books, and illustrated tracts under such titles as *Saved by a pin*, *The Power of Prayer*, *Jesus the Good Shepherd*, *The Israelites in the Desert*. These tracts are specially intended for evangelistic work among non-Christians, that

is to say among Muhammadans, as the natives are all Muslims. The object is stated to be 'to give the natives applied Christianity in the form of a story'.

Javanese. This language is spoken by about one-half of the entire population of the Malay Archipelago. One German and three Dutch missionary societies are working among those who speak it. The literature available is, however, very limited, consisting of—the entire Bible, a Bible history, and several tracts in the Javanese character, and gospel portions in the Roman and Arabic characters. The Paper Missionary Tract Society is now issuing booklets in the Javanese language similar to those in Malay which have already been referred to. The Dutch government maintains vernacular schools in which the Javanese and Malay languages are taught, and normal schools for the instruction of native teachers, the number of those who are able to read these languages is, therefore, constantly increasing, and there is a wide field for the dissemination of literature among the Javanese, who are all Muslims, with the exception of those who have already been converted to Christianity.

Sundanese. This is the language of West Java. Here also the government maintains vernacular schools. One Dutch missionary society has been working in this part of Java since 1863, and the Methodist Episcopal Church has recently commenced work in the same field. The entire

Bible, New Testament Stories, and a few tracts and school books have been published, and a number of the Paper Missionary tracts have recently appeared in this language.

Madurese is spoken in a part of East Java, and on the island of Madura. The Dutch missionaries who are working in this field have translated the four Gospels and a Bible history; some school books have also been prepared, but otherwise there is at present no literature available for work among these people, who are all Muslims, and number about three millions.

In the *Bugis* and *Makasar* languages the entire Bible has been printed, but no other literature appears to have been published.

Literature for workers. In the Dutch language a number of books have been published which are helpful to those who would study the Muhammadan races in the East Indies, their beliefs, laws, etc. The following works may be specially mentioned:—

Introduction to the Knowledge of Islám, with reference to the Indian Archipelago, C. K. Niemann, 1861.

The Elements of Muhammadan Law, L. W. C. Van den Berg, 1883.

Concordance to the Qur'án, J. L. Martens, 1881.

The Signification of Islám for its followers in Netherlands India, Dr. C. Snoeck Hurgronje.

In the Malay language we have A. Meursinge's *Handbook of Muhammadan Law*, published in

1844, and a Malay translation of Baiḍāwī's commentary on the Qur'án, which contains the Arabic text of the Qur'án together with a very unsatisfactory translation verse by verse in Malay, followed by extracts from Baiḍāwī. This translation was made by a Javanese, whose acquaintance with the Malay language was somewhat imperfect, but the book has a considerable sale. A good many Muhammadan works have been translated by Malays and Malay-speaking Javanese from the Arabic into the Malay language, and a few of these have been again translated into Javanese and Sundanese, but it is doubtful whether these would be of any particular value to the Christian worker. An English Government official, Mr. R. J. Wilkinson, has recently published a book entitled *Malay Beliefs*, which gives a very thoughtful statement as to the extent to which the original animistic faith of the Malay races has clung to them, and its influence upon the faith and practice of Islám among them.

Suggestions as to future literature. With a few exceptions, the books and tracts hitherto published in the languages of the Malay Archipelago do not appear to have been prepared for the purpose of meeting the specific doctrines of Islám, and little or nothing has been published with the object of overcoming the prejudices which exist in the minds of Muslims in these as in all other lands against the Bible and the doctrines of Christianity as they understand them. It seems

to be most desirable that some of the controversial works which have been found most useful in India and other lands where successful work has been done among Muhammadans should be translated into the principal languages of the East Indies. Many of these, though originally written in the vernaculars, have been translated into English, and are, therefore, readily available for this purpose. The fact, that most of the Muhammadan works which Muslims in the East Indies are acquainted with have been given to them through the medium of the Malay language, would show that this is the most important language of the Archipelago, as regards work among Muhammadans, and the first step towards the production of literature for Muslim readers should be in the direction of translating the standard controversial works into Malay. Native workers could then easily be found to translate them from Malay into the other languages of Malaysia.

I regret that I have been unable to obtain any information as to Christian literature in the Batta language. Many converts from Islám have been won by the German missionaries from among the Battas, and it would be interesting to know what part literature has taken in the conversion of these people.

**THE BIBLE SOCIETIES AND
MISSIONS TO MUSLIMS**

VII. THE BIBLE SOCIETY AND MISSIONS TO MUSLIMS

BY REV. T. S. WYNKOOP, M.A., BRITISH AND
FOREIGN BIBLE SOCIETY, ALLAHABAD, INDIA

WHILE officially representing, with my colleague Mr. Church of Lahore, the British and Foreign Bible Society, I wish in what I have to say, to associate the American Bible Society, and the Bible Society of the Netherlands, not forgetting other kindred societies which are helping to disseminate the word of God in the field of Christian missions to Muslims.

And first we note the large service which has been done by these societies in providing all Christian workers with versions of the Bible, in whole or in part, in the various languages used by Muslim populations. 'The seed is the word'; and the circulation of that word by all agencies employed is from first to last, the most important concern of all evangelical missions. Consider the value of the splendid Arabic version, begun by Dr. Elias Smith and completed by Dr. Van Dyck at Beirut, now circulated all over the Muslim world. Beside this, we place the Turkish Bible of Dr. Riggs, and the versions in Rumanian, Servian, Bulgarian, Albanian and other languages of Eastern Europe. Consider the Malay Bible and its portions provided by the British and

Foreign Bible Society, and the versions due to the Dutch missionaries in Java, Sumatra, Borneo, Celebes, specimens of which are shown in the Literature Exhibit of this Conference. If you think of Africa, the British and Foreign Bible Society offers you versions in one hundred and three languages, with other versions in preparation, covering that great continent from north to south, from east to west. If of Asiatic Turkey and Russia in Asia, we will supply some twenty versions, Georgian, Kurdish, Trans-Caucasian, Cheremess, Kazan and Bashkir, Kirgiz, Mongol, Uzbek and a dozen more.

Further east you have Persian, Kashgar, Pushtu, Brahui, Baluchi. In India, among the sixty languages utilized by the British and Foreign Bible Society, will be found every language spoken by Muḥammadans in the Indian Empire. In China, everywhere the Bible and Gospel portions. It is the same in Fiji and New Guinea, in Dutch and British Guiana, in Jamaica and Trinidad.

I pause for a moment to inquire if, by any member of this Conference, any important community, or even any lesser body of Muḥammadans is known, for which there is not at least a complete Gospel available. (The Rev. J. C. Young of Aden mentioned the Somalis¹ of East Africa. The Rev. J. Enderlin of the Soudan Pioneer

¹ Latest advices from London under date of December 7, 1910, mention that a version of St. Mark in Somali has been taken in hand and the first seven chapters translated.—T. S. W.

Mission mentioned the Finditsha, in whose language a tentative version of the four Gospels has just been sent to Germany for printing. He also said that preparations have been made for a version in the language of the Bishara tribe. Both these versions will undoubtedly ere long be sent to the British and Foreign Bible Society for publication).

This is a wonderful showing, and it is only part of the worldwide work of the Bible Society during the past one hundred years of Christian missions. During all the period of its history, there has never been an accredited version of the Scriptures offered to the British and Foreign Bible Society for publication, which the Society has been unable to print. All proposals for new versions are welcomed by the Committee in London with the greatest interest and sympathy.

We note again the Bible Society's depôts and agents in all the great centres of the world's traffic, and sub-depôts in other centres of population, from which the Scriptures are sent forth by railway and steamship, by junk and catamaran, by canoe and dogtrains, by camel and yak, to reach in some way the farthest and most lonely mission station on the distant frontier.

We note the services rendered in connexion with the missions by eleven hundred colporteurs and six hundred Biblewomen supported by the British and Foreign Bible Society. Our colportage sales during the last year reached the

wonderful aggregate of 2,900,000 volumes. It is impossible to say how many of these men and women are engaged specifically in connexion with missions to Muslims. But in India, China, and other countries, where pagans and Muhammadans dwell side by side, great numbers of Scriptures are sold to Muslims. In Muslim lands, the Turkish Empire, Arabia, Egypt, North Africa, the Bible Society, reports mention many instances where our Scriptures are purchased by Muhammadans of position in the army, and in civil life. Recognizing the immense value of the colportage system, the Bible Society is always ready to extend this branch of our work, wherever suitable men can be found and adequate supervision assured.

Finally, brothers and sisters of the Conference, the Bible Society and all its agents at home and abroad are toiling day and night, as unwearyedly, and I hope I may say as devotedly as any missionary, to advance your interests, to meet your wishes, to supply your needs. We place ourselves and all the means God gives us, at your disposal. It is for you, and not for ourselves, we are at work. Keep in close touch with us. Think of us as brother missionaries, engaged with you in one common task. Give us your sympathy and your prayers. Tell us how we can best improve our work. And use us to the utmost for the glory of God in Jesus Christ our Lord, and the advancement of His kingdom in all the earth.

**OUTLINES OF A COMBINED POLICY
TO ARREST THE PROGRESS
OF ISLÀM**

OUTLINES OF A COMBINED POLICY TO ARREST THE PROGRESS OF ISLÁM

BY THE REV. C. G. MYLREA, B.A.

AN afternoon session was devoted to this subject in order to bring to a focus suggestions and ideas which had come before the Conference in the many papers.

The subject was introduced by an address from Dr. Zwemer, who suggested several methods which either separately or conjointly might be adopted in order to strengthen the policy and work of missions to Muslims. This was followed by a discussion in which a large number of delegates took part and which largely moulded several of the resolutions subsequently adopted.

There is no doubt that the seriousness of the situation, especially in the Russian Empire, Malaysia and Africa, calls for a united policy on the part of the Churches of Christendom, and it is recognized on all hands that the efforts of the individual societies on the borders of Islám are quite inadequate for the purpose, weak as they often are both in methods and personnel.

Advance, and advance all along the line, is the only way in which both the progress of Islám among pagan races can be arrested, by preoccupying the field, and also by direct evangelization of the Muslims. But it is also patent that, with the

supply of men as meagre as it is at present, and taking into consideration the relative apathy of the whole Christian Church to this great problem, an appeal to the home Churches at once to occupy every needy field in strength is bound to meet with failure. If, however, one field can be shown to need in peculiar measure more effective occupation by the Christian forces, then concerted action, resulting in a vigorous forward movement, becomes not only a possible, but a practical measure, which can be pressed home to execution.

The inquiries of Commission I of the Edinburgh Conference showed conclusively that, in the judgement of experienced missionaries in all parts of the world, Africa is that field. The great central zone from the Niger to the Zambesi forms the borderland between Islám and Paganism. Many tribes, which have hitherto either been inaccessible to Islám or who have successfully resisted its advance, are being gradually permeated with its doctrines. It is now or never. With the new French occupation of Wadai, with the handing over of the Lado Enclave to the British Government, the Soudan is being made accessible to missionary advance as never before. The policy put forward at Edinburgh by Dr. Meinhof commended itself heartily to all at Lucknow and found unanimous expression in Resolution V. It is perfectly well realized that this will mean the meeting in conference of the Boards concerned in evangelizing these sections

of Africa. It is earnestly hoped that the Lucknow Conference may be held to have sufficient weight with the home Churches as to result in such counsel being speedily taken. Such concerted policy will involve sacrifice, both of men and women possibly already at work in other parts of the field, and also of ample funds. But is it not just this that Christendom needs, to be roused from her lethargy and self-satisfaction by a clarion note of appeal, that her Lord needs her best, and that in no niggardly measure; and that He needs them now, if Africa is not to pass for perhaps centuries under the yoke of Islám? But this appeal is not to western Churches only. The Conference realized that the time had come when the presentation of an invitation to the indigenous Churches of India to share in the evangelization of Africa might be in the hand of God, not only the instrument of blessing for Africa, but also the means of revival for every branch of the Indian Church. Resolutions XII and XIII voice this conviction and were passed in the confidence that both the spirit of sacrifice and the workers are to be found in India.

So far the field of operations seems to be clearly defined, but the forces must be trained and efficiently armed. In both these directions the Conference issued no uncertain voice. Delegate after delegate uttered his conviction that this cause more than any other, and more particularly in this age of the revival of learning and education

among Muslims, needs specially trained men and women. Here again this Conference but sought to apply the conclusions reached at Edinburgh and to give them definite shape.

A working knowledge of Arabic, acquaintance with Muslim theological literature, appreciation of the oriental mind, all these were insisted on as of primary importance, and institutions at all the great centres should be speedily planned. But once more, along with the general recommendation, it was resolved to lay the claims of a training school at Cairo before the home boards as a matter for immediate action. The missionary societies must unite in this, and with a new appreciation of the power of the trained worker, select from their own ranks in the field men and women, and give them the opportunity at Cairo of becoming effective instruments for God's work. Then again the Press must be used more than ever. Islám is ever to the fore in these days advertising its claims and insisting on its rights. The Christian apologist must not let judgement go by default. Our reliance is not on worldly methods, but on God's Spirit, but the keenest intellects must be consecrated to the service of God to capture the minds of Islám. The papers on literature show what has already been accomplished, but still more clearly how meagre is the supply, with the one exception perhaps of North India. The literary campaign has hardly been begun in Persia. In Malaysia,

with the exception of the Bible, there is hardly a book in Malay suitable to put into the hands of Muslims. China and Central Asia are in still worse case. The armoury must be furnished and Christian authors and Christian printing presses come to the help of the preacher and teacher.

Along this three-fold line must the combined advance be made. It is no chimerical policy, but a sane, reasoned and feasible strategy, not only well within the ability of the Churches to execute but, if only they can see it so, their own surest way of renewed strength and vitality.

With united and reiterated witness the front rank men and women insist that only so can the banner of Christ move forward in lands where Islám either already rules, or now threatens. To stand still is to court defeat, not only at the front, but where the reserves lay massed.

The closing words of a section in volume I of the *World Missionary Conference Report* may be quoted here to emphasize the urgency of this policy.

‘Well may the leaders and members of the Church reflect on the awful seriousness of the simple fact that opportunities pass. It must use them or lose them. It cannot play with them or procrastinate to debate whether or not to improve them. Doors open and doors shut again. Time presses. “The living, the living, he shall praise thee.” It is the day of God’s power. Shall His people be willing?’

**THE ATTITUDE OF THE EVANGELIST
TOWARD THE MUSLIM AND HIS
RELIGION**

THE ATTITUDE OF THE EVANGELIST TOWARD THE MUSLIM AND HIS RELIGION

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LET us begin by considering what the attitude of the evangelist should be toward any non-Christian religion.

1. It should be absolutely fair and just. This goes without saying. If it is not fair and just, it is not Christian, and it cannot but qualify and negative the evangelist's message. We must not judge any religion by standards or methods whose application to our own religion we would resent. We would resent having Christianity condemned, for example, as a religion of violence and blood and injustice and tyranny because four hundred thousand people fell victims to the Inquisition in the city of Cartagena alone, or as a religion of impurity and sin because practices as evil as those we condemn in the worship of Kali or in Tantric Śaivism were screened behind monastery walls. If we meet these objections by answers which satisfy us, we must be fair in allowing similar answers, as far as they can be made in defence of what others hold dear. If we explain the laws, morals and social ideals of the Hebrews, still commemorated in our Scriptures, on principles of development, we must fairly allow the

same principle to others, and if with many of them the allowance is useless because the old is still preserved side by side with the new, the undeveloped beside the developed, we must be generous as well as just, remembering South America and how much there is still with us in Protestant Christianity that is not of Christ. And if we hold the apostolic development of the gospel message to be legitimate, we must be fair in judging the expansive interpretations which the non-Christian faiths give of their foundations. We must make all the allowances in our attitude to other religions which we demand of them in their attitude to ours.

2. In his attitude toward other religions, the evangelist should gladly recognize all that is good and build upon it. Each bit of truth found there is just like outcropping rock for the builder seeking a foundation in shifting sand. If there were no truth there, the evangelist's task would be hopeless. It would be evidence of the incapacity of the soul for truth. It is not to atheism and irreligion that Christianity can best be addressed. In every land the best Christians have been the men and women won not from godlessness or religious indifference, but from superstition or from partial truth or deep but inadequate conviction. And it is the truth which men hold or are feeling after that the evangelist seeks to build upon, to claim and fulfil. This is precisely the attitude of the missionary movement.

It welcomes and uses and completes all that it can. It borrows all the familiar vocabulary that can be made tributary to the larger truth. It roots its conceptions in whatever is found akin to them. It makes any such kindred ideas the grounds of appeal to the home Church. A missionary calls for larger work among the *Ali Illáhís* in Persia because '(a) They believe in incarnations of the Deity. (b) Many of them venerate David as their greatest prophet. Hence they are willing to listen to the voice of David's Son, Jesus. (c) Curious customs exist among them which might almost be considered as borrowed from a crude form of Christianity.' It is on what is common ground alone that men can meet. It is the power already working in men that is to be consecrated and enlarged and turned to the will of God.

3. In his attitude toward other religions, the evangelist must not obscure the points of difference. If there were no points of difference there would be no need of evangelists, and it is the radical importance of these points of difference that justifies all that the missionary enterprise has cost and is still to cost. It is what the non-Christian people do not have that these are to give them. We are among them because we believe that Christianity is unique and indispensable and that there is all the difference between it and the other religions that there is between Christ and other men. We are to make this

difference an attraction and an appeal, and not a repulsion and offence, but we are not to obscure it. The difference is the whole issue. The view of the just-minded Edward Lawrence was as sound as most of his missionary judgements: 'With every disposition to recognize whatever of truth and good may be found in the great oriental religions, I have been more and more led to the conviction that it will rather harm than help our cause to minimize the differences between Christianity and any other religion. If we make the differences slight, and say to men, "you have but to come a little further, get a little more, and you will be Christians," one of two things will surely follow. Either—and this will be at present most frequently the case in India and China—the one appealed to will respond, "if the difference is slight, since the change to me will be so great in leaving my ancestral faith and encountering certain persecution, I will take the chances and stay where I am." Or—and this would more frequently happen in Japan—he will say, "I come," and bring all his heathenism with him, presuming that it will be quite consistent with Christianity' (Lawrence, *Modern Missions in the East*, p. 157).

It will not be. If we have not something original and peculiar and essential, we are not needed.

4. The attitude of the evangelist should be all gentle and loving, but also uncompromising.

The view of a layman and statesman, the Hon. John W. Foster, formerly American Secretary of State and one of the leading diplomats of our generation, will be more significant than our formal missionary view. 'If there is any significance in Christian Missions,' said Mr. Foster on his return in 1894 from a trip around the world, 'they mean that the world must be conquered for Christ. The spirit of Christianity, while it inculcates charity towards our erring brothers, tolerates no other religion. Its founder declared that "no man cometh unto the Father but by me." Peter in laying the very first stone of the Christian edifice, filled with the Holy Ghost, boldly announced to the rulers of the people that "there is none other name under heaven given among men whereby we must be saved." And the first and great missionary, the author of the most beautiful panegyric of charity ever written, exclaims: "What concord hath Christ with Belial? . . . what agreement hath the temple of God with idols?" Neither in Japan nor in any other land can Christianity be compromised with Buddhism or any other Christless religion.'

But the best symbol of missionary uncompromisingness is not a stone pier against which the incoming boat is hurled, but a ferry slip which can take a shock and seem to yield without yielding and guide its vessel surely and strongly in.

5. The attitude of the evangelist should be hospitable toward those gropings and readjustings in the non-Christian religions, which are more common and far-reaching now than ever, and by which whole bodies of men, the host of following minds, moulded by association and leadership, as well as the leaders themselves, are seeking to escape truthwards. Any historic comparative study of the non-Christian religions in Japan and India will show how great have been the changes of the last fifty years. These changes often make the task of the evangelist harder. Men satisfy themselves with the broad movement that is progressing and shrink from individual action of a more radical character. Nevertheless, the evangelist will rejoice in all movement of men or of society lightwards.

6. The attitude of the evangelist must be evangelistic, and all the more as these general educational movements permeate and affect society. As such transformations advance the evangelist must seek all the more earnestly to win individual men away from their religions to Christianity. If by proselytizing is meant winning men from all that is false and evil in the world's religions and relating them to the one universal religion, which is all truth and good, in other words, the effort to make Hindus and Muhammadans Christians, then that is just what we are trying to do. We are proselytizing. And we do not see what else in all the world is worth doing.

The business of every man is to find truth, to live it, and to get it found and lived by all the world. This is what we are Christians for. And this change in individuals must be a radical and living change. It is utterly inadequate to describe the invitation of foreign missions to the non-Christian peoples as an invitation to 'philosophical adjustment'. It is an appeal for regeneration. We do expect to see 'the gradual conversion of heathenism by the adoption of Christian ideals instead of heathen ones', and this 'to be followed by the gradual absorption of paganism into the Church' (Lloyd, *Wheat Among the Tares*, p. 36). And doubtless the day would be hastened if there were perfect preachers of the perfect Gospel. Dr. Lloyd thinks so. 'Japan does not believe Christianity,' he says, 'because of faulty presentation. The fault cannot lie with the Author of our Faith; it must lie with ourselves. . . . If the Japanese rejects Christianity, it is in most cases, because he has never had it properly presented to him.' But is this all? Does it go to the very centre? Are the Japanese so different to-day from the Jews in our Lord's day, and the Roman world in St. Paul's? Or can it be that our Lord did not properly present the Gospel, and that St. Paul's presentation was faulty? No, something more is needed than philosophical adjustment on the part of the preachers. Men must be born again. They must repent. They must find life in

Christ. The old phrases enshrine the eternal truth.

The missionary enterprise is busy producing new moral climates, transforming and enriching and fulfilling the ideals of the nations, but it is doing these primarily and permanently by making disciples of Jesus Christ, by finding men and women who will answer His call and forsake all that they have and follow Him.

Now if this should be the attitude generally toward the non-Christian religions, is there any reason why it should be otherwise in the case of Muhammadanism? Muhammadanism, unlike the other non-Christian religions, came after Christianity and claims to displace it. The development of Hinduism began four thousand years ago. Buddhism and Confucianism originated six centuries before Christ. Muhammad came six centuries afterwards. His religion accordingly claims to supersede Christianity, just as Christianity claims to supersede all that came before it. And Muhammadanism makes this claim explicitly. Christianity knew nothing of Hinduism and Buddhism and Confucianism when it set forth its universal character. It claimed the devotion of all men not on the ground of a specific supersession of each religion held by men, but on the ground of its own universal and sufficient principle. But Muhammadanism came as the specific and declared supersession of Christianity. In presenting Christianity to Muhammadans, accord-

ingly, we are presenting that which is already known, or is supposed to be known, and which is already judged and superseded. This fact makes the missionary problem among Muḥammadans unique and raises the question whether our attitude toward their religion should be in any degree exceptional.

Furthermore, the spirit of the Crusades and the old view of the character of Muḥammad as a fiend and impostor, seemed to call for an attitude toward Islám very different from the attitude of Christianity toward Gautama and Buddhism. Dante placed Muḥammad in his ninth circle in the Inferno, among the sowers of religious discord. Genebrard, a famous Roman Catholic controversialist, says of him and his Arabic Qur'án, 'Muḥammad was a beast and only knew a language that was suited to his bestial condition.' Alexander Ross, in translating a French version of the Qur'án into English, with some other rough speech, calls him 'the great Arabian impostor'. This was the view of Dean Prideaux also, and of Charles Wesley in his hymn :

The smoke of the infernal cave,
Which half the Christian world o'erspread,
Disperse, Thou Heavenly Light, and save
The souls by that impostor led—
That Arab thief, as Satan bold,
Who quite destroyed Thy Asian fold.
Oh, may Thy blood once sprinkled cry
For those who spurn Thy sprinkled blood !
Assert Thy glorious Deity,

Stretch out Thine arm, Thou Triune God!
 The Unitarian fiend expel,
 And chase his doctrine back to hell.

(Bosworth Smith, *Mohammed and Mohammedanism*, pp. 66-71). And even Sale, in his *Preliminary Discourse* to the translation of the Qur'án, while recognizing that Muḥammad's 'original design of bringing the pagan Arabs to the knowledge of the true God was certainly noble, and highly to be commended', still declares: 'It is scarce to be doubted but that Muḥammad had a violent desire of being reckoned an extraordinary person, which he could attain to by no means more effectually, than by pretending to be a messenger sent from God, to inform mankind of his will' (Sale, *Preliminary Discourse*, p. 30 f).

These severe judgements are much modified in our day, however. The weakness and evil of Muḥammadanism is more clearly seen than ever before, but a comparative estimate of Muḥammad's character and work in the light of his own times, and a comparative judgement of his religion in view of the civilization from which it sprang and of the effects which it produced and of the type of Christianity which alone it touched, while deepening our conviction of the inadequacy and the positive iniquity of Muḥammadanism, have enabled us also to appreciate both its real influence and the problem which its success presents. 'There must be more said about him still,' F. D. Maurice wrote of Muḥammad's influence

to Charles Kingsley. 'The middle ages turn more upon him and were more saved from perdition through him than I had at all imagined till I came to think more of them. There would have been no belief in Christ, if there had not been that broad, fierce assertion of an absolute God—let Newman say what he likes. . . . What he calls the Anti-Christ was the divine means of saving the Catholic Church from Atheism' (*Life of F. D. Maurice*, vol. ii, p. 239). And the problem which Muhammadanism presents is expressed in the words of a Muslim quoted in Browne's *A Year among the Persians* (p. 305): 'When a man arises amongst a people, untaught and unsupported, yet speaking a word which causes empires to change, hierarchies to fall, and thousands to die willingly in obedience to it, that is a proof absolute and positive that the word spoken is from God. This is the proof to which we point in support of our religion.'

The character of Muhammad does certainly present a problem to the evangelist, and a central problem, in dealing with Muslims. Waiving the extremer views on either side, two such estimates of the man as Amīr 'Alī's¹ and Sir William Muir's² illustrate the problem.

And Islām itself, like its founder, presents a special problem. 'I found nothing in Muḥam -

¹ *Islām*, pp. 52-5.

² *Life of Mahomet*, new ed., p. 535; also *Hughes' Dictionary of Islām*, pp. 387-99.

madanism,' said Dr. Imádu'd-dín, 'from which an unprejudiced man might, in his heart, derive true hope and real comfort, though I searched for it earnestly in the Qur'án, the Traditions, and also in Şúfiism. Rites, ceremonies and theories I found in abundance, but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death. . . . I discovered that the religion of Muḥammad is not of God, and that the Muḥammadans have been deceived, and are lying in error; and that salvation is surely to be found in the Christian religion.' It must be recognized that this is the general attitude of Christians who had been Muḥammadans or Hindus or believers in some other faith. As Dr. H. Martyn Clark says:—

'The unanimity of all converts from Islám concerning that religion is emphatic and startling. "Earthly, sensual, devilish" is invariably in effect their deliverance. Not one of them has ever found it aught else but an evil and debasing thing. They have not felt the genial influences or vitalizing power of any of the truths it is supposed to contain. The statement that it has such truths is in itself a revelation to them, and when they hear such have been discovered to exist, their answer, to that and other theories now rather the fashion concerning Islám, is a pitying smile, and a "Well! Well! It was our faith and that of our fathers before us; we do not know of these things, nor have we so found it." As for its being

a help towards God and good, it has been their sorest hindrance in the way of life. It has made the acceptance of Christian truth all the more difficult, and the Christian life infinitely harder. One of the best native pastors said: "After many years of Christianity the poison of Muḥammadanism still works in our muscles and makes us weak." They err who think Islám a development, an advance from a lower to a higher plane. It is in reality a retrogression, a degeneration from a higher to a lower state. I took one convert to task for his unbridled speech. His reply was: "My father, you can afford to speak kindly of things. You were never steeped to the lips in that mire as I have been. Were it not for God's mercy, where would I be now?" (From *The Church Missionary Intelligencer*, November, 1894. 'Some results of the late Muḥammadan Controversy,' by Dr. H. Martyn Clark, p. 814 ff.)

There are converts who take a different attitude. A friend writes from India of a Christian layman, once a Muḥammadan, who is now a great champion of Christianity as against the Muslim religious propaganda, and who says: 'I have been proving the sublimity of the Christian religion and endeavouring to show that the Christian counterpart of everything good in doctrine and morality in Islám is always superior, and that Muḥammadanism, even at its highest, is only the next best, and that from a true Qur'ánic point of view the religion of the Gospels

is open to no question whatever. It is rather the goal to which all the religions of the world aspire to reach. My conception of Islám is more optimistic. I despair of the Islám which obtains among the so-called orthodox, and it is only these whose weakness I would expose. The Islám of the Qur'án, with its Asian Christology, is a fine amalgam of Judaism and Christianity. It is the Nazarene form of Christianity, confounded with certain social and religious prejudices of the time and the country, and can be very rightly regarded, "rather as a heresy than as an alien faith", but not more heretical than so many ancient and modern ones.'

With all this in mind and the vastly more that is in your thought, let us ask what the attitude of the evangelist toward the Muslim and the Muslim's faith should be.

(1) It should be the attitude of a man who loves his fellows and the truth, and who is free from all contemptuousness for what other people think, and especially for what they hold sacred and dear. There are times for plain speech and Muslims are the last people in the world to shrink from strong words at the right times, but the evangelist is to be a gentleman always. His success, if he wins any, will depend upon his acting Christianity as much as upon his preaching it. Christians, above all other men, must be fair and kind and generous. 'It is Christianity alone', said Max Müller in

an oft quoted passage in *The Science of Religion*, which, as the religion of humanity, as the religion of no caste, of no chosen people, has taught us to respect the history of humanity, as a whole, to discover the traces of a divine wisdom and love in the government of all the races of mankind and to recognize, if possible, even in the lowest and crudest forms of religious belief, not the work of demoniacal agencies, but something that indicates a divine guidance, something that makes us perceive, with St. Peter, 'that God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted with Him' (Müller, *The Science of Religion*, p. 22 f).

This does not mean that Islám is to be charged to God. It does mean that Christians are to act toward it and toward the hearts that rest in it as toward brethren and friends.

(2) We should find and claim all that is common to Islám and Christianity. The two religions are widely separated, yet they have also more in common than any other religions. Muhammad speaks of the Bible and of Christ, of the Jewish inheritance and of the Christian faith. His religion supersedes all these, but nevertheless it rests upon them, and the three features of its relationship to Christianity afford our chief points of contrast and difficulty, but also our chief points of contact and hope. (a) Islám recognizes the genuineness of the Christian revelation. (b) Islám assumes a definite position

with reference to Christianity. (c) Islām contains in its very foundation a misrepresentation of Christianity.

(a) The Qur'ān endorses the revelation of the Old and New Testaments. To be sure, it declares that these Scriptures have been corrupted, and that we do not now have the original and reliable books. But here is one common meeting place.

(b) And Muḥammad 'raised and answered the claim of Christ, He assigned to Him His place and titles, one of the greatest prophets, the Spirit of God and the Word of God. He claimed that there had been but one true faith from the beginning preached by all the great prophets, one in essence though differing in form. But he denied to Christ the title of the Son of God, and with this denial placed Him on a level with Abraham and Moses and Muḥammad himself. He also denied to Christianity the claim to be the final religion. This assumption of a definite position is a chief reason why Muḥammadanism has been the hardest of all faiths to dislodge. It is a common law of human nature that it is difficult to induce men to reconsider a position once assumed. In this case the difficulty is increased by the fact that apparently so much is conceded. Every true Muslim is ready to yield to Christ high honour and to ascribe to Him lofty titles, and this is a great obstacle to giving the complete allegiance which Christ demands' (Dr. Shedd in *Methods of Mission Work among Muslims*,

p. 195). The Muslims assert the Virgin birth of Christ and His entire and unique sinlessness, which Muḥammad never claimed for himself; they deny the crucifixion and resurrection but affirm the ascension of Christ into heaven, and they believe in His second coming, but only to prepare for a great Muḥammadan revival. Muḥammadans admit all this, and here we have another common meeting ground. Must they not some day see that they must admit more regarding Jesus, the one sinless Prophet of Islām?

(c) And in the third place, the view of Christianity which lies at the base of Islām and which led Muḥammad to repudiate it was a false view. He had never met the Christianity of Christ and the Apostles. The Qur'án shows what a travesty of the Gospel had come to him. When 'we inquire into Muḥammad's rejection of Christianity, we find that he never had anything but the most perverted idea of what Christianity really was. The Christianity which he rejected was of a very debased type, half polytheistic in its theology, superstitious in its worship, and with a sacred history encrusted with puerile legends. He had evidently never read the New Testament, and his conception of Christ is largely derived from the Apocryphal Gospels. It is not, therefore, historically just to say that Muḥammad rejected Christ. Supposing that to-day there were to arise a great religious genius among the peoples of the Congo; suppose that all he knew

of Jesus Christ was what he could learn from those representatives of Him who condoned the policy of King Leopold, would it be just to say of the religion he founded that it rejected Christianity? Nor can we say that this is a matter of mere historical interest. Our judgement on the point must inevitably condition our whole attitude to the religion. For in truth the Muslim rejection of Christianity to-day rests upon that fatal misunderstanding of what Christianity is, as revealed in the Qur'án. From this it follows that all the forces of modern historical science and criticism are fighting for us, for they are fighting for the removal of that ignorance. The impact of the modern world upon Islám must sooner or later break up that age-long delusion. We cannot, of course, maintain that there are not within Islám powerful forces of evil which are entrenched behind this misunderstanding and which will remain when it has been destroyed. Still, here is the vulnerable point, a point which is not found in other religions. Meantime, it remains tragically true that had the Church of Syria been faithful to its Master, the reproach of Islám had never lain upon Christendom. The thought has sombre consequences. It may be that in the Africa, the China, and the India of to-day new religions are maturing which in like manner will be "anti-Christian", and stand in future centuries a barrier in the way of the winning of the world' (Report of

Commission IV, World Missionary Conference, Chapter vii).

Here is the revelation of our duty—to correct in love and penitence the misrepresentation of Christianity made to Arabia fourteen hundred years ago, and to represent Christianity in truth to the eager, searching, fast changing mind of the non-Christian peoples of to-day.

The evil in Islām should not prevent our using to the full, the common truths of the two religions as to God, Christ, the Scriptures, Providence, sin, the moral law, the resurrection, the judgement. There is no need here of dwelling upon the evil in the religion. It is there interwoven with the good, but ‘we must, I believe’, as Bishop Lefroy wrote some years ago in his paper on ‘Muhammadanism, Its Strength and Weakness’, ‘we must, if we would be true to the facts, recognize both sides, though what I am myself most concerned to urge is that we should not, because of the deep mystery of evil which is entwined with Muhammadanism, allow ourselves to ignore or underrate the immense importance of those truths which it does undoubtedly possess. Even though in the subtilty of the devil those very truths seem to have been used to safeguard the citadel of fearful error, yet let us not be tempted, therefore, to slight and overlook them—as has been by missionaries too commonly done. Let us at least be true to them—let us appeal to them fearlessly and continually—making

it our chief aim to show how much more than Muḥammad himself suspected they carry with them, how they are themselves the utter opponents of the errors with which they have been linked together, how, therefore, a true allegiance to and fuller appreciation of them would clear up much of the darkness that at present hangs over Muḥammadanism. Nowhere, as I believe, is this warning more needed than in dealing with this faith, for nowhere has truth been so skilfully and with, so to speak, such fatal effect intermingled with falsehood; nowhere, therefore, is the temptation to ignore or dishonour it so strong.'

(3) But we must go on from what is common ground to those things which Islám lacks and which only Christianity can supply. Indeed, we shall find, as the Bishop of Lahore has said, that the evil and truth are so mingled in Islám that, even on the ground of what is common, we are really more at variance than in accord, and must, in loyalty to our own truth and in fidelity to our mission as evangelists, lead out into the differences between the two religions. Mr. Malcolm speaks of this fundamental difference even in apparent similarity. 'It will be felt perhaps by some,' he says in the introduction to his fascinating book, *Five Years in a Persian Town*, 'that more ought to be made of the points in common between Islám and Christianity'. The fact is that, when the people come to the

missionary, they do not want to find agreement but disagreement, and consequently the missionary gets to think not so much of what they know as of what they do not know. So a missionary writer is, perhaps, inclined to pass over common points, whatever religion he is writing about. In the case of Islám there are really not many to note, and in support of this statement I may relate a story told by an officer of Indian troops. One day, a Muḥammadan, in the course of a conversation, said to him: 'Of course, Şáhib, your religion and ours are very near together. Your Christ is one of our prophets.' My friend replied, 'What do you mean? Of course, Christ is one of your prophets, but to us he is more than a prophet; He is the Son of God and the pattern of our lives. Besides there is hardly a single practical point where Muḥammadans and Christians are not entirely at issue.' The man looked up and said: 'Şáhib, you have read the Qur'án, and you have read your Bible. I always make that remark to Christians: I made it to a padre the other day; and they most always say, "Very true; Muḥammadanism has a great deal in common with Christianity". Well, Şáhib, when they say that, I know that they have not read the Qur'án, and they have not read their Bibles.'

And I venture to add to this word of Mr. Malcolm's portions of three letters, one from Mr. Fleming of Lahore and the others from Persia from Dr. Wilson of Tabriz and Dr. Shedd of Urumia.

Mr. Fleming writes: '(1) There are many and valuable resemblances between Muḥammadanism and Christianity. We have many things in common with the Muḥammadans, which we cannot afford to overlook.

'(2) With Hinduism, apart from their belief in avatars or incarnations, I think the points in common are few, and that any great emphasis on Christianity as fulfilment even, may lead to misapprehension.

'(3) In either case, the more we emphasize the similarity, the more careful we should be to do clear cut work on the differences.

'(4) Every young missionary should search for and be familiar with whatever we do have in common—not that these points are so valuable in aggressive work, as that the very fact that he has found them is an index of *sympathy* which is essential.

'(5) The problem of reaching non-Christians is most complex. It is not solved either by saying that we should use only the approach of Christianity as a fulfilment of non-Christian religions; nor by saying we will ignore what God's Spirit has shown them. No one principle should be allowed sole play. Fellowship with Christ and sympathetic yet discriminating study of men and their religion seems to be the way.

'(6) Surely there comes a time in personal work with these men, as well as in the general work, where one has to call white, white; and

black, black; and stand against their all too ready tendency to find all religions alike.'

Dr. Wilson writes: 'As to our manner of presenting the truth, all will accept the common dictum, "Avoid controversy", if by this we mean a contentious wrangling or dispute, a contest in which we strive to beat our opponent in debate. And if this is done, the result will generally be that the Persian will take refuge in an inflated and antiquated verbosity or a style so surcharged with foreign terms as to completely hide the subject and, if there is a group of people about, to impress them with his amazing erudition and easy victory. But if we mean by "controversy" the discussion of a subject by the presentation of arguments pro and con, it is simply unavoidable, and if the discussion is carried on in a proper spirit, it is neither necessary nor desirable to avoid it. Indeed, the Muslim, even if he is an honest inquirer, will often present his difficulties in the form of objections and maintain his points in order to draw out the full light on the subject. And this has its advantage in that the minds of some missionaries are so constituted that their best thoughts and strongest presentation of standard arguments are brought out under the spur of earnest discussion.

'In fact, many of the great missionaries to Muslims have been aggressive and have not feared proper controversy. Henry Martyn's discussions with the Mullahs at Shiraz are noteworthy.

Pfander and Al Kindi are strong in positive statements of the defects in Islām and its founder and the inferiority of it to Christianity. In the *Sweet First Fruits* the truth is presented in strong discussions with forceful yet polite arguments, even though some oppose and are incited to persecution. Rouse's Tracts (for India) deal with plain facts not failing to point out and emphasize the inferiority of Muḥammad to Christ.

'The public debates in Cairo carried on by an able convert from Islām necessarily developed some heat, but were none the less profitable. It is too much the habit to suppose that the missionary will be worsted in discussion and the natives confirmed in their errors. But the validity and force of the proofs presented often make a strong impression. This is seen in the case of the Behais, with whom the missionaries have been in the habit of discussing with freedom and unrestrained criticism the history and the claims of the Bab and Baha. This has been the more free because of a certain arrogance of this sect in the statement of their own claims. The result has been that the Behais have in some places felt themselves unable to maintain themselves in argument and their leaders have ordered them to avoid such conversations.'

Dr. Shedd writes: 'It seems to me that a distinction ought to be made between the attitude towards the individual Muslim and towards Islām. If we are careful to be respectful and courteous in

the former, we can be more aggressive in the latter. In order to gain a hearing, it is necessary to be willing to give a patient hearing. In this line comes the importance of following oriental ideas of courtesy in the forms of address and in the manner of referring to the Prophet and the Qur'án. One ought also to be careful not to impugn the sincerity or the intelligence of the Muslim. If the proper attitude is preserved to the individual, I think that one can generally find the way to present the gospel freely and fully.

'But this is not the point, of course. I don't think that I am intolerant, and I do not want to minimize the common ground. But one must be sincere and discriminating. Islám as a system I believe to be an obstacle to social progress and also to honest religion. I cannot think that it is right for me to profess any other attitude in religious discussion. It may not be necessary for me to express my opinion, and it certainly is not incumbent on me to express it in an offensive way; but in any case I cannot honestly profess what I do not believe. Perhaps it might be put in this way. The truth which there is in Islám is not helped to a useful expression by the institutions and ordinances of the Muḥammadan religion; while the error and misrepresentation of the truth, which is contained in the system, obscure the truth it contains. So long as this is my belief, my real attitude is determined, if I am honest to my convictions. I think

that a further distinction can be drawn between the truth in Islám and Islám; or it is often practically between the truth accepted by the person one is talking with and Islám, for Islám is not the only source of religious knowledge, nor are all apparent Muslims really such.

'The effort of Muslims, if they are friendly, is usually to show that the two faiths are practically identical, and that consequently there is no superiority on the side of Christianity. It is an advantage, of course, to find common ground, and the more common ground one can honestly discover the better, provided that one goes beyond the common ground to that which is not common. In this it has seemed to me better to allow not merely what the individual presents, but all that can, with any sort of propriety, be claimed by Islám; that is, in other words, framing one's argument so as to meet the strongest case that can be set up by the Muslim, whether that case is actually presented or not. However, allowing all that can with any propriety be allowed in the way of common ground, there is always the opportunity to go on and show how the two faiths differ. I do not believe that there is a single doctrine in which the teachings of the two religions are really identical. In admitting identity, the great danger is that the truth of Christianity should be minimized. For example, forgiveness by free grace is fundamental to both religions; but in Islám the basis is God's abso-

lute will, and in Christianity, it is His justice and righteousness manifested in the Atonement. To stop at the common ground will give the impression that there is no difference, and that in Christianity forgiveness is an act of God's absolute will. One needs also to discriminate in the use of language and not to use terms which imply what he does not wish to imply. The uselessness, and sometimes worse than uselessness, of casual conversation on religious and moral topics, is in the fact that almost inevitably platitudes are indulged in which give the impression of an agreement, which is in reality specious and deceptive.

'Perhaps I might illustrate what I am trying to say by a conversation yesterday. My caller was a very friendly Mulláh. He made a leisurely call, and I found the opportunity to bring up the relation of faith to works, stating the New Testament teaching and asking him to give their belief. He did this in terms that were intended to show that there was no practical difference. I then asked about the merit attaching to pilgrimages, fasting, etc., trying to show that the doctrine of merit was not in agreement with forgiveness by faith. He defended them much as a Roman Catholic would their teachings, and I tried to insist on the essential difference between his position and that of the New Testament. My purpose from the beginning was to get him to realize the difference in our beliefs,

I don't mention this because there was anything remarkable in the conversation, but only to illustrate in a concrete way what seems to me the proper method. So, while emphasizing the fact of revelation, I try to point out that the Bible method of revelation in history and in the perfect Life is essentially different from and superior to the Muslim idea of a book sent down from heaven. In relation to the finality of the Christian dispensation, I think it is important to contrast the doctrine of the immanent Spirit with the doctrine of successive imáms or prophets, showing that the former secures the divine presence in a real way and the latter in an illusory way. By the way, I am afraid I can't spot pantheists, of whom Persia is supposed to be full, and I find more occasion to insist on God's immanence than to limit ideas of His immanence.'

These letters from missionaries who are experienced in actual dealing with Muḥammadans suffice to indicate that, in our attitude toward Islám, we are not to compromise or accommodate the truth, but to declare it, with conciliatory recognition of our common ground, and then with the honest effort to enlarge that ground by the offer of that which Christianity has which is lacked or contradicted by Islám.

(4) Islám and Christianity are separated by vivid contrasts. The fundamental contrast is in their conception of God. Muḥammad saw and emphasized a few of the true attributes of God,

but his God was a ruler, a sovereign, not a Father. His religion, accordingly, made no provision for the soul's need of fellowship with God. He did not realize the holiness of God. The whole conception of ethical character was strange to him. There was in him, accordingly, none of the moral splendour, the ethical righteousness of the Hebrew prophets, far less of the apostles of Christianity. The Muḥammadan idea of God, moreover, really separated God from man and the world. That was why on one hand Šúffism arose to satisfy with its pantheism the hunger of the soul for God, and, on the other hand, it accounted for Muslim agnosticism and the cynical atheism of 'Umar Khayyám. This ideal of God, furthermore, made the conceptions of incarnation and atonement impossible in Islám. The new religion did proclaim a real brotherhood and the noble equalities of Muḥammadanism have been a great reality and are a great reproach to the caste spirit, whether in Hinduism or in Christian society. But Islám knew no real human brotherhood. It was a fellowship in Islám, which utterly denied the truth of human unity and of one common world family of God. Muḥammadanism was and is a religion of precepts and precedents, and not of living principles. Its conception of all revelation is mechanical. Christ refused to bind men with prescriptions. His method was to give men principles which they were to apply, to pour a new life into their veins which would make

them sons of God and lead them to render to Him and to their brothers the service of sons and not of slaves. Here alone we find an adequate and ever-separating contrast between the two religions ;

While as the life-blood fills the growing form,
 The Spirit Christ has shed
 Flows through the ripening ages fresh and warm,
 More felt than heard or read.
 And, therefore, though ancestral sympathies,
 And closest ties of race,
 May guard Muhammad's precepts and decrees
 Through many a tract of space,
 Yet in the end the tight-drawn line must break,
 The sapless tree must fall,
 Nor let the form one time did well to take
 Be tyrant over all.

The whole wonderful contrast appears when we set Muhammad over against Christ and lay down the religion which centres in Christ upon Islām. As Mr. Bosworth Smith, who is saying the best that can be said for Muhammadanism declares :

'The religion of Christ contains whole fields of morality and whole realms of thought which are all but outside the religion of Muhammad. It opens humility, purity of heart, forgiveness of injuries, sacrifice of self to man's moral nature ; it gives scope for toleration, development, boundless progress to his mind ; its motive power is stronger, even as a friend is better than a king, and love higher than obedience. Its realized ideals in the various paths of human greatness have been more commanding, more many-sided,

more holy. . . . The ideal life of all is far more elevating, far more majestic, far more inspiring, even as the life of the founder of Muḥammadanism is below the life of the Founder of Christianity. And when I speak of the ideal life of Muḥammadanism, I must not be misunderstood. There is in Muḥammadanism no ideal life in the true sense of the word, for Muḥammad's character was admitted by himself to be a weak and erring one. . . . Nor are the methods of drawing near to God the same in the two religions. The Musalmán gains a knowledge of God—he can hardly be said to approach Him—by listening to the lofty message of God's Prophet. The Christian believes that he approaches God by a process which, however difficult it may be to define, yet has had a real meaning to Christ's servants, and has embodied itself in countless types of Christian character—that mysterious something which St. Paul calls a "Union with Christ". "Ye are dead, and your life is hid with Christ in God" (Smith, *Muḥammad and Muḥammadanism*, pp. 247-9).

But in spite of all these differences of religious system, the more because of them, the evangelist must see the best and noblest in the individual Muslims with whom he deals. He must discern in them possibilities of Christian faith and character which they do not see in themselves. He must credit them with the highest motives, which it may be possible for him to

feel justified in imagining to be in them. He must not call that prejudice in them which he would deem conviction in himself, or forget his own inconsistencies and weaknesses in discussing theirs. He must love them with a love that will not let them go and which, however strange it may be to them, will none the less represent, sooner or later, the great Love of which he is the evangelist.

For, lastly, while reasoned argument, controversy in love, the unflinching comparison of facts and principles are indispensable in our contact with Muslims, the supreme thing is the life in Christ, the life that is Christ, which we can only offer to others when we have it ourselves and are actually living it. Behind all comparison of religions we may pass to this. As one missionary writes: 'Often I am asked by an inquirer in what we differ from Islám, and I reply that we agree in all things with the exception of one prophet and one book. Having thus stated a general agreement, I do not attempt to show in what this agreement consists, neither do I try to set forth the differences as such. I use no apologetics or argument from Old Testament Scriptures, in the beginning, to prove that Christ is the all sufficient saviour for men. I try to tell them what Christianity is—that Christianity is a life and Christ the life giver. I try to make them see that Christianity is the sweetest and loveliest thing that the mind of man can imagine

and therefore presumably true—that it completely supplies that for which the soul of man hungers. I usually say at the beginning: “Now let us put aside for the moment all question of whether Christianity is true or not and let me tell you what Christianity is.” I usually start with John i. 12, “To as many as received Him, to them gave He power to become the sons of God.” I explain that Christianity begins with a new birth, a change of nature, and so a change in conduct naturally follows. I show that in this it differs radically from all other religions which tell us to earn salvation by a righteous life. Christ first gives salvation—a new birth that is the power of God, and by it we can live as unregenerate man cannot live. Of course, this is only a bare outline, or rather a bare idea of what I try to say to the man. At the end I say, “Now if this religion be true, is it not an ideal religion for the needs of man?” and almost without exception they will say that it is.

‘Having thus won their hearts it is comparatively an easy task to convince their heads. The Persians are fond of quoting “Áftáb ámad dalíl-e-áftáb”—“The sunshine came a proof of the sunshine”—i. e. some things need no proof—spiritual truths so much appeal to the heart of man that proof is unnecessary. Last Sunday I was reading *The Magnetism of Christ*, by Dr. Smith of Edinburgh and came across this passage, which well expresses my idea. He says: “The opposite

conception has taken a powerful hold of very many, viz. that the spiritual cannot stand alone, cannot make headway by its own characteristic light and influences, much less is able to overpower all opposing forces, by resistless appeal to the whole nature of man." "In former generations men laboured at an elaborate apologetic by which they hoped to make spiritual truth acceptable and authoritative to reason, not knowing that the spiritual as such carried its own immediate sun-like evidence, and commanded an assent, which reason could not create, and which rose from regions of moral and spiritual intuition, when deep called to deep in immediate response."

'So you will see that I emphasize neither the agreements nor the disagreements, but Christianity and Christ, and their own minds can discern the disagreements with more telling effect than if another had pointed them out to them. As intimated above, proofs and apologetics are not neglected, but come in later to establish what the heart has already approved?'

But even such preaching is futile unless beneath it is the life that is Christ, not love, sympathy, understanding, loyalty to truth, sense of Christ's companionship only, but Christ himself. When our attitude is not only Christian but Christ, we shall be doing the work of an evangelist to Islám, and we shall never do it otherwise. A Colonel in the Turkish army recently narrated a story which embodies the truth we need. 'A

thoughtful Turk, some thirty years ago, studied with a holy teacher of great learning in the city of Adána. After his course of training, he was sent by his teacher to 'Aintáb to labour there. He found the place hard and the ignorant people dead to higher things. In considerable discouragement he returned to Adána to the presence of his venerable teacher. He related his difficulties and told how dead the city was, and ended with the statement, 'Aintaby diriltmek Hazret-i-Isya makhsonss dyr—"Only Jesus Himself can bring 'Aintáb to life." The reply of his teacher was, "you must go back to 'Aintáb, and there *you* must be a Jesus." He came, and has recalled the tens of thousands to a living practice of the glorious faith of Islám.'

THE CLOSING ADDRESS

THE CLOSING ADDRESS

BY THE RIGHT REV. G. A. LEFROY, D.D.,

Bishop of Lahore

I HAVE been asked to summarize and bring before you some of the leading thoughts of this conference and press them home before we break up. I need not say that this is a very difficult task, in one sense an impossible one, for in any such summary there must be much left out which one or another of us might want to emphasize, perhaps points some one has felt to be crucial will be wholly unnoticed. I have, however, asked for the guidance of the Spirit as to what I should touch upon, and I trust that it may be given to me. I am going to speak of three different points that have been brought home to my mind. First, the relation of missions to the Government. Secondly, the attitude of Christians towards, and our method of approach to, Islám. Thirdly, the relation between highly specialized men, who have had special training for work amongst Muḥammadans, and those who feel they have not the qualification for that training but are just plain and simple workers. Then I want to say a few words as to the splendour of the opportunity which lies before us and close with a call to a deeper prayer life.

First then, as to the relation of missions to Government; and, I feel that some courage is needed for me to touch on that subject at all, as I occupy a position with regard to my own relation to Government, which perhaps is viewed with some suspicion by some who are in the room. I know, however, that I may ask you to try to be fair to all sides, including the British Government, or any other Government with which you may yourselves be more closely connected. Do remember then that the problem by which a government is faced in this connexion is a difficult and delicate one. We, at any rate the large majority in this room, would start by saying there ought to be no alliance of Church and State. We want neutrality, but a 'benevolent' neutrality, and 'benevolent', of course, on our side.

But then I cannot help feeling that I should like to know how the other side, the Muham-madans, would view that kind of 'benevolent' neutrality! I wonder how far they would detect in it the cloven hoof of the commencement of some such alliance between Church and State as that, about the evils of which we listened in this room a few days ago to words of such grave warning. Again, I cannot help feeling that it is well to remember that we never hear the other side of this matter. We know that, in some respects, the Government is going against us and difficulties are put on our work; but we do not in

the least know how much similar grumbling there may be on the other side. I should not wonder if there was a good deal, and if so, I suspect lookers-on would say, that if both sides grumble, that shows that the balance is being held pretty evenly between them. I am not for a moment trying to make out that the Government do not make mistakes. Of course, they do make mistakes in plenty, but, on the other hand, men like the civilians and soldiers of our own British Government are, I am sure, contributing splendidly in very many ways to the building up of the kingdom of God by the noble ideals which they present to the people, by the clean, pure, strong, true lives which they live and their high ideals of devotion to their work, and their genuine desire to help their people, in whom they often take a kindly interest which is, I believe, beyond praise. Just to take a single point, what a wonderful thing it is to know that justice cannot be bought from an English judge. Think what that means in any Muhammadan country. Think of the effect it must have upon the mind and on their ideals of life. And I will say this too about them, that though there are many of them who do not make an open confession of religion, such as we long they should make, still there is in them very often a deep sense of reverence of God and of holy things and of the person of our Lord Jesus Christ. I do believe that much of their work

will be owned and accepted by God as contributing towards the building of His kingdom.

Secondly, a word as to our attitude towards, and the method of approach to, Islám. I was inclined after hearing the last paper to leave this out, but I think perhaps it will be better not to do so altogether, for though I endorse every word of that paper, so far as I can say on a first hearing, yet I think perhaps I have a word to say which has not quite been said in that paper. Nothing has struck me more forcibly at this Conference than the widely divergent views on the one side and the other as to the true qualities of Islám, some desiring to recognize chiefly the better side and to find points of contact between it and the Christian Faith, others seeing only what is evil, and desiring simply to sweep it away. I do not for a moment wish even to try to reconcile these two views. I have always held that the world would be a very dull place, if we all thought alike upon all such points, and I am sure a great deal of the movement and colour and interest of life are due to the fact that we see things so differently and look at truth from such different points of view. I think there are considerable elements of truth in both opinions, and I wish to preserve them both. We need to remember what is good, while we cannot fail to recognize the presence of much error and evil. But will you accept this as my earnest counsel upon the subject that whether in

sermon or in personal interviews, or in contact of any kind with Muhammadans, you always try to leave on their minds the impression, not that you are attacking Islám, but that you are trying to help Muhammadans. Let that always be our endeavour.

Of course, it is open to one of the more militant school to say: 'It comes to the same thing; I am only attacking Islám, because I am sure that the real help I can bring to its followers is to deliver them from its errors.' Very well, if that is what you feel you must go ahead, but even then I urge that you should attack in such a way that what will be left uppermost in the mind of your hearer when he leaves you is the sense that you are genuinely wishing to help him, not that you are chiefly concerned in attacking his system. With all the immense respect which I have for our predecessors in the field of missionary activity in this land, I yet do feel that in this respect they have bequeathed to us a rather difficult position. I mean that their method of attack was so downright and uncompromising that the uppermost feeling in the minds of Indians has come to be that we are here to attack their old faiths, and it takes us a long time to substitute for this the other impression of which I have spoken, namely that we want to help the people of those creeds.

This may be one reason for the slow progress that has been made. Frontal attacks are often

not very successful. Speaking for myself, I am quite sure that, if a man wanted to get me to change my views on any subject, the very worst way in which he could go to work would be to make a slashing attack on the position I occupied. This would at once set me to work to find arguments in support of it, and would probably result in my holding the position much more strongly than before. It is possible that in my case this result would be due to an extra strong infusion of pugnacity in an Irishman; but I am inclined to think very much the same would hold good of most other people as well, including the people of this land.

I do, therefore, most earnestly counsel you to recognize all that there is good and noble and true in Islám, and to feel and show sympathy with it. All this side has been alluded to not infrequently during this Conference. You have heard our Chairman speak of the splendid religious devotion and earnestness of Muḥammadans, and of how essential it is that we should show these traits at least as unmistakably if we are to be a power for God amongst them. Just one last word on this subject. One wants to hold a perfectly true and well-balanced position in this matter, neither exaggerating nor minimizing at all the strength and weakness of the Muḥammadan position; but, as we know, this is extremely difficult to do; so what I would ask is—if there is to be an error on either side—if we must err either in being too

hard on, or in being too generous towards Muḥammadanism, on which side would you sooner err—on which side do you think it would be nobler and more Christ-like to err? I can have no shadow of doubt myself as to the answer to this question, and all I would beg of you is not to let yourself err on the other side.

Thirdly, as to the relation between more highly trained workers and those of a simple type. I am afraid things which have been said in this hall on this subject have been somewhat misunderstood. One lady, who would class herself under the latter type, said to me this morning that if she had heard what has been said amongst us on this subject before she offered herself many years ago for work amongst Muḥammadans, she would never have ventured to offer at all; and I cannot say how exceedingly great would have been the loss in that case to the mission field. Be perfectly sure that there is amplest scope for the simplest type of worker possible whose heart is really surrendered to God and full of love for the souls of men. Nothing has been more striking here than the unanimity with which the Indians amongst us have testified that it was by gifts of the heart rather than by gifts of the head that they were one and all led to Christ.

That beautiful expression has been used, 'the ministry of friendship' and we know that for that ministry no high intellectual gifts are

needed—only just a heart full of love—the readiness to wash feet. Yes, there is room for all.

But what we have felt it necessary specially to emphasize is that the intellect, too, is a high and glorious gift from God, and one that ought to be dedicated to Him in this special service far more often than has hitherto been the case. In addition to the simplest type, we want the highly-gifted and specially-trained men and women who will bring to this great Muhammadan problem, in addition to the consecrated life and the heart full of love, these added qualifications. I may add that I always feel that it is especially imperative that this should be done in the case of Muhammadanism, just because it is, comparatively speaking, so possible to grasp that system, if the necessary qualifications are brought to the study. I do not know how others feel on the subject of Hinduism, but for myself, after my many years in the country, I can only say that it is as great a mystery, as unintelligible to me as ever. It seems such a vast and vague system, it is scarcely possible to get hold of it. But this is very far indeed from being the case with Muhammadanism. It is easy to mention quite a limited number of books, which, if any one would take the trouble to master in Arabic, he would have a very fair hold indeed of the creed and would be able to exert a very remarkable degree of influence on any Muhammadans with whom he might come in contact. Surely such men and

women ought not to be lacking at the present time to the Church of Christ in its forward movement on behalf of Muḥammadans.

Then as to the splendour of the present opportunity. I do not think it is possible to exaggerate it. We hear much of the stir, the restlessness, the unquiet that is characterizing all eastern lands at the present time, and not infrequently stress is laid on the difficulties and dangers which attend that condition of things. But, surely, this ought not to be our uppermost feeling as workers for Christ. For, after all, these things do represent in one form or another activity, movement, life; and, surely, it is to conditions of life that the message which we bear makes its appeal. It is in those conditions that it has the chance of taking root downwards and bearing fruit upwards. We elder workers, who for years had to knock our heads against what seemed an almost hopeless wall of dullness and stagnation and apathy and listlessness and death, cannot help envying, I trust with a pure and godly envy, you younger ones who are entering on your life's work under such far more hopeful conditions. I do not want to ignore for an instant the difficulties and dangers which you in your turn will certainly have to encounter, but I do not think it is going too far to say, that in some sense at any rate your difficulties will be those connected with life, while ours were those of a state almost like death. I put it to any of you who are

teachers—which would you sooner have to deal with, the listless, apathetic, indifferent child, who gives no trouble, because he is half asleep all the time; or the little piece of quicksilver, brimming over with mischief, that tries your temper sometimes almost to the breaking point, that can't be still for an instant, quick and keen to learn everything, the very embodiment of life? That, I think, is not an altogether incorrect illustration of the present times as compared with those which preceded them. Yes, let us thank God from the bottom of our hearts for the greatness of the present opportunity. And how can we hope to be able to use it to the full? Only, only, my brothers and sisters, in proportion to the depth to which our lives are hid with Christ in God, only in proportion as His life can flow freely into and through ours, filling our veins, using our lives, speaking through our lips, overflowing in our hearts. So, and so only, can we take the part He would have us take in this great, this splendid work.

Lastly, one more word with regard to that ministry of friendship to which I have already referred. It is a most beautiful thought, and if each one of us were to carry just that one thought away with us from this Conference, deeply resolving to try and render that ministry more than we have done in the days that are past, I am perfectly certain our attendance at the Conference would have been worth while. And I feel quite

sure that at the present time, amongst the educated classes more especially, while there may be even less readiness than previously to listen to quite open and avowed Christian teaching, there are greater openings than ever before for quiet, unobtrusive work; for, all kinds of indirect Christian effort and influence. That, I know, sounds unsatisfactory to many amongst you. They are not content with indirect work or influence. They are missionaries, and they want to go as missionaries and as nothing else. Well, for those who feel that way, that is all right, but I do most earnestly ask those of you who feel thus not to misjudge those who, for the sake of winning souls in the long run, are content to use the quieter, slower methods, requiring even greater patience and perseverance. I can say without hesitation that in my own belief some of the very best, most valuable and, in the long run, most effective work that is being done at the present time in Delhi and Lahore is of this latter kind. I am sure there are very many quarters in which the indirect, quiet, self-restrained method of approach I have tried to indicate, the content to use the quiet ministry of friendship, with a single desire to serve and help and strengthen and build up, will in the end be found to 'arrive', to tell, to make its mark, and leave its impression in a way in which the more frontal attack would not have done.

But that kind of spirit we can only get in answer to prayer, earnest, persistent, believing, prayer in

the power of the Holy Spirit. And so I want my closing word to be a call to a deeper prayer-life. The weakness of the prayer-life of the Church is at the root of all her difficulties and troubles. We should not find ourselves, with regard to this Muḥammadan menace, in the position we now occupy, if the life of the Church had been more fully charged with the life, the spirit, the power of prayer. It is through prayer, and through it alone, that we can grow in the true life, that we can strengthen ourselves and bring effective help and strength to other lives by bringing home to them the life and the love of Christ for them. We need also to remember the other side of prayer. I mean prayer for quite specific objects—in the present case, prayer for more labourers—for the promotion of the definite efforts that are being made for the conversion of Muḥammadans, for the supply of highly-gifted and specially-trained men and women for this work, and so on. We must believe wholeheartedly in a God who hears prayer and answers it quite definitely and in specific cases. And for this prayer we must throw ourselves on the help of the Holy Spirit who alone can help us so to pray, for He knows our necessities and makes intercession for us with groanings which cannot be uttered. Let our life motto then be that of our Lord Himself who went forth to His ministry, *in virtute spiritus*—‘in the power of the Spirit’. Let us go forth to the work of each and

every day in this strength. Let us ask again and again, in deepest earnestness and unwavering faith, that He may be given us according to our need. Then let us know that we have received Him, let us throw ourselves without a shadow of doubt or reserve upon Him. So shall we win for ourselves the glorious experience which was St. Paul's, when he cried 'I can do all things in Him that strengtheneth me.' So shall we know with a final and unmovable certainty ourselves, and be able also to bring home to the hearts of others that 'this is the victory which hath overcome the world, *even* our faith.'

APPENDICES

APPENDIX I
LETTER OF SYMPATHY FROM THE
ARCHBISHOP OF CANTERBURY

LAMBETH PALACE, S.E.

January 12, 1911

DEAR DR. WEITBRECHT,

You will not need any assurance as to the intense interest with which I learn of the Conference which is about to be held in Lucknow. I know how fruitful of good was the Cairo Conference of 1906, and I pray God that a like blessing may attend your deliberations this month and give them abundant fruit. I have some doubt whether this letter will reach you before the Conference is over. If it does, I should be grateful if you will communicate to those who are assembled an expression of my eager goodwill and of my high hopes for the outcome of your effort. In no department of missionary work do we more constantly need the spirit of wisdom and understanding, of counsel and strength.

I am,

Yours very truly,

RANDALL CANTUAR

APPENDIX II

ALPHABETICAL LIST OF BOOKS

NOTICED IN PAPER ON LITERATURE IN URDU,

pp. 132-60

ABDUL MASIH Wald Isháq Kandi (Alkindi).
P.R.B.S.¹

ADAM-I-ZARURAT-I-QUR'ÁN (The Qur'án not need-
ed). C.B.S.L.

AÍNA-I-ISLÁM (A Mirror of Islám). P.R.B.S.

AL JAUHAR'L QUR'ÁN (The Essence of the Qur'án).
P.R.B.S.

AL MASÍHIYAT WAL ISLÁM (Of Christianity and
Islám). P.R.B.S.

AL FURQÁN (The Qur'án and the True Islám).
C.B.S.L.

AL KAFÁRA (The Atonement). C.L.S.

AQÁID-I-ISLÁMIYÁ (The Faith of Islám). P.R.B.S.

AQL BARDÁWA-I-TAHRÍF (Reason in respect to
Corruption). P.R.B.S.

ASMÁ-I-ILÁHÍ (The Ninety-nine Names of God).
C.L.S.

¹ The abbreviations indicate the publishing house :

P.R.B.S. = Punjab Religious Book Society, Lahore.

C.B.S.L. = Christian Book Store, Ludhiana.

C.L.S. = Christian Literature Society, Punjab Branch,
Ludhiana.

N.I.T.S. = North India Tract Society, Allahabad.

M.E.P.H. = Methodist Episcopal Publishing House, Lucknow.

ASMÁR-I-SHÍRÍN (Sweet First Fruits). P.R.B.S.
AZÁL UL MIRZA (Refutation of the Greatest Discovery in the World). C.B.S.L.

BAHS MÁBAIN TAUHÍDIYA WA TASLÍSIYÁ (Controversy on the Trinity and Unity). P.R.B.S.
BAIBAL YA QUR'ÁN (The Bible or the Qur'án which?) C.L.S.
BEGUNAH NABI (The Sinless Prophet). P.R.B.S.

CHELINJ (A Challenge). P.R.B.S.

DAS DALÍLEN (Ten Arguments). N.I.T.S.
DÁWAT-I-ISLÁM (Muhammadans Invited). P.R.B.S.
DÍN-ISLÁM (The Religion of Islám). C.B.S.L.
DÍN-I-ISLÁM AUR USKÍ TARDÍD (Islám refuted).
N.I.T.S.
DÍN-I-HAQQ KÍ TAHQÍQ (Refutation of Muhammadanism). N.I.T.S.

FARQALÍT (The Paraclete). C.L.S.
FÁTIHA (The Sura-i-Fatiha). C.L.S.
FAUZ UL AZÍM (The great Victory—Zainab the Punjabi). C.B.S.L.
FIHRIST-I-QUR'ÁN (An Index to the Qur'án). C.B.S.L.

GANJÍNA-I-ISLÁM (Treasure of Islám). C.B.S.L.
GULDASTA-I-ISRÁR-I-ILÁHI (Divine Mysteries).
P.R.B.S.

HAL UL ASHKÁL (Solution of Difficulties). M.E.P.E.

- HAMÁRA SHÁFI KAUN HAI? (Who is our Inter-
cessor?) C.L.S.
- HAQÍQÍ IRFÁN (The True Knowledge of God).
P.R.B.S.
- HAZRAT MUHAMMAD (Muhammad, a brief account
of). C.L.S.
- HIDÁYAT UL MUMTARÍN (Exhortation to Doubt-
ers). C.B.S.L.
- HIDÁYAT UL MUSLIMÍN (Exhortation to Muslims).
P.R.B.S.
- IBÁDAT AUR US KÁ ASÁR (The Influence of Wor-
ship). Bombay Religious Book Society.
- IDDÁ-I-ISMAÍL (Claims of Ishmael). P.R.B.S.
- IJÁZ-I-QUR'ÁN (The Qur'án refuted). P.R.B.S.
- INFISÁL-I-WALÁDAT-I-MASÍH (Verdict on the Birth
of Christ). P.R.B.S.
- INJÍL-I-DAÚD (The Gospel of David). P.R.B.S.
- INJÍL KÍ SIHAT O DURUSTI (The Integrity of the
Gospels). C.L.S.
- INJÍL-I-BANABÁS (The Gospel of Barnabas). C.L.S.
- INSÁF KÁ DIN (The Day of Judgement). C.L.S.
- INTISÁB-UL-IMÁD (Genealogy of 'Imádu'd-Din).
P.R.B.S.
- ISHÁQ AUR ISMAÍL (Isaac and Ishmael). C.L.S.
- ISLÁM MEN MASÍH (Christ in Islám). C.L.S.
- ITRÁZ-UL-MUSLIMÍN MAA JAWÁBÁT (Answers to
Muslim Objections). P.R.B.S.
- IZÁLATU'L MAZÁRU QÁDIÁNI (The Greatest Dis-
covery Exploded). C.B.S.L.
- IZHÁR-I-ÍSWÍ (The Christian Revelation). P.R.B.S.

- JANG-I-MUQADDAS (The Holy War). P.R.B.S.
- KAFÁRA-I-MASÍH (Atonement of Christ. Dann).
N.I.T.S.
- KALÍD-I-ÁDAM (The Fall and Redemption of man).
P.R.B.S.
- KASHF-UL-QUR'ÁN (Historical Development of the
Qur'án). P.R.B.S.
- KHUDÁ KE DAS AHKÁM (The Ten Command-
ments). C.L.S.
- KHUDÁ-FI'L-I-ISLÁM (God in Islám). C.L.S.
- KHUDÁ HAMÁRA BÁP (God our Father). C.L.S.
- KHULLAT NÁMÁ (A Friendly Treatise). P.R.B.S.
- KHUTUT BA NÁM JAWÁNÁN-I-HIND (Letters to
Indian Youth). P.R.B.S.
- KYÁ INJÍL MANSUKH HO GAYÁ (Has the Gospel
been Abrogated). P.R.B.S.
- MAQAL (A Discourse on Muḥammadan Contro-
versy). N.I.T.S.
- MASÍH-UD-DAJJÁL (The Antichrist). P.R.B.S.
- MASÍH YA MUḤAMMAD (Christ or Muḥammad).
C.L.S.
- MAZHAR-I-ZÁT-I-KHUDÁ (Lecture on Incarnation).
N.I.T.S.
- MIFTAH UL ASRÁR (The Key to Mystery).
M.E.P.H.
- MINÁR'UL HAQQ (The Pillar of Truth). P.R.B.S.
- MIRÁJ (The Miraj or Night Journey of Muḥam-
mad). M.E.P.H.
- MIZÁN'UL HAQQ (Balance of Truth). N.I.T.S.

- MUḤAMMAD BEKARAMÁT (Muḥammad wrought no miracles). P.R.B.S.
- MAJMU'A-I-RASÁIL (Tracts for Muḥammadans). P.R.B.S.
- MASALAH-I-KAFÁRA (The Doctrine of Atonement). N.I.T.S.
- MASALAH-I-TAJASSAM (The Doctrine of the Incarnation). N.I.T.S.
- MASÍH IBN ULLAH (Christ the Son of God). P.R.B.S.
- MASÍH KÁ JÍ UTHNÁ (The Resurrection of Christ). P.R.B.S.
- MASÍHÍ MAIN KYÚN HUN? (Why am I a Christian?). N.I.T.S.
- NABI-I-MASÚM (The Sinless Prophet of Islám).
By E. M. Wherry D.D. P.R.B.S.
- NAGMA-I-TAMBÚRI (The Melody of a Lute). P.R.B.S.
- NAMÁZ (The Muslim Prayers). P.R.B.S.
- NÍÁZ NÁMÁ (Letter of Maulvie Safdar Ali to his Friends). N.I.T.S.
- NIKÁT-I-ISLÁM-I-AHMADIYYA (Strictures on Ahmidade Islám). P.R.B.S.
- QARÁIN UL QUR'ÁN (Arrangement of the Qur'án). P.R.B.S.
- QUR'ÁN (The Qur'án—a Tract). C.L.S.
- QUR'ÁN IN ROMAN URDU (Abdul Qadir's Translation). C.B.S.L.
- QUR'ÁN IN ROMAN URDU (Dr. 'Imadú'd-Din's translation). P.R.B.S.

- RADD-I-RAE ISLÁM DAR BÁB MUJIZÁT (Muḥammadan Miracles Exposed). P.R.B.S.
- RÁH-I-NAJAT (The Way of Salvation). P.R.B.S.
- RASÁLA-I-ABTÁL-I-MIRZA (Refutation of Mirza Ghulam Ahmad). P.R.B.S.
- RISÁLA DAR BAB TAHQIQ (A Pamphlet on Investigation as to Christ). P.R.B.S.
- RIVYU BURHÁN-I-AHMADIYYA (Review of Burhan-i-Ahmadiyya). P.R.B.S.
- ROZA (Muslim Fasting). C.L.S.
- SACHCHÁ ISLÁM (The True Islám). C.L.S.
- SALÁSAT UL KUTUB (The Three Books). P.B.B.S.
- SHAHÁDAT-I-QUR'ÁNI (The Testimony of the Qur'án to the Bible). P.R.B.S.
- SIR SYED AHMAD KE CHAND KHIYÁL QÁBIL ITRÁZÁT (Objections to teaching of S.A.). P.R.B.S.
- SÍRAT UL MASÍH WAL MUḤAMMAD (Character of Christ and Muḥammad). P.R.B.S.
- SURA-I-FÁTÍHA (The First Chapter of the Qur'án). C.L.S.
- TAFTÍSH UL AULYA (On the Sufi Saints). P.R.B.S.
- TAHQIQ UL IMÁN (Faith Tested). P.R.B.S.
- TAHRÍF-I-QUR'ÁN (The Qur'án Corrupted). P.R.B.S.
- TALÍF-I-QUR'ÁN (The Compilation of the Qur'án). P.R.B.S.
- TALÍM-I-MUḤAMMADI (Muḥammad's Teaching). P.R.B.S.
- TANQÍD UL KHIYÁLÁT (A Criticism of Thoughts). P.R.B.S.

- TANQÍD UL QUR'ÁN (A Criticism of the Qur'án).
P.R.B.S.
- TANQÍH UL MUBÁHISÁ (Report of a Discussion).
P.R.B.S.
- TANWÍR UL ZAHAN FÍ FUSÁHAT-I-QUR'ÁN (Eloquence of Qur'án). P.R.B.S.
- TAQLIÁT UL TÁLIQÁT (A Reply to Munshi Chirag-ud-din). P.R.B.S.
- TARÍQ UL HAYÁT (The Way of Life). P.R.B.S.
- TASAWWUR-I-KHUDÁ (The Muslim and Christian Idea of God). N.I.T.S.
- TAURET KI QADÁMAT WA AZLIYAT (Antiquity and Authenticity of Pentateuch). P.R.B.S.
- TAUZÍN UL AQWAL (The Weigher of Opinions).
P.R.B.S.
- TAWARÍKH UL MUḤAMMADI (Muḥammad, Life of).
P.R.B.S.
- TEG-O-SIPAR-I-ÍSWÍ (The Christian's Sword and Shield). P.R.B.S.
- TUHFAT UL ULEMÁ (A Gift to the Learned). Privately published.
- UMMAHÁT UL MU'MINÚN (The Mothers of the faithful). P.R.B.S.
- WAJAT UL IMÁN (Reasons for Belief). N.I.T.S.
- YANABI-UL-QUR'ÁN (Origins of the Qur'án).
P.R.B.S.
- YANABI-UL-ISLÁM (Origins of Islám). C.L.S.
- YISU MÁSIH (Jesus Christ). C.L.S.

YISU MASIH KI MAUT AUR JÍ UTHNÁ (The Death
and Resurrection of Christ). C.L.S.

YISU MASIH KI NISBAT PESHINGOIÁN (Prophecies
of Jesus Christ). C.L.S.

E. M. W.

APPENDIX III

ALPHABETICAL LIST OF BOOKS

NOTICED IN ARTICLE ON ARABIC LITERATURE

Published at the Nile Mission Press, Cairo

- ABHÁTH-EL-MUJTAHIDÍN. 178.
APPENDIX TO ESSAY ON ISLÁM. 177.
ABBREVIATED NEW TESTAMENT. 181.
A COLLECTION OF ARABIC STORIES. 181.
- BÁKOORA SHÁHIYA (Sweet First-fruits). 177.
BASHÁIR-ES-SALÂM. 176, 178, 181.
- CHRIST IN THE PSALMS. 175.
CHRIST IN ISLÁM (Goldsack). 179.
CHRIST'S TESTIMONY TO HIMSELF. 181.
COLLECTIONS OF STORY PARABLES. 180.
- DAY OF JUDGEMENT. 180.
DESCRIPTIVE GUIDE TO BOOKS.
- EL-MORSHID EL-AMEEN. 175.
ESSAY ON ISLÁM. 177.
EL-HIDÁYA, a reply to Izháru'l Ḥaqq. 176.
EL-WAHY (INSPIRATION). 178.
- INDIAN PILGRIM.

LIVES OF THE PROPHETS, OF CHRIST AND PAUL. 175.
 LIFE OF KÁMIL 'ABDU'L-MESIĤ EL AITÁNY. 175.

MERITS AND DEFECTS OF ISLÁM. 178.
 MÍZÁNU'L-ĤAQQ AND MANÁRU'L-ĤAQQ. 176, 183.

NARRATIVE OF QUR'ANIC DISCUSSIONS (ĒL-MATÁ-
 BAHÁT). 178.

ORIENT AND OCCIDENT. 181.

PROOF OF DEATH OF CHRIST ON THE CROSS. 180.
 PROPHECIES OF THE OLD TESTAMENT. 180.

QUR'ÁN IN ISLÁM (By W. Goldsack). 179.
 QUR'ÁN SAYINGS. 179.

ROOTS AND BRANCHES. 180.

SPIRIT IN THE QUR'ÁN. 179.

STORY—PARABLES FOR MUSLIMS. 180.

1. Man drowned in Sand.
2. Debt of Aly Ben Omar.
3. Lost Ones in the Desert.
4. The Weaving of Said the Weaver.
5. Nakír-el-Khair (El-Mansoor).
6. Field of Good Intention.
7. The Nightingale.
8. Bedouin and Camel.
9. Criminal who became a Saint.
10. House of el-Hasan.

11. Wonderful Love.
12. The Live Charcoal in the Fire-pot.
13. Algerian Proverb—The threshold is well-swept,
and the corner is filthy.
14. Letter from a far Country.
15. The Channel and the Spring.
16. The Vessel of Gold and the Vessel of Silver.
17. Story of a Sheikh's 'Increasing Debts'.
18. Naseefa the Slave Girl.
19. The Coin that would not Ring.

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- No. 1. El-Nubuwwa—On Prophecy.
- No. 2. Maryam—On Birth of Christ.
- No. 3. Ibrahim - el - Haneef, — the faith of
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- No. 4. El-Wázira—No burdened Soul can Bear
the Burden of Another.
- No. 5. Khirúj Ádam—Man's Fall and Need of
Saviour.
- No. 6. Thaláthat Ayám. Three Days of Birth,
Death and Resurrection of Jesus.
- No. 7. Khatar el-Ihmál—Danger of Neglect.
- No. 8. Rúhu'llah—Testimony of Qur'án to the
Divinity of Jesus.
- No. 9. Ikhráj-ul-Mautá—Christ's power to Raise
the Dead.
- No. 10. Dhabh 'Ajeem—Christ's Redemptive
Sacrifice.
- No. 11. Hal tuwuffi—Did Jesus Die?
- No. 12. Huda lin Nás—More about Touret and
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- THE TREASURY OF DAVID. 175.
- TORCH OF GUIDANCE TO THE MYSTERY OF REDEMPTION. 180.
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