

Impact of Christian Missionary Activities on Muslim Society:

**A Case Study of Jampur;
A Pakistani Community in Socio - Religious Context**

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Muhammad Imtiaz Zafar

Supervisor

Prof. Dr. Jamila Shaukat

Chairperson, Department of Islamic Studies
University of the Punjab, Lahore

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Part One

Introduction to the Study

1

Introduction to the Study

- * Statement of the Problem
- * Introduction of the Field
- * Methodology of the Research
- * Objectives and Significance of the Study
- * Review of the Literature

INTRODUCTION TO THE STUDY

Reality of religion has been a serious topic with reflective minds. Scholars have spent a lot of ink in defining its true meaning and tried to look at it from different angles. Some see it to be merely “an illusion” or sophistry and in their opinion this can be proved by a scientific investigation. Indeed, the empirical method throws light on different aspects of human life, and social, psychic, economic and symbolic factors strongly advocate the stance of critics under reference. This school of thought coming from the age of Enlightenment projects this positivist reductionism. In their “objectivity” they take society as God, saying that He is only a figurative expression of society (Durkhiem:1915), somewhere religion is entangled with libido (Freud:1893), sometimes it is shown as forming the basis of social integration, either as social cement or social opium (Marx:1844) and some call religion a principal source of class solidarity, especially in feudalism (Turner: 1983). On the other hand, there are scholars who say that the reality of religion cannot be known through empirical method. They propose that religion is absolutely *sui generis*. They are of the view that something divine exists and that causes man to enter into relation with religion (Faruqi:1965), (Rodulf Otto:1917), (Max Mueller and H.W. Turner:1979). Father Schmidt representing German school of Kulturekries proclaims that man is born-guided creature of God. This confirms the Quranic story of Adam’s education by Allah on the very start of his earthly career (Al-Qur’an 2:30-33).

Christianity originated from Middle East, is one of the religions, classed in the later school of thought and holds the belief in one Supreme Creator. Christianity has been one of the three missionary religions of the world. Today more than one billion inhabitants of this globe believe in the statement that “I am the way, and the truth and the life; no one comes to the Father, except by me” (John 14:6). Speaking about its universality Huston Smith narrates that “from the glittering scene of a pontifical High Mass in St. Peters to the quiet simplicity of a Quaker meeting, from the intellectual sophistication of Thomas Aquinas to Negroes in Georgia singing ‘Lord, I want to be a Christian’, from St. Paul’s

the Parish Church of British Empire, to Kagawa in the slums of Tokyo or thousands pressing forward in Madison Square Garden at the appeal of Billy Graham, all this is Christianity”.

The founder of Christianity, Jesus of Nazareth, according to Christian dogma, came in this world for the salvation of mankind from its “Original sin.” During the last moments of his worldly life Jesus participated in a meal named as Passover Seder with his disciples in the city of Jerusalem. After the meal Jesus and his party went out of the city to the Garden of Cathsemane, where he prayed for few hours. Here he was betrayed by Judas, his closest disciple, and this led to his arrest by temple guards. He was tried by the highest Jewish jury. After a series of trials and interviews he was sent out of the city for crucifixion.

After Jesus his mission was carried on by his disciples. The Gospels record that fifty days after the Passover, the Christians were feeling more courageous because of the promised advent of the Holy Spirit and they came out in the streets of Jerusalem to preach about their faith. Acts of Apostles in New Testament reveal that the Jerusalem Church had two leaders Simon Peter and James - the half brother of Jesus. The third was Stephen who was not only the servant of Church but he also preached in the streets. This earned him the wrath of the authorities and as a result he was stoned to death. Stephen became the first martyr of the Christian faith.

Paul, the second founder of Christianity, is the disciple who evangelized Gentiles. Paul and his companions undertook three missionary journeys to Asia Minor and Greece. Paul's efforts bore fruit and after 70 A.D. the Church was not only confined to Jerusalem, rather the Bishops of Alexandria, Antioch, Caesarea and Rome were all considered leaders of the early Church.

Since the emergence of the faith the prime duty of preaching the word of Jesus underwent a variety of experiences. There had never been any single span of time when

the job of evangelization was not done. Christian missionaries went to every nook and corner of the world to bring pagans into the fold of their religion. This movement was embedded in the teaching of Gospels. Some of the injunctions are as under:

"All authority in heaven and on earth has been given to me. So, therefore, make disciples of all the nations: baptize them in the name of the Father and of the Son and the Holy Spirit" (Matthew 28: 18-19)

"Go out to the whole world: proclaim the Good news to all creation. He who believes and is baptized will be saved; he who does not believe will be condemned" (Mark 16:16).

"In his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. You are witnesses to this" (Luke 24: 47-48).

To fulfill this sacred job and following Paul's tradition a lot of missions visited every part of the world. History of Christian missionary movements tells us that Thomas, one of the disciples of Jesus, went to India to preach the Christian Gospel. Frances Xavier preached in Japan. Spanish colonizers took missionaries with them to Far-East. The Wesleys went up to America to spread the Word of God. It was only Calvin's doctrine of predestination - an activist of Protestant sect that partially opposed sending missions abroad. All other sects continued this practice. Proselytization is being done by missionaries up to the present day in countries of the world.

Statement of the Problem

K.S. Latourette considers Christianity a comparatively "young religion" which appeared on earth. Yet, today it has entered the last decade of two thousands years of its age and crept into far-flung places like the tinny islands of Tasmania which lie at the bottom of the earth. How it became possible? What was the reason behind this worldwide spread? What made it go the rounds of the globe? What is the peculiar feature and spirit to be determined which stands behind its "universal acceptance?" Is it the sophisticatedly

systematized set up of the Church that compels man to organize himself in this religion or is it the internal network from micro to macro level that makes an individual improve and forge himself ahead in this socio-religious circle? Is it the sincerity and devotion of missionaries that brings fruit or the techniques and methodology implied in missionary work that have such a calculated approach that its intended recipients can hardly resist? Is it the impression of present politico-scientific dominance of Christendom that forces man to join this faith or the socioeconomic benefits provided by the Church at micro-village level which lure him away to its fold?

When we look into the history of the expansion of Christianity we find the answer. Leaving apart its philosophical raison d'être I shall confine myself only to its methodological aspects as to what are the techniques and skills applied by missionaries which have helped chisel up its universal contours. Briefly speaking, missionaries adopt different methods to know about and try to meet the social and economic needs of a community and that is done on nominal charges or on unremunerative basis. Some of these amenities are: the establishment of schools for imparting free education to the poor; clinics and hospitals for free medical treatment of the needy; orphanages for the care of orphans and abandoned children of society; old age houses for helpless and rejected elderly people; free distribution of missionary literature; rejection of social discrimination by appointing a local and even Negro on the most responsible ecclesiastical posts; application of local superstitious methods of curing the sick in the primitive cultural context of non-developed communities and contracting artificial relations of Christian women with non-Christian local men. Such services influencing social and psychological spheres of human life bring fruit for the Church and it makes easy to baptize people. Political dominance of the Christian West has further accelerated the process of proselytization all over the world.

The very first moment of official recognition of Christianity in India was in 1576 when Vicar-General Juliana, a Portuguese, met Akbar the Great to answer his questions about the faith and their civilization. Although they had come to India about three quarters

of a century back, as was usual with the European nations, priests and missionaries came with traders (colonizers) with their zeal to make new converts. Christian faith in this journey of more than four hundred years has reached all parts of India. There are millions of people who proclaim to be baptized in Christian way. Only in Pakistan their number according to 1981 Census is 1310426 which is 1.56% of total population and this number is increasing gradually who were 433000 only in 1951. Demographically speaking, these Christians did not come from abroad but high birth rate among them and conversion are the factors behind this increase.

Apart from the religious approach of the Church its thrust in socio economic spheres is much effective. A number of Christian people have been awarded by the Pakistani government for their social services. Missionary hospitals, clinics and schools are working in urban and far-flung rural areas of Pakistan. This has also won them public appreciation.

Keeping in view the statement above an empirical study of a Christian mission working in a Muslim community has been undertaken. This study will help to know the real nature of successes and failures of missionaries. It will further highlight the impact of the services of missionaries at root and surface level on the life of the people concerned.

Introduction of the Field

Jampur is the subdivision of the Rajanpur District in Dera Ghazi Khan Division. It is Saraiki-speaking area with the majority of habitants being Baluchs. Jampur's population according to the Census 1981 is about 28,000. It is the center of business and trade. Main items to be purchased and sold are cotton, tobacco, wheat, sugarcane and vegetables. This business-oriented set up of the city significantly explains the professional life of its citizens. Most of them are involved in trade and business, ranging from big merchants to vendors. In this way the whole population is mainly divided into two social

strata, a small number of highups, big land owners and merchants and the low income groups. The middle class is just insignificant. Menfolk are busy in manual jobs all the day long. They have not time to care about the improvement of their children and families. This is also true with the big highups. They are born merchants. Their sole worry is the accumulation of wealth and not the education of their siblings whom they also involve in their business at the cost of their academic life.

Against this background one can well understand the motives, lying behind a missionary hospital established in the heart of the city in early sixties. In this clinic qualified Christian lady doctors and nurses are working day and night providing Medicare to the needy women. Besides, a tuition - free evening school has been set up for the poor boys who are also provided textbooks and notebooks. In some cases the government school fee is paid by the administration of this Christian clinic-cum-tuition center. And so is the case with patient women. They not only get free advice and medicine but major and serious operations are also done on non-payment basis. No discrimination is observed between rich and poor patients, all are treated alike.

Methodology of the Research

Case studies, particularly individual case histories, become a major source of the accounts of experiences in the series of specific events. Catherine Hakim says that individual case history can be used in wider range of topics, such as the process of socialization into and disengagements from organization, roles and culture, the processes and experiences leading to a change of religion or re-entry into a religious group and so on. This technique of focusing on the capacity of individuals for change, whether socially or mentally, will be the main tool of my fact-finding strategy. I think adoption of this technique will cover all other sociological and anthropological research methods in the field work. Because by definition, the individual case history covers a single person who is interviewed in some depth over an extended period of time. But to extend and

substantiate this personal account I shall refer to a variety of other sources of evidence, such as interviews with other people (family members, friends, neighbors, mission functionaries, Center teachers, husbands of the women getting medical treatment in the Center etc.), documentary sources and records, participant as well as non-participant observation of relevant social setting and events, and virtually any other relevant sources of evidence etc.

Now the question is how shall I be able to select most suitable person as a case study. After creating a rapport, with the help of official and local authorities and, of course, with the understanding of Christian Center, in the community, I shall record a general survey of the people interacting with the Center. Later on these people will be categorized according to their socio-economic positions.

This classification will fall under the main subjects/variables of economic position, educational level, sex, biradry, residence (rural or urban) and profession etc. This classification will help me to approach and interview them with the particular set of questions devised for each category. This preliminary meeting with the people will lead me to select the individuals whose case histories will properly project the impact of Christian missionary activities in the community. Besides this, the key informants will be identified and their reports will be utilized during my stay in the field and in final analysis of the findings.

Objectives and the Significance of the Study

The Jampur situation illuminatingly exemplifies the significance and penetration of missionary activity in its different garbs elsewhere. In pursuance of my topic I shall try to investigate the response of the citizens to the Jampur Center role. How do they look at its performance? Do they take it as a humanitarian gesture or look askance at it? What is the reaction of the beneficiaries or of those who do not avail its services? To what extent or in

what way the women have been impressed with the Christian lady doctors? What the pupils feel about their Christian tutors as compared to their Muslim teachers in government schools. In this behavioral study I will make an attempt to read the spirit and zeal of workers, doctors and other functionaries in this clinic-cum-tuition Center. What is their perspective of the inhabitants? Do they find them responsive? Do they have any special kind of experience with them?

And if there is no conversion case, it will be more interesting to evaluate the amicability of people towards the missionaries and their religion. Or to be more clear, have the long services of the Center created any soft corner in the hearts of people about their faith? What is the Mullah role in molding public opinion about the Center and its activities? Or is there any counter-religious group working against it?

This behavioral study of people coming from two different religions will be the first of its kind in Pakistan. It will highlight the social interaction of two peoples living in an atmosphere of harmony with their particular separate aims and objectives. Its significance perhaps will sharpen when it will read out the socio-psychological behavior of two peoples experiencing in a particular setup. Study of this kind will be helpful to the students of religion and culture in Pakistani society to crystallize their postulations in future. This study will illustrate the role of Christian mission in social engineering of Pakistani society and also figurate, if any, the undesirable and unconvincing activity of the Center in a particular setting. In short the study will provide a comprehensive and compound set of social realities, which are generally observed or go unnoticed.

Review of the Literature

The ultimate goal of each missionary religion is to increase the number of its followers. As the religions are to save people from failure of the *raison d'être* of life and make them to succeed in the life hereafter, eager to engulf them for their benefits. This

strive ends for the conversion of the individual to them. This moment or decision is perhaps the most crucial and difficult in human life. Conversion means coming out of the context. Lewis Rambo says that the context is the total social, cultural, religious and personal environment. It is further grouped in macrocontext and microcontext. Macrocontext is the cultural and social context of larger environment and microcontext is the immediate world of the family, ethnic group, religious community and local neighborhood. These groupings play an important role in the creation of a sense of identity and belonging. So one who leaves his former religion and enters a new one is definitely on a turning point, because after his decision he will come out of all the micro and macro context. That is why Lewis Rambo names it as phenomena that are associated with personal and communal metamorphosis (1987:73-78). This change causes loss of identity and belongings. In psychological terms one's existence is acknowledged with reference to the identity and environment. When one loses it, his existence is snatched and this cost is the heaviest cost which one has to pay for this decision of conversion. In spite of the fact mentioned, the phenomenon of conversion is of the universal nature. No part of the world and no nation of the people is without this experience. The individuals and groups had been deciding for new faiths, leaving their forefathers religions. James Strachan mentioning its universality writes that conversion, the greatest of moral events, is not the monopoly of one religion. It is a human as well as a Christian fact. As there is one blood in the veins of all nations, and one breath in all nostrils, so there is one Divine Spirit brooding over and striving within all souls. God has made all men with a capacity for conversion, with possibilities of response to the highest call (Ac 17). And in every age and race there have been minds that have turned to the light, hearts have felt the expulsive power of a new affection, wills that have striven, and not all in vain, to attain the ideal (1974:104) .

As for as the definition of conversion is concerned, it has been understood as a religious or socioreligious transformation or change. A.D. Knock defines it as the re-

orientation of the soul of the individual, his deliberate turning from indifference or from an earlier form of piety to another, a turning which implies a consciousness that a great change is involved, that the old is wrong and new is right (1933:07). W.H. Clark defines religious conversion in a somewhat similar fashion as, that type of spiritual growth or development which involves an appreciable change of direction concerning religious ideas and behavior. Most clearly and typically, it denotes an emotional episode of illuminating suddenness, which may be deep or superficial, though it may also come about by the more gradual process (1958:191). He identifies three basic stages in this type of experience. First, a period of unrest, conflict and mental struggle, including a sense of unworthiness and, for some, 'a conviction of sin', Second, the climax, involving surrender and relaxation and Third, a sense of peace, release and inner harmony in which the convert 'feels at one with God' his sins forgiven, his problems solved and his miseries fled away (1958:193-195).

G. A. Oddie comments that religious conversion can be a dramatic and intensely emotional experience involving significant changes in the inner life of the individual. Furthermore, it underlines the importance of psychological and subconscious factors which, though difficult to identify, can affect the mood and attitude of people in different cultures. Secondly, historians and others often use the term 'conversion' in a simple, primarily social and non-technical sense, to mean the process whereby people opt out of one religious community and join another and Thirdly, conversion is regarded as a change involving transition in belief. He further writes that though the 'conversion' has been understood and is used in historical literature in at least three different ways, it needs to be stressed that these varied ideas are not mutually exclusive and that, in some cases, all three ideas are applicable and can be used to describe different stages in the life and development of individual. We know, for example, from autobiographical accounts, that changes in belief, a sense of radical reorientation in one's and entry into a new community have all been interconnected developments in the life of some individual converts. However, all three developments are not necessarily linked and may not all occur together in the experience of the individual. While, for example, it seems unlikely that

anyone experience a new sense of priorities and values in his or her life without the same time experiencing a change in belief. Furthermore, when all three processes associated with conversion were part of the experience of one person these developments have not always been in the same sequence. For example, while, in some instances, entry into the Christian Church marked the final stage of a long spiritual and intellectual journey, in other cases, entry into the Church was merely the prelude to other developments (1991:5-10).

Universally three religions are regarded to be missionary; Christianity, Islam and Buddhism. These religions claim to have comparatively a better message for the mankind and adherents of these religions had been inviting others to their beliefs. These invitations and struggles had been bearing the fruit and causing the conversion. All the religions devised their strategies and methodologies for the missionary guidance of their followers and these methods were adopted by them which is manifested on the pages of history. Christianity, which is only two thousand years old, claims to be the religion of one third of the total population of world. Islam, which started about six hundred years after Christianity has become the faith of 1/5 or 1/4 of the total inhabitants of the globe. How it became possible? A number of studies, starting from Arnold's "The Preaching of Islam" (1885) to A.A.Powell's "Muslims and Missionaries in pre-Mutiny India" (1993), have been done by the scholars and reveal a variety of perspectives and analysis's of the phenomenon.

Discussing the phenomena of conversion as a social process Richard W. Bulliet opines that it may be proposed as an axiom of religious conversion that the converts expectations of his new religion will parallel his expectations of his old religion. In the case of an ecstatic convert, the old religion may have failed to satisfy spiritual expectations which seem to have greater promise of fulfillment in the new religion. Such a convert might appear as a religious malcontent before conversion and very likely as a zealot or spiritual athlete after conversion. Most converts are nonecstatic, however. People who are more or less satisfied with their previous religious life and who convert more for mundane than spiritual reasons find life in the new religion more attractive the closer it

approximates life in the old (1979:35-36). Forrester discussing the Depressed Classes's conversion to Christianity during 1860 and 1960 in India highlights the desire to improve their position. His analysis, which includes an examination of specific untouchable conversion movements, stresses the impact of Protestant emphasis on equality, the untouchable's desire for dignity and a new sense of identity, and the attractiveness of some kind of connection with the missionaries who had already shown their willingness to stand by the poor and oppressed (1991:5-10).

However, whatever the causes and effects of conversion on individuals and society are, a number of studies have been done to elaborate the subject. Apart from this phenomenon, the teachings of Bible and the postulation of strategies by missionaries is also an interesting subject to comprehend the significance of this study. In the following section a review of the relevant literature is being made to properly understand the nature of missions.

Part Two

The Mission

Teachings, Approaches and Application

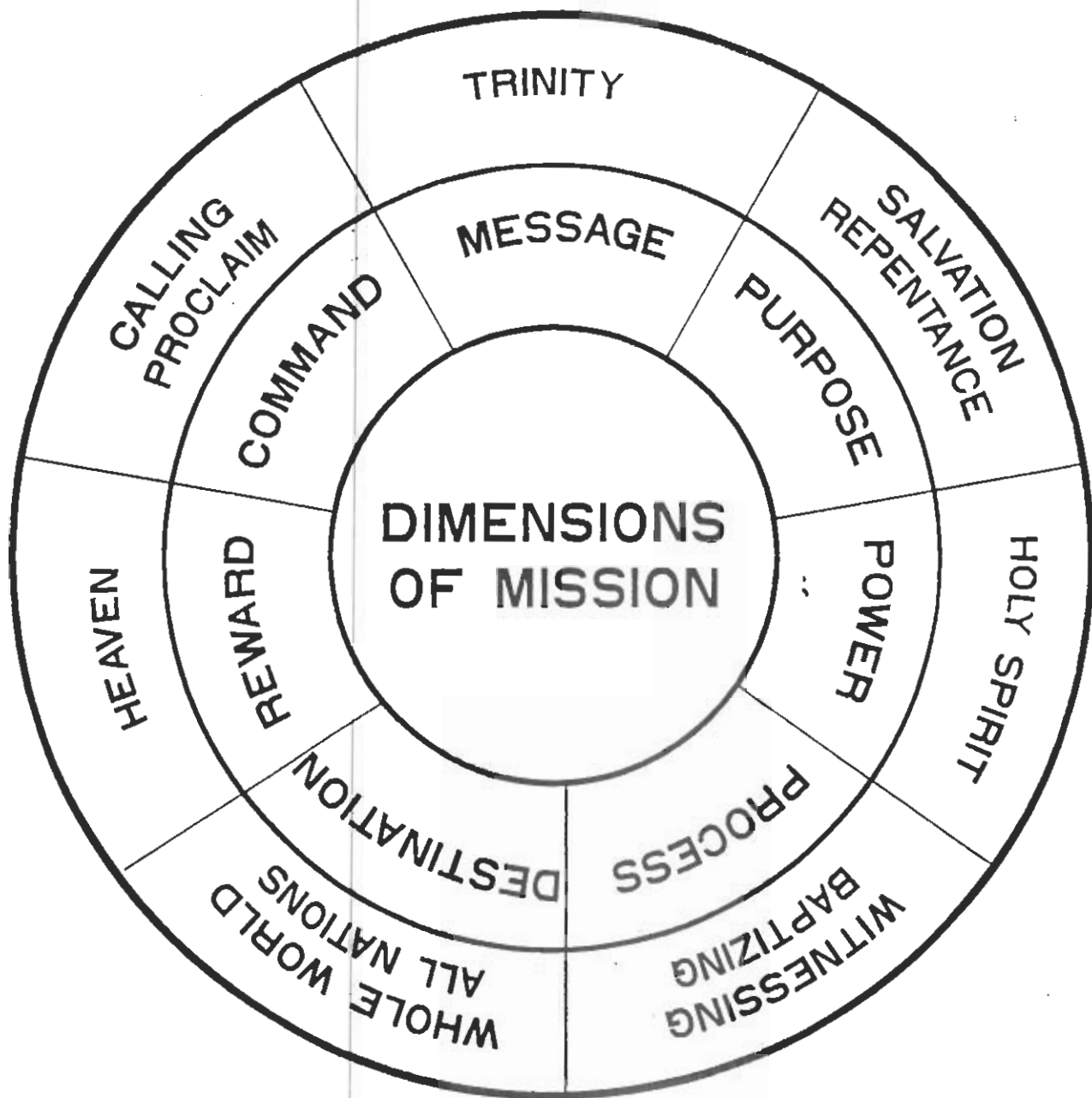
The Mission - Teachings, Approaches and Application

- * **The Bible and Mission**
- * **Christian Missionary Approaches in 20th century:**
 - ;
- * **Evangelical Techniques**
- * **Nigeria - A Case to Study Missionary Modalities**
- * **Indonesia - Another Case to Examine Missionary Endeavours**

BIBLE AND MISSION

Christianity is a missionary religion. It claims to have a comprehensive philosophy of Mission. This philosophy has influenced the religion to the extent that it has overshadowed its theological and ethical aspects and it has become mostly recognized with the Mission. Although there are other religions e.g. Buddhism, Islam etc. which are missionary by nature, but Christianity has infused the institution of mission to such an extent in its body that it seems to be synonymous with it. There is hardly a part of the world which is without Christian Mission. People of various races, tribes and origin -- know about Mission before they are acquainted with the Christianity. Why is this phenomenon? To answer this question one will have to look into the philosophical literature of Mission in Holy Scriptures -- the New Testament. Christians believe that God Himself is explaining this way of life and the verses of the Gospel are projecting this theme to such an extent that it draws a comprehensive picture. It discusses all logically synchronized steps and dimensions of the movement of mission. This multi-dimensional movement consists of a scheme of seven elements in Holy Scriptures i.e. command, message, purpose, destination, method/process, power/equipment, and reward. This scheme presents the Gospel's rationale and intrinsically meets the need of the Mission. The dimensions of mission are projected on next page and the original references given in the New Testament are further explained in the comparative statement on the following page.

This dimensional understanding of the missionary phenomenon was taken by a number of scholars, included Matthew Vallenickal who says that the commissioning words of the four Gospels are complementary and illustrative. After the comparative presentation of the text from the Gospels, he contemplates that, 'we have four elements of evangelization. The command to "preach the Gospel" the command "to make disciples" the command to "preach repentance" and "to be sent as Jesus was sent to take away sin". The Gospel which Jesus



A COMPARISON OF SCRIPTURAL INJUNCTIONS ON MISSION

	MATTHEW	MARK	LUKE	JOHN	ACTS
Command	Make disciples 28:19	Proclaim 16:15	Preached 24:47	Sending 20:21	-
Message	In the name of Father Son or Holy Spirit 28:19	-	-	-	-
Purpose	-	Good News 16:15	Repentance 24:47	Sins are forgiven 20:23	-
Power	-	-	-	Holy Spirit 20:22	Holy spirit 1:8
Process	-	Baptize 16:16	-	-	Witness 1:8
Destination	All the Nations 28:19	All Creation 16:16	All the Nations 24:47	-	To the ends of the earth 1:8
Reward	Heaven 5:11	Treasures in Heaven 10:21	-	-	-

preached and the disciples were sent to preach is the Gospel of the "Kingdom of God" or "Salvation" or "Life".¹

John Power SMA, including 8th verse of Acts 1, with the commissioning words of four Gospels states, "It is easy to see that these texts present three essential elements of the missionary apostolate:

- a. an active going forth; go; proclaim; preach; witness
- b. a message of hope; Good News; forgiveness of sins
- c. an unlimited horizon: the whole world; all the nations; all creation; the ends of the earth.

It is considering these three elements that we must yet, even today, evaluate any missionary theory or achievement".² S. Paul Schilling in reviewing the aims of mission, states that "if we re-examine these materials (commissioning verses of Gospels and Acts) with particular reference to the purpose of Christian missionary endeavor, we find in them the following directives: The followers of Christ are:

- i) Sent to carry forward among men the ministry for suffering of love committed to the crucified and risen by the Lord himself;
- ii) Commissioned to bear witness to Jesus Christ in various places near and far throughout the world;
- iii) Sent forth to win disciples in all nations and to baptize them in the name of triune God;
- iv) Chosen as the new people of God, and in this capacity called to proclaim his redemptive acts and carry, on his behalf the ministry or ambassadorship of reconciliation;

¹ Matthew Vallenickal, "Evangelization, Communication and Dialogue: A Biblical Perspective". *Indian Missiological Review*, vol. 14, no.1, p.24.

² "The New Testament - A Missionary Mandate" *Mission Theology*. (New York: Orbis Books, 1971) p. 86-87.

- v) Charged with instructing new disciples to observe the teachings of Jesus;
- vi) Counseled to preach the good news of God's Kingdom in the expectation that the end of history will disclose the victory of God in judgment and glory; and
- vii) Assured that in all their efforts, they will be empowered by the Holy Spirit".¹

In the following pages the comprehensiveness of missology with the help of Biblical commentaries is illustrated. All the seven elements will be explained subsequently.

Command

The Bible, explaining the events of the life of Jesus Christ hints God's command about mission. Holy Scripture in its own terminological style dictates the followers to do the sacred job of mission. This directive is explicit in the words of Jesus Christ, sometime directly instructing his followers to embark upon the mission and sometime implied in the phrases of stories. Sometime it is reflected in dialogues and sometimes in situational context. Calling, preaching, follow and discipleship are the phrases that advocate the command and orders of God for mission. For example:

"Go therefore and make disciples"²

Go into the world and preach the Gospel"³

"Should be preached"⁴

"As the Father sent me, so I am sending you"⁵

"Be my witness"⁶

¹ *Christian Mission in Theological Perspective*, Gerald H. Anderson, ed., (New York: Abingdon Press, 1967) pp.254-255.

² Matthew 28:19.

³ Mark 16:15.

⁴ Luke 24:47.

⁵ John 20:21.

"Lead a life worthy of calling of which you have been called"¹

"Go sell what you have, and give to the poor, and you will have treasure in heaven, and come, follow me"²

These are some of the instructions to the apostles to invite others to the Kingdom of God. All these commandments induce the believer to come out for the sacred job of calling. They are put into practice of preaching. Jesus Christ himself had been witnessing the authority of God. The citizens of Jerusalem had constantly been hearing the invitation of Jesus Christ to the way of God. His whole life seems to be the story of calling and proclaiming the discipleship of God. Even the last moment of His this worldly life, after the resurrection, as narrated by Matthew, Mark, Luke and John is the experience of calling. His last instruction to the apostles was to go and make disciples, go and baptize and preach etc. And these last commands are very logical because as now he was no more in this world to do the job, it was the duty of his true followers to continue his Mission and prove their loyalty to the Master. Lawrence E. Porter in his commentary of Luke's explained the words of "would be preached". "At that last moment", he says, "while they were exchanging these wonderful experiences, He again appears. Despite these wonderful things they are paralyzed with fear for it seems they have been taken off their guard. They were startled and frightened and supposed that they saw a spirit. He invites them to touch Him, He eats in their presence of the very food they are eating. He repeats briefly the lesson of Emma's road, and commissions them to preach in Repentance and Remission of Sins... In His Name To all Nations".³ The comments of Porter are significantly projecting the command. Jesus Christ's asking His disciples to touch His body; and eating with them reflects the effort of Christ to make them believe that what they are experiencing in this special company is a reality and not an illusion or hallucination. After awakening His disciples he transfers his, the most important, order the command of preaching - to disciples. He emphasizes that it "should be preached". A.E. Harvey names this last moment scene as "then

⁶ cf Acts 1:8.

¹ Ephesians 4:1.

² Mark 10:21.

³ *A New Testament Commentary based on the Revised Standard Version*, G.C.D. Howley, ed., (London: Pickering and Inglis Ltd., 1969) p.250.

He opened their minds to understand the scriptures".¹ Carroll Stuhlmeier C.P., affirming this point writes that "Luke insists upon the importance of scriptural interpretation either by Jesus or by one of the apostles".²

The same significance of message is found with Mc Nicol when he phrases it as the "Farewell Instructions". The only theme and subject which Mc Nicol could present in that Farewell Instructions was "the Missionary Commission".³ A.E. Harvey comments on John's "As the Father Sent Me, so I sent you". He says that "it belongs to a pattern of Jesus teaching as it is prescribed in the Farewell discourses. But the scene as a whole fall into emphasis on the fact that the risen Jesus was not mere ghost, so here the apparition, though he enters through locked doors, shows the disciples His Hands and His side. Again, the ending of the scene represents a formal commission given by Jesus to his disciples".⁴ Peake's reaffirming the Christ's role of making Himself consciously identified to the disciples for the significance of the message, narrates, "He shows his wounded members, no doubt, for identification, and to show that his body is "real" and not a phantom. Jesus repeats his greetings and transfers to his disciples - to the Church - his mission".⁵ Prof. Earnest W. Burch commenting on the Father's words of "Be my witness" (Acts 1:8) terms it as "a vast responsibility and opportunity".⁶

All the commentators enthusiastically advocate the importance of the message and especially mention the environment created by Jesus Christ Himself. This environment not only signifies the importance of his command but the philosophy of the Christian religion that has overcome all other ethical and theological teachings of Jesus Christ.

¹. *The New English Bible: Comparison to the New Testament*, (U.K.: Oxford and Cambridge University Press, 1973) p.299.

². *The Jerome Bible Commentary*, Raymond E. Brown and Others, ed., (Engle Wood Cliffs N.J.: Prentice Hall Inc., 1968) p.163.

³. *The New Bible Commentary*, F. Davidson, ed., (London: The Inter-Varsity Fellowship, 1959) p. 863.

⁴. Ibid. p. 390

⁵. *Peaks Commentary on the Bible General and New Testament*, Matthew Black, ed., (London and Edenberg : Thomson Nelson Ltd. 1967) p. 867.

⁶. *The Abingdon Bible Commentary*, Frederick C. Eiselen and Others, ed., (New York: Abingdon Cokesbury Press. 1929) p.1096.

F.C. Atkinson emphasizing the need of Mission, points out that "the existence of millions in the world who have never heard the Savior's name is a disgrace to us all".¹ Atkinson's comments are leading towards the dire need of mission for pagans and unbelievers. He wants to invite Christians for the fulfillment of God's command in the world which is still ignorant of the evangelical message of God.

Message

Matthew's words, "in the name of the Father and of the Son and of the Holy ghost" contain the sacred message. It was the message which was reinforced in His last meeting with the apostles. It is the program for the establishment of the Kingdom of the Father, the Son and the Holy Spirit. Verkuyl titles the message as "the salvation activities of the Father, Son and Holy Spirit".² Today's Christianity and the objective of mission are the projection of these three basic components of the program. This claim of Trinity is not only criticized by non-Christian religionists but also by Christian commentators of the Gospel themselves who are of the view that "most commentators doubt that the Trinitarian formula was original at this point in Matthew's Gospel, since the New Testament elsewhere does not know of such a formula and describes baptism as being performed in the name of Lord Jesus".³ John L. Mckenzi expresses the same view and says "that it seems unlikely that the Trinitarian formula was the earliest baptismal formula employed but the inclusion of all three reflects a more mature practice of Matthew".⁴ The same pattern of understanding is found with R.E. Nixon. He says that "initially baptism was administered in the name of Jesus but in due course it came to be administered in the name of the Trinity. The reference to the Trinity here may not be intended as a baptismal formula but as a theological description of the meaning of the sacrament".⁵

¹. *The New Bible Commentary*, p. 305.

². *Contemporary Missiology: An Introduction*, p.5.

³. *Peaks commentary on the Bible General and new Testament*, p.798.

⁴. *The Jerome Bible Commentary*, pp. 113-114.

⁵. *The New Bible Commentary Revised*, D.Guthrie and J.A. Motyer, ed., (London: Inter Varsity Press, 1970) p.350.

Despite all such views of the commentators, present day Christianity is very rigid on the point of Trinity and it has become one of the fundamentals of the faith. All the mission is geared toward the creation of the kingdom of God in the name of the Father, the Son and the Holy spirit as provided in Matthew's Gospel.

Purpose

Was it a prophetic Mission of Jesus Christ to proclaim and ask his disciples to follow His path or His personal wish to be established in the world? Was it a Godly purpose to be acknowledged worldwide or a humanistic need to witness Him and His Kingdom? Was it an imposed movement or an awaited blessing? The teachings of the Bible about the purpose of mission, proclaim it to be a dire necessity of humanity as claimed by Christians. Humanity seems to be wayward and aimless creation without the proclamation. Man's condition emerges as the most depressed and pitiable in the absence of apostleship. Christian theology claims that man is sinner and the burden of sin develops his psychology into the psychology of criminal. It is only the proclamation of the Christian faith which can resolve his sin. It is only the witnessing of the Lord which provides salvation from this eternal peccatism. Ismail Faruqi describing peccatism in Christianity expounds that "without it, the whole edifice of Christian ideas stands on sand".¹ The idea of the man as a fallen creature is deeply rooted in Christian philosophy of life and is believed that man is elementarily corrupt because of Adam's sin. Bishop Newbigin categorically says that "sin is something which is seated at the very center of the human personality. The human race as a whole is corporately guilty of sin".² There is no part of the human race which is free from sin. There is no part of man's nature which is free from sin. In this bleak, horrible and depressed psychological context, man naturally, will search for expiation. Man will try his utmost to get rid of the situation. The expiation will become the only desire of mankind. And Jesus Christ commands his disciples to go, baptize and expiate those who come to his way. It is the way of God which leads to salvation and expiation. There are a

¹ *Christian Ethics*. (Montreal: McGill University Press, 1967) p.193.

² *Sin and Salvation*. (London: SMC Press, 1956).

number of verses in the Bible which speak out this theme i.e. "I am the way and the truth and the life; no one comes to the Father, but by me",¹ "And there is salvation in no one else for there is not other name under heaven given among men by which we must be saved",² "For man who believes with the depth of his heart and so is justified, and he confesses with his lips and so is saved",³ "Jesus Christ came into the world to save sinner",⁴ "Believe in the Lord Jesus, and you will be saved. You and your household",⁵ This "distinctive feature of Christian theology"⁶ as narrated by Abdul Hamid Qadri is greatly explained and highlighted by commentators of the Bible. Repentance or the forgiveness from the sins are introducing two factors as commented by I.H.Marshall. "The command to preach repentance and faith to all nations was issued, and for those who had been witnesses of His resurrection. appearances were promised that God's power would enable them to be His witnesses".⁷ The graciousness of repentance and remission of sins is identified by John Wesley when he comments on the same verse of Luke (24:47-49). "The way that it was so graciously encouraged the greatest sinners to repent. when they say that even murderers of Christ were not exempted from mercy".⁸ And all this expiation and salvation is not a simple purpose but in the words of Matthew D. salvation is "an authentic achievement of creation".⁹ God Himself was pure and clean. He created this world and man in his manner of cleanliness and purity. Both of His creations were pure. But human sin corrupted the whole creation. This world because of his sinful existence endangered the work of God. Now, when, he confesses the faith of God and accepts the kingdom of the Father, the Son and the Holy Spirit, he, not only expiates himself but also helps to purify the creation of God. As much as persons are purified and expiated from sin the world becomes more and more purified.

¹ John 14:6.

² Acts 4:12.

³ Romans 10:9.

⁴ 1 Timothy 1:15.

⁵ Acts 16:31.

⁶ *Dimensions of Christianity*, (Islamabad: Da'wah Academy, 1989) p.82.

⁷ *The New Bible Commentary Revised*, p.925.

⁸ *Explanatory Notes upon the New Testament*, (London: Methodist Publishing House, date on preface 7.1.1754) n.p.

⁹ "Evangelization, Communication, Dialogue: A Biblical Perspective" *Indian Missiological Review*, vol.14 no.1, March 1992. p.24.

Power

The words of Matthew "I am with you always" (28:20) and John's "Receive the Holy Spirit" (20:23) designate the power gifted by Jesus Christ to his apostles. He knew that the command which he was giving to them was not an easy task but it was a challenge. His experience had taught him that his disciples will face hardships and arduous circumstance, in the way of calling. When he was breathing on them and awarding them the Holy Spirit and assuring them his company, he was in fact equipping them with the power - the spiritual power necessary for the task. It is very logical that whenever one embarks upon a challenge he needs the capability to face it. If he is not well prepared then he is bound to fail. The equipment and the armament which Jesus Christ had, were awarded to his disciples too. The only power that could satisfy them was his own person and the same was declared to be with them. One who went for calling, one goes for mission or one who will gear up for preaching will experience His spiritual company. David J. Ellis relates this gift of God with the birth of man. Commenting on John's phrase "Receive the Holy spirit" he says "the first effusion of the breath of God made man a living being. Here, the breath of the risen Christ makes the timorous disciples into new men".¹ This newmanship was the power that made his disciples to go to antagonistic tribes of Jerusalem for preaching the "Good News". This newmanship is the armour that is preparing thousands of missionaries every year to travel to the corners of the world for calling. Donald Guthrie takes up the issue in a different way. He advocates the thesis that one who works for God and goes for preaching is definitely awarded the Godly prize. In his words, "since the Greek Pneuma means both breath and spirit, some specific assurance of the conveyance of the gift is clearly given here".² Assurance that if a believer goes for God's mission will not be left alone and he will surely be gifted with the Holy Spirit and will experience His presence in his mission. This spiritual reliance provides the energy to face any kind of hard circumstances to the worker.

¹ *A New Testament Commentary Based on the Revised Standard Version*, p. 285.

² *The New Bible Commentary Revised*, p. 966.

Process/Method

There are three words that tell the process of preaching and calling. These words reveal the logical method and process of accepting some unbeliever into the camp of followers. These words are: witnessing the repentance, teaching and baptizing. This gradual and progressive process is not necessarily to be adopted and followed. It depends upon person to person and situation to situation. The duty and obligation on missionary are to apply this mechanism or adopt any of the options for the completion of his task. Theologians had been of the different view about the methodology. Some thought that baptizing is essential at any cost and others opined that if circumstances are not favoring then only witnessing and preaching is sufficient. John Wesley says that "baptizing and teaching are the two great branches of the general design of Christ's commission and these were to be determined by the circumstances of things; which made it necessary baptizing adult Jews or heathens to teach them before they were taught as Jewish children, in all ages were first circumcised and after taught to do all that God had commanded them".¹ John L. McKenzie explains Matthews phrase that "their work is to baptize and to teach. Baptism is a rite of initiation: to baptize "into the name" is to signify that the person baptized belongs to the Trinity of persons whose names are invoked in baptism".²

Destination

God has not confined his disciples to a particular nation, tribe or any particular geographical boundary. God is not the God of some part of the world or the creator of some nation. He has created all mankind and all the universe. So His principles are for all the nations and for whole world. His blessings can never be confined in some specific context. Christian theologians claim that it is not a fact that human beings of one nation and tribe are the only

¹. *Explanatory Notes upon the New Testament*, n.p. (28-19)

². *The Jerome Bible Commentary*, p.113.

sinners and that they are corrupting their bounded ecology by their sinful living. All the mankind is sinner, so all the world is polluted with his sin. Salvation has no bounds as for as man (sinner) in the world (the corrupted/polluted) is living, it will have to touch the boundaries. That is why Jesus Christ in his last message of commission commanded disciples to spread and go to all directions and all the people of this world. Marks' words of "to the whole world" and "to all creation" (16:15) and Matthew's (28:19) and Luke's (24:47) words of "all nations" are determining the bounds of mission. Jesus Christ, knowing the need of salvation for every man in each corner of world, asked his apostles to go everywhere and witness their repentance, preach and baptize in the name of Trinity. Newton Davies explaining Matthew's words of "all nations", writes that "the universality of the Christian Message is inherent in all the teachings of Jesus, but it was due largely to the spiritual experience of Paul that this universality received definite expression".¹ It is impossible to maintain that everything which goes to constitute even the essentials of Christianity must necessarily be traceable to explicit words of Jesus. This theme was further advocated in John L. Mckenzie's understanding of Matthew's words that "there is no longer any question of the restriction of mission to Jews".² R.E. Nixon names it "the universal authority of the Lord entrusted to disciples for universal mission".³ S. Paul Schilling referring to the verses under discussion, concludes "in the New Testament passages the followers of Christ are commissioned to bear witness to Jesus Christ in places near and far throughout the world sent forth to win disciples in all nations and to baptize them in the name of the triune God".⁴ And this unboundedness of the sphere of mission is also not restricted in any of the time-frame. As the creation and universe are designed for the particular time known to God Himself the message is also for that specified time. The mission was not confined to the times of Jesus Christ or the time of his twelve apostles. The universality of mission is also not time bounded. John Wesley comments, "Our Lord speaks without any limitation or restriction. If, therefore, every creature in every age hath not heard it, either those who should heard it, or both, made void the council of God herein".⁵

¹. *The Abingdon Bible Commentary*, p.995.

². *The Jerome Biblical Commentary*, p.113.

³. *The New Bible Commentary Revised*, p.850.

⁴. *Restating the Aim of Mission, Christian Mission in Theological Perspective*, p.255.

⁵. *Explanatory Notes upon the New Testament*, n. p. (16:15)

Eternity of God is acknowledged with the eternity and everlasting nature of his mission. As God is for all the creation, all the world and all the time, so His command carries the characteristics of universality in the context of time, space and souls.

Reward

Now at the end it is very logical to think that after the long struggle and putting all energies in the way of God, one would expect the reward for the job done. It is human psychology to look forward towards the future and hope some plus points in his favour. Although it is Godly endeavor and the reward is hidden in the core of the job and spiritually imbued soul is the reward itself, but God has promised the reward in spiritual as well as worldly terms. Success itself is the reward that satisfies someone when he gets it. It has great psychological implications and a step forward to the goal enhances the desire, will and courage to speed up. When a missionary wins a pagan to the way of God his zeal and passion automatically increases and he once again embarks upon the Godly journey--the way of calling.

Apart from human psychological treatment the experience of the company of Jesus Christ is the reward for a missionary which is tremendously boundless. When a missionary is filled with joy and pleasure of the conscious company of Jesus he is charged with the new fuel and zeal.

Besides this reward we find a number of sayings of Jesus Christ and commitments on His behalf to the missionaries about heavenly rewards. Some of the gospels of Holy Bible are "Take courage! Do not let your hands be weak, for your work shall be rewarded",¹ "Sows righteousness gets a sure reward",² "Go, sell what you have, and give to poor, and you will

¹ 2 Chronicales 15:7.

² Proverbs 11:18.

sure in heaven".¹ "Whatever your task, work heartily as serving the Lord and not
-- wing that from the Lord you will receive the inheritance as your reward".²

Mark 10:21.
Colosians 3:23-24.

After examining the teachings of Gospels about mission a review of Christian Missionary Approaches is made. The discussion will confine only in the time frame of 20th century. These approaches were devised by renowned missionaries in the light of their experiences in the field and teachings in Bible.

CHRISTIAN MISSIONARY APPROACHES IN 20TH CENTURY

"The followers of the Lord" in the beginning of 20th century residing on the globe were 558 million. Statistical reports on world population indicate that this number in 1980 was 1424 million.¹ It means the rate of increase in the last 80 years has been 2.55 time that will mark up to 2020 million Christians in the first year of 21st century.

This marvelous victory of Christian faith signifies, on the one hand, the growth in birth rates and, the conversion on the other. But it can be stated without doubt that the major role is that of conversion, because growth of population in Christian Western World has not been very significant in view of the effective birth control measures. The Movement for birth control was so popular that in some countries the Birth Rate went below zero-level.

Although birth rate in non-western Christian world is high i.e. in the Philippines and the some African countries but this also supports the argument that all this is due to the efforts of Christian missionaries started in 19th century. It was the time when Christian missionaries started their evangelical work in the East and Africa. It was the century of revival, reformation and expansion of Christianity.

Missionaries left their countries to call the world to God. They carried out this campaign, no doubt, under the political umbrella of colonialism. Princes colonized and Priests evangelized. Africa and Asia were the major fields of their endeavors. Not only they won their battles but for about four centuries they faced no serious threats. Both Kings and Priest enjoyed unlimited power and did, what they liked. Although after mid 20th century with the process of de-colonization the power of Kings was gone but Priest is still there to call people to the Lord. Presence of missionaries and their activities in most of these decolonized and independent nation states refute the argument that perhaps it was only the colonial shadow

¹. *World Christian Encyclopedia*. David B. Barrett, ed., (Nairobi: Oxford University Press, 1982) p.3.

which helped missionaries to win the hearts of their colonized populous. It reflects that zeal, effort and constant work of missionaries played a significant role. They left no stone unturned to carry out their work. They did so well that their remarkable examples have no precedents in human history. Their efforts are marvelous and their achievements are singular. They adopted what they found helpful for their work. They studied the psychology and culture of the people to devise harmonizing techniques to win them. Very calculated and carefully observed studies of indigenous groups reveal the earnestness of their motives. These "Anthropologys" led them to give birth to a new science; the science of missions -- Missiology.

Missiology is the study of salvation activities of the Father, Son and Holy Spirit throughout the world geared toward bringing the kingdom of God into existence.¹ It deals with missionary principles and practice. How to bring the kingdom of God into existence needs sowing the seed on earth and fishing for men. If it is sowing and fishing then there must be some techniques and methods to undertake it. Subject of this part of the discussion is to highlight the approaches adopted by Christian missionaries for this sacred job.

As the science of Missiology developed the techniques of preaching emerged in variety of approaches. Church and Mission International Conferences, records of Churches along with the experiences and bibliographies of missionaries helped to improve and upgrade the approaches of evangelization. All this boosted the gradual progress of methodologies to become successful in their goals. Although it is impossible in the following pages to review all the literature published on the subject, but some significant approaches adopted by missionaries especially to win Muslims are discussed in the following pages.

The Comprehensive Approach

Missionaries consider that man has different aspects of his life. He cannot enjoy a harmonized life if he is lacking any one of these aspects. In the language of sociology he is a unity of socio-facts, arti-facts and menti-facts. He has different peculiarities as well as different

¹. Verkuyt, J., *Contemporary Missiology: an introduction*. (Michigan: Grand Rapids, 1978) p.5.

needs. In short, the human life, a multidimensional phenomenon, was properly addressed by the missionaries. They named it as "the comprehensive approach". J. H. Bavinck, a Dutch missionary, says that "it means Mission is simultaneously preaching and providing education, medical care and social-economic aid".¹ He further quotes from the proceedings of International Missions Conference held at Jerusalem in 1928, and stated, "in this endeavor we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions - physical, mental and social. We are, therefore, desirous that the program of Missionary work among all people be sufficiently comprehensive to serve a man in every aspect of his life and relationships".²

This approach explicitly addresses man's spiritual as well as material aspect. A missionary while calling people to God should keep into consideration their spiritual as well as physical requirements. If he is explaining to educated, the purpose and meaning of life from the Scriptures, it is also essential for him to provide at the same time elementary education to the illiterate. This will be an all-embracing approach to establishing the kingdom of God. But the question arises what should be the strategy of a missionary in his field of activities? Should he address the spiritual questions first or look into the worldly needs of people? This query leads to another interesting subject of "direct and indirect approach" for evangelization.

Direct and Indirect Approach

J. H. Bavinck discusses this topic under "The Kerygmatic Approach". He prefers an indirect approach in the method of confrontation (the point of contact). He suggests for the missionary three steps or gradual strategical devices to be adopted in his work. He writes that "the missionary should start with points of agreement between the two, then he should explain the main message of the Holy Scripture and lastly while conveying the message he should be

¹. David Hugh Freeman, tr., *An Introduction to Science of Missions*, (Philadelphia: Presbyterian and Reformed Pub. Co., 1960) p.108.

². Ibid.

cautious not to give any impression to his audience of the superiority of his culture and civilization".¹

Briefly speaking, this indirect approach is, in fact, a rapport-building step as in anthropological field work. This technique helps Anthropologists to create a friendly environment and establish "key informants" for the successful conduct of his field research work. To achieve his goal he will be kind, friendly, helpful in the time of need. He will be a good counselor for them and an expert to help them in handling official and semi-official matters. He will visit their homes, present some gifts to them from time to time, perform as first-aid worker if needed etc. Such is the job of a field worker and researcher but the objectives of a missionary are obviously better and lasting. He has a sacred job to perform, a lasting message to convey, an eternal solution to offer for this worldly or other-worldly problem. He will have to sacrifice more. He is expected to be more careful and wise. He will never offend his audience. He knows that misunderstanding will cost him much. Anything can happen, he may be expelled from the community; He can be boycotted, and even can be beaten to death if he commits sacrilege against the faith of his addressees.

Leo A. Callum confirming the success of indirect approach, narrates the results of indirect methods in the form of statistical data till 1933 in North and Northeast Africa, Western Asia and India. He further says that "the authentic missionaries like Cardinal Lavigerie and Charles de Foucauld used to forbid their followers to adopt direct approach especially, encountering Muslims".² Robert E. Speer also advises "to avoid controversy" with Muslims and always start with "common points". The direct approach is just contrary to the indirect approach. Simply the proclamation of Gospel and other formalities are thought to be unnecessary. A. Rowland Pittway promptly rejects the indirect approach connotated in "avoid

¹ Ibid.

² "The Roman Catholic Church and Islam", *The Muslim World*, vol. XXVI no.3, July 1936, p:223.

³ "The Missionary Conviction and Approach", *The Muslim World*, vol. XXIX no. 2, April 1939, p:121

controversy". He says that "even opposition is better than indifference. If we turn to New Testament it will not teach us to practice indirect and indifferent approach".¹

Controversiality of these views lasted in Christian missionary circles and took a new title in the theological interpretation of the terms in missiological literature. These terms were "Evangelism" and "Proselytism". This debate was intrinsically near to the difference of direct and indirect approach but under new title. It is also the same question of plainly proclaiming the Gospel to Muslims. It is the strategy of passive or active call to the Lord. How the experienced missionaries look at this topic?

Evangelism and Proselytism

B. Bowman says that "there is a difference between Evangelism and Proselytism. The former is simple proclamation of the Gospel message in the faith that the word of God, which is sharper than any two-edged sword, will pierce to the roots of personality and work the will of God in renewal and revivification (Heb. 4:12). The latter is something that depends on the frailty of human method, produces its fruit after the human pattern (Matt. 23:15), and is rightly condemned by the peoples of every race among whom it is tried".²

It means Evangelism is indirect approach for the proclamation of the word of God. This approach has not the courage to proclaim for what it stands. It makes it a passive method. That is why Dr. Samuel M. Zwemer differs with the passive connotation given to the term. He argues that "Christ calls us to be fishers of men, use all hooks and nets in order to feed the hungry fish in their own environment. The friendlier attitude toward Christ and Christianity is not enough. The ways of Christ means crucifixion, not inoculation".³ Zwemer says "among missionaries to Moslems Raymond Lull, Henry Martyn, Gottlieb Pfander

¹ "The East African Experience", *The Muslim World*, vol. XXIX no. 3, July 1939, p: 268.

² "The Validity and Necessity of Missions to Moslems", *The Muslim World*, vol. XXVII no. 1, January 1937, p: 2.

Bishop Lerfroy and Temple Gairdner had essentially the same experience, same message, same love for Moslems. This message did not offer a philosophical theory, not a mere program for material betterment, but victory over sins and deaths".¹ Hugh Thompson Kerr, another remarkable missionary advocates the active and plain proclamation of Scriptures message. He very beautifully narrates, "we are sent not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation, not democracy but Gospel; no civilization but Christ. We are ambassadors not diplomats".²

All description under previous two headings are two extreme views on the subject. There seems to be no compromise between them. No point of consensus. Nothing agreeable. S. A. Morrison is reconciling one. He opted a middle view. He agrees with both of the extremes and disagrees with both. He agrees to give Moslems New Testament to read but does not allow them to interpret and understand on their own. He agrees to begin with commonalities and not to attack on the validity of Islam. He is of the opinion that a 'secret convert' is always in grave danger of losing his new faith".³ He also disagrees with H. T. Kerr and says that it is not the case of "either... or" but "both...and"

After reviewing the pure philosophical and theoretical approaches, the means and ways that help to practicalize these approaches are studied. How this 'Good News of Liberation' is actualized? What concrete shape is formed in this process of calling? How all this comprehensive, direct-indirect and evangelical proselytical approaches are materialized? What is the mode of the execution of this seeding? J. Verkuyl sketches a "Fourfold Model"⁴ of the ways and means of the missionary methods prevailing in this noble job.

¹. "The Dynamic of Evangelism", *The Muslim World*, vol. XXXI no. 2, April 1941, pp: 111-112.
². Ibid. p: 115
³. Ibid.
⁴. "Thoughts on Moslem Evangelism", *The Muslim World*, vol. XXXIV no. 3, July 1944, pp: 199-208.
⁵. Op.cit

A Fourfold Model

This model comprises on the means of

1. Communicating the Gospel.
2. Fulfilling diaconal responsibility.
3. Establishing Koinonia (fellowship).
4. Serving for Justice.

Communicating the Gospel

In the process of communicating the Gospel, two elementary methods are used. First of all is preparing and equipping individuals for their pastoral and missionary work. A. T. Houghton essentializes "a personal assurance of salvation, a life wholly yielded to God, physical fitness, intellectual ability, and a missionary character for preparing a missionary".¹ John Hatcher refers to the eight principles of evangelization given by Paul VI and states that "a missionary will be spiritually filled with zeal and courage when he will think that he is not appointed but a selected one by church (God) himself for His work".² Verkuyl states that "theological education is very much necessary for missionaries. He refers more to theological schools only in Asia, Africa and Latin America, successfully achieving in equipping the missionaries."³

The second device for communicating the Gospel is use of media - print and electronic. The translation, publication and distribution of Bible is significant. Besides

¹ *Preparing to be a Missionary*. (London: Inter Varsity Fellowship, 1956) pp:33-37.

² "Principles of Missionary Activity in Evangelization in the Modern World", *Asian Theology*, vol. 5 no.1, April 1991, p: 62.

³ Op. cit.

media, radio, television and other electronic modes are adopted for the communication of the word of God.

Herbert Kane informs about the electronic media and rights that, "missionary radio is one way in which God is at work these days. The Far East Broadcasting Company, based in Manila, is typical of what is being done in missionary radio today. Founded in 1945, FEBC broadcasts the gospel over 28 transmitters for 1900 hours each week in 101 languages of Asia, Africa and Latin America. Broadcasting facilities are located in the Philippines, Korea, the Seychelles in the Indian Ocean, Spain in the Marianas, and San Francisco. FEBC broadcasts in more languages than any other organization in the world, including Radio Moscow (82) and the Voice of America (48). The response is exceptionally good. Thirty thousand letters are received every month from 60 different countries. FEBC is only one of some 65 missionary broadcasting stations around the world."

As for as the print media is concerned Bible Correspondence Courses and Bible Translation and Distribution had been the major activity of Christians through out the world the same author writes that, "Bible correspondence courses are very popular in the Muslim world, where freedom of religion does not exist. Muslims, who would not dare to attend a Christian church are willing to study the Scriptures in the solitude and security of their own homes. The Gospel Missionary Union began work in Morocco in 1894, but after 90 years of arduous and dangerous work, there is not one organized indigenous Church in the country. In 1960 GMU tried something new. An ad in the local news papers invited Muslims to study Christianity by means of a Bible correspondence course. Only a post-office box number was furnished. To the surprise of almost everyone, some 18,000 persons signed up to study the Gospel of John. A few years later the North Africa Mission used the same plan in Tunisia and 20,000 responded. Operation Mobilization had a similar experience in Iran. In Bangladesh, between 1960 and 1980, more than 50,000 persons enrolled in Bible correspondence courses offered by International Christian Fellowship".² Herbert Kane further writes that, "In the area of

¹ *Wanted: World Christians*. (Michigan Grand Rapids: Baker Book House Company, 1986) pp. 28-29.

² *ibid.* p.31.

Bible translation we see the same momentum. Perhaps the greatest contribution made by the missionaries has been the translation of the Bible. Today the Scriptures are available in 1,829 languages and dialects of the world. The complete Bible is available to 90 percent of the world's population in the vernacular (in 293 languages). The complete New Testament is available to another 5 percent (in 618 languages). And at least one book, usually called a Portion, is available to another 3 percent (in 918 languages). This leaves only 2 percent of the world's population without any part of the Holy Scriptures.¹

Fulfilling the Diaconial Responsibility

The call to the Lord is, in fact, an endeavor for the establishment of kingdom of God and the kingdom does not only address the spiritual and moral needs of a person, but his material, physical, social, cultural, political needs as well. For this reason Jesus came not only to preach but to serve (*diakonos*) also. This need is fulfilled by establishing educational institutions, hospitals, dispensaries etc. Apart from these regular institutions, missions set up refugee camp in flood-affected or earthquake stricken areas. Helping the orphans, the handicapped and other deprived person is another area of diaconia. Churches participate in National Development Programs with governments in different countries to fulfill their noble responsibility of diakonia.

Establishment of Koinonia

The meaning of third of the pillars Koinonia (fellowship) is to mix up with the people. It is a way that was personally adopted by Jesus himself. He shared with people in their joys, worries, disappointments and sufferings. Missionaries following truly the footprints of Jesus have to adopt this miraculous way of koinonia. This method has such an imposing impact that without uttering any word of Scriptures from their mouth they could win over people by their exemplary lifestyle. This will automatically lead people to the teachings of Jesus.

¹ Ibid. p.32.

John Chrysostom ("the golden-mouthed", so-called for his eloquence), a significant missionary of second century, is the pioneer in this method. He held that "the most effective means of conversion was the example of Christian living and there would be no more heathen if we would be true Christians".¹

This naturally follows that a missionary should live in the culture of indigenous people, speak their language, reside in their dwellings, be dressed like those, in short, adopt a new life in total. It will be "participant evangelism" not "participant as evangelizer."

Serving for Justice

The fourth dimension of calling to God is through serving or contributing to justice and righteousness. It is a struggle against injustice and oppression in social as well as political fields. Jesus himself was a great liberator. So his follower missionaries have to choose this laborious role of a liberator. It is very cautious job because call to God is not only for the oppressed and depressed but also for the privileged people of the society. These socio-politically highly placed people exploit "have-nots". A missionary has to voice against injustice and meanwhile has to win the hearts of these "haves" for the Word of God.

This fourfold model seems to be a comprehensive approach for the God's work. It covers all possible dimensions of the activity. It addresses all practicalities in the way of God. But the constant experience and work of centuries in the way of God opened further ways to missionaries and their wisdom led them go into the minute details of this noble job. They devised lines of action even for a single missionary. They formulated models that help the work of a missionary to be as close as possible to the community. Such approaches made Christ and Christian the native one and acceptable for people. The concept of alienness and western sort of faith tilted to Christianity was to be evaporated. The feelings of ingenuity

¹. K.S. Latourette, *A History of Christianity*, (New York: Harper and Row Publisher, 1975). vol. 1, p. 99.

developed. This approach in missionary circle fulfilling these requirements is "Indigenization" and "Contextualization".

Indigenization and Contextualization

This approach is, in fact, the result of decolonization and consequently the emergence of nationalism. Earlier the severe criticism on Christianity as the white man's religion in Africa and being a foreign religion in Asia gradually caused Indigenization of Church. This name and process was publicly adopted in Madras Conference held in 1938 which defined that 'an indigenous Church, young or old, in the East or in the West, is a church rooted in obedience to Christ, spontaneously uses forms of thought and modes of action natural and familiar in its own environment'.

The definition advocates the forms and modes of work to be kept is natural and familiar fashion of the community. In nineteenth century John L. Nevius, a missionary in China and Korea gave a three-self method of mission work. He emphasized 'to establish a self-supporting, self-governing and self-propagating nature of Church'.¹ Robert de Nobili in sixteenth century India adopted this approach of the familiar fashion of environment. He was from Italy and worked in Madurai, Southern India. He worked with Brahmins by adopting their lifestyle.² It means this approach of adaptation and inculturation, rooted in missionary history, was seriously and practically picked up in 1970's. Another term that is more close to indigenization is contextualization. This term was used by Theological Educational Fund in 1972 in its report "Ministry in Context". James O. Buswell says that "contextualization is to make the Gospel message intelligible in the idiom of the language and culture of the

¹ *Madras Conference Report, The World Mission of the Church*, (London and New York: International Missionary Council, 1939) p.26.

² Samuel H. Chao, "John L. Nevius and the Contextualization of the Gospel in the 19th Century China: A Case Study", *Asian Journal of Theology*, vol.2 no.2, Oct. 1988, pp: 296-298.

³ K.S. Latourette, *A History of Christianity*, vol.2, (New York: Harper and Row Publisher, 1975) p. 931.

⁴ Ishiyahq Danish, "Contextualization: A New Missionary Approach to Muslims", *Al-Tawhid*, vol. V no 3 and 4, p: 242.

receivers”.¹ He does not identify any significant difference between indigenization and contextualization. He says that to contextualize the church and its leadership means to indigenize both.

But Yap Kim Hao says that contextualization has a wider dimension and draws out the distinction between both of the terms.² He says, that “generally, indigenization is assumption that there is a definite text or a core that requires reshaping within another culture. This is to bring to hear the text upon a different culture. But in contextualization the process is a more dynamic one. It is dialectical process between the text and the context. Interaction takes place - the text is modified and context transformed”.³ It means that contextualization is total reformation and a process that is always being modified for the sake of God. This change is not only in the scope but also in the nature of the process. It shows that if within the culture there are subcultures, there is no harm to be sub-contexts within the context.

Discussing requirements for a contextual missionary Ishtiaq Danish points out for him to acquire some good attitudinal qualities before entering a Muslim community. Ishtiaq Danish narrates that “he would have to develop sincere respect for all Muslims, their faith and their way of life. The Missionary will have to express his concern for bitter experiences between Muslims and Christians in the past i.e. Crusades, Colonialism etc”.⁴

Such a missionary adopting the contextualization method will have not only to denounce enmity with Islam and Muslims but he will have to enculturize all of his faith into Muslim manner. He will speak their language, eat their food, wear their dress etc. Besides this social enculturation the religious services of Gospel will be changed into a Muslim shape. Their church will be named as Jesus Mosque and recitation of the Bible will be for five times a day as Muslims pray. They can prostrate as Muslims do in their Salat. Phil Marshal says that “a catechism could be developed where Bible verses were recited at appropriate times during

¹. “Contextualization, Theory Tradition and Method”, *Missiology*, vol.VI, p.90.

². “Inter-Contextualization: Releasing the “Theological” Frog From Underneath the Coconut Shell”. *Asia Journal of Theology*, vol.4 no.1, April 1990, p: 39.

³. Ibid.

prayer. Verses that commence on standing, kneeling, bowing and prayer with uplifted hands can be spoken by worshipper as he makes each change in position. This would give prayer a Biblical flavor rather than being a carbon copy of western cultural forms. In the same manners of prayer Christian Fasting and Christian Ids will be celebrated to attract Muslims to God. This approach will psychologically work and Muslims inclined to Christianity will feel at home in the premises of Christianity".¹

Pope Paul VI stresses the importance of this method and says that "the Gospel and therefore evangelization cannot be identified with any particular culture but it is independent of all cultures. It is also a fact that the elements of man's culture and cultures must be used in building the kingdom of God."²

¹ "Contextualization: A New Approach to Muslims", *Al-Tawhid*, vol. V no. 2 and 3, p. 247.

² *Newpaths in Mission Evangelism* (Michigan: Baker Book House, 1980), p. 204.

³ "Evangelism in the Modern World", *The pope Speaks*, XXVI, 1976, p. 13.

With the background of approaches phenomenon postulated in experimentation and Scriptural frame, dozens of methods and techniques are revealed in the missionary literature. In the subsequent pages a list of classified evangelical techniques and methods is produced to highlight the variety of missionary endeavors.

EDUCATIONAL EVANGELISM

1. School Evangelism
2. Sunday schools
3. Bible Translation
4. Home Bible Studies
5. Christian Magazines
6. Mail Campaign
7. Correspondence Courses
8. Newspaper Advertisement
9. Christian Books
10. Boarding House Evangelism
11. Distribution of Religious Tracts
12. Journalism (Newspapers)
13. Evangelism for the Elite and Intellectuals
14. Literacy Classes
15. Dialogues (Interfaith)
16. Wall Posters
17. Tuition Centers
18. Munazrah (Debates) with Religious Scholars
19. Vocational Schools

EVANGELISM IN HEALTH AND SOCIAL WELFARE

1. Medical Evangelism
2. Special Camp (Eye)
3. Healing Services
4. Christian Hospitals
5. Old Age Houses
6. Orphanages
7. Social Work Evangelism
8. Female Clinics
9. Retreat Houses
10. Crises Centers
11. Free Counseling
12. Financial Aid
13. Power Encounters
14. Jail Services
15. YMCA and YWCA
16. Boy Scouts and Girl Guides
17. Human and Women Rights Forums
18. Anti-drug Campaigns
19. Rescue and Rehabilitation on Accidents and Natural Calamities

RECREATIONAL EVANGELISM

1. Recreational Centers Evangelism
2. Film Strips
3. Slide Projections
4. Cinema
5. Songs and Dances (Music concerts)
6. Drama Presentation
7. Gospel Records
8. Gospel Cassettes
9. Athletic Contests
10. Camping Programs (Picnics)
11. Telephone Evangelism
12. Wall Posters (Cartoons)
13. Bus Train Ministry
14. Youth Work
15. Evangelistic Teams
16. Annual Celebrations and Meetings
17. Television Programs
18. Radio Evangelism
19. Gospel Stories
20. Greeting Cards

PERSONAL EVANGELISM

1. Personal Contacts
2. Witness of the Missionary
3. Itinerant Preaching
4. Bazaar/Open Air Preaching
5. Discussion with Potential Convert
6. Occupational Evangelism
7. Door to Door Evangelism
8. Zanana Missions
9. Prayer Centers
10. Mass Crusades
11. Revival Meetings
12. Prayer Breakfast
13. Tent Makers
14. Mystic Ways
15. Adoption of Local Customs

In the previous pages an exploration of biblical grounds for the mission and endeavor to sketch the progressive development in Holy Scripture about mission - from command to reward stages were made. Now it seems logical to examine the practical implications of these teachings. In this section an effort has been made to look at the actualization of the command by missionaries. What tools he used for the application of Lord's order? What approaches he utilized and devised for the success of his objective? How he manouvered the available facilities for the achievement of his goal? How far he compromised with the alien and unfriendly atmosphere? How much he lost and how much he gained in the antagonistic situations? How he modified or altered even the Scriptural teachings for his purpose?

Keeping in mind the questions posed, some fields of Christian endeavors where missionaries succeeded substantially in their efforts are discussed as Case Studies. Some countries in different continents i.e. Africa, Asia, will give a variety of information about the subject. For this purpose the missionary approaches and the methods adopted first in Nigeria and then in Indonesia are highlighted.

NIGERIA -- A CASE TO STUDY MISSIONARY MODALITIES

Like other African states, Nigeria is the creation of Western imperialism. Its name was suggested by the first High Commissioner's wife Mrs. Flora Lugard¹ after the Niger River -- which is the significant physical feature of country. More than 300 ethnic groups further divided into sub-groups of considerable social and political importance reside in the country. The most important ethno-linguistic groups include Hausa (about 21 per cent) Yoruba (over 20 percent) and Ibo (more than 16 percent). Other significant categories: Fulani, Kanuri, Ibibio, Tiv and Ijaw constitute over 30 percent of the population.

Religiously speaking about 47 percent of the population identify themselves as Muslim (chiefly Sunni Islam), nearly 35 percent are Christians and more than 18 percent are adherents of indigenous animistic beliefs.²

Nigerian history is fragmented in the sense that it evolves from many contrasting traditions, but most of the outstanding features of Modern Nigeria reflect strong influence of three dominant ethnic groups - the Hausa-Fulani in the North, the Yoruba in the West, and the Ibo in the East.

Colonization and Christianization of the Nigeria

Historians have weighed the fall of Constantinople in the hands of Turks from Christians in 1453, as the most significant event for beginning of the process of colonization. In fact with this fall European traders were deprived of the route of business to East. Now the

¹ *Nigeria - A Country Study: Area Handbook Series*, (U.S.A. Government Headquarters, Department of Army, 1982) p.3.

² David B. Barret, *World Christian Encyclopedia*, (Nairobi: Oxford University, Press, 1982) p.526.

land route to East was not safe and commercially profitable, because traders were refused a free trade and they had to pay taxes on the spices they bought from East to Turks - the new masters of route. Such situation considered to be unfavorable, made Europeans to search for another sea route along the coast of West Africa.¹ During this process West Africa in general, and Nigeria in particular, met with European explorers, traders and missionaries. The Portuguese, the Dutch, the English and the French had been in the competition for the monopoly of the West African trade for centuries.

Missionaries who had entered with the explorers and traders in West Africa, until 1800, could not plant Christianity in the area. K.S. Latourette writes that "for Europeans, Africa was chiefly an obstacle which stood in the way between them and rich commerce of Southern and Eastern Asia. Here and there trading posts were established. Before A.D. 1800 the chief contact of Negro Africa with European people was through the traffic in slaves for white man's economic enterprises in the new world"² In this context of slave trade the missionaries had no less contribution than the traders. It is recorded that idea of exporting slaves from Africa to America, to provide effective and cheap labour required in mines and for plantation, was floated by churchmen themselves. Akpenpuun Dzurgba writes that "it was on this ground (effective labour) that a catholic priest of Clapas, namely, Bartolome de Las Casas suggested that slaves could be brought to America from Africa. He argued that in that way, the weak Red Indians lives could be saved and Africans could be brought to the knowledge and acceptance of Christianity"³

Although Nubian and Coptic Christianity had influenced Nigeria in the Middle Ages but "the recorded documentation reveal the missionary journeys across the Sahara to the North of Nigeria in 1688, 1710 and 1850"⁴ The solid establishment of the Church in Nigeria, had to wait for the second part of the 19th Century.

¹ Robin W. Winks, *Western Civilization: A Brief History*, (New Jersey: Prentice Hall, Inc., 1979) p.178.

² *A History of Expansion of Christianity*, (New York, Harper and Brothers, 1939), vol 3, p.240.

³ Akpenpuun Dzurgba "A History of Christian Missions in Nigeria: A development approach" *Asian Journal of Theology*, vol. 5, no.1, p.187.

⁴ J.A. Treayo, "The Emirate System and Tiv Reaction to "Pagans" States in Northern Nigeria" *Nigeria, Economy and Society*, Q. Williams, ed., (London, Collins, 1976) pp. 76-89.

In 1840's, the Church Missionary Society, the Wesleyans and the Presbyterians introduced Christianity in Abekuta and Badagry in Southern Nigeria. The Church Missionary Society was slightly earlier than others. The missionaries of these denominations had free hand to work in Southern part of the country under the auspices of colonial forces but they could not enter the Northern part of the country till 1900, when it was made a British Protectorate. Before this, Catholic missionaries were particularly active among the Ibo and the Christian Missionary Society among Yoruba.¹ Anglican missionaries through Christian Missionary Society not only contributed for the propagation of their faith in area but they were also committed to the anti-slavery movement. They shared in the founding of a center for freedom in Sierra Leone. E.A. Ayandele writes that "it was only the Christian Missionary Society that attempted to persuade its agents and adherents to desist from using slave labour. In 1879 and 1988 the Society drew up regulation, according to which slave holders were not to be accepted into full Church membership".²

Here it seems appropriate to note that why the slave trade was no more required for Europeans. Historians agree that it was Industrial Revolution which replaced human labour with machines. Now they needed raw material rather than the working hands and resultantly the need for markets and raw material became indispensable, while the slave trade gradually became undesirable. It was at this time that evangelical revival had resulted into social reforms in Europe and America and Missionary Societies and Boards were formed in the West. Akpenpuun Dzurgha commenting on the development, writes that "great philosophers, for example, Jacques Rousseau and Adam Smith as well as great writers such as Samuel Johnson and Daniel Defoe condemned slave trade and slavery mainly for morals and humanitarian reasons, but ultimately to save European industries to collapse. The men who were in the forefront of the campaign against slave trade were filled with evangelical ideas. Among them were William Wilber Force, Fowell Buxton, Granville Sharp, Thomas Clarkson, Henry

¹ *Nigeria - A Country Study*, p.20

² *The Missionary Impact on Modern Nigeria (1884-1914): A Political and Social Analysis*, (London: Longman Group Ltd., 1966) p.332.

Thornton and James Stephen. They needed each other to work as a team. This was the brotherhood of Christian politicians".¹

Another point, the attitude of Christian missions to polygamy is fascinating for its revelations. It remained one of the African institutions on which Christian missions initially refused to compromise. The stand of Christianity against polygamy could not survive longer because its roots were penetrated in social, cultural, familial, religious, political and economic set-up of the society. That is why E.A. Ayandele writes that "a close study of arguments of both the exponents and opponents of polygamy in Nigeria leaves one with the impression that neither on Scriptural, nor on rational, nor on hypothetical basis, was the attitude of missions defensible. Consequently, practically all Christian missions saw their Churches filled with a majority of polygamists, whose money they could not resist, while the African churches increased their number considerably by accepting polygamists into full membership. In most churches of Christian missions not a few of the professed monogamists kept secret wives, and such a practice was not absent among the African clergy".²

Coming back to the story of mission, a former slave from among the Yorubas, Samuel Ajayi Crowther, who was educated in the Centre for Freedom in Sierra Leone and later ordained a pastor within the Christian Missionary Society came to play a very important role in early period of Christian Mission. He was given the leadership of the Niger Mission. The mission was to be run exclusively by African staff paid by Christian Missionary Society, and to work hand in hand with commerce and government. The major mode of his missionary work especially for Northern Nigeria, was a long-term change of society through western education.³ His policy was not acceptable to other missions i.e. Sudan United Mission or Sudan Interior Mission, who advocated individual conversion, rather the transformation of society. He thought that the approach of individual conversion will not suit the local Muslim emirs and the method of patient and tactful contact with emirs, gaining their friendship in order

¹ Ibid. p.189.

² Ibid. p.33.

³ Lissi Rasmussen, *Christian-Muslim Relation in Africa*, (London and N.Y.: British Academic Press, 1993) pp. 26-27

to preach to the pagan population subject to them will be an appropriate and successful mode of the work of Christ.¹

Akin to Christian Missionary Society many other bodies entered the region. In 1883 Sudan Interior Mission with headquarters in Canada sent its first contingent. The Sudan United Mission entered Nigeria in 1904. In 1913 Christian Missionary Society had charge of one vicarate and two prefectures apostolic in Nigeria with a total Roman Catholic population of about 10,000.² Other missions which operated in Nigeria included Methodist Mission, Roman Catholic Mission, Dutch Reformed Church Mission and Seventh Day Adventists. The Church Missionary Society appeared to be progressive in the field of education. They established primary and secondary schools. The Roman Catholic Mission introduced English earlier than other missions. It is significant to note that education was not aimed at national development, it was geared towards the production of minor clerks. Clerical aims dominated the education policy of both government and missions. For years, these clerks served the purpose of the church and colonialism. Usman Bugaje elaborates the purpose of education in these words, 'through these schools in general and the mission schools in particular, a frame of mind ideal for colonial exploitation and one that would provide a guarantee for the continuity of European imperialism even after 'independence,' was forged. The West was portrayed as the ultimate in civilization, development and progress and the students, robbed of self-confidence, were made to look up to Europe as a model par excellence. 'From the lesson he every-day receives, observed Blyden, rather aptly, 'the Negro unconsciously imbibes the conviction that to be a great man he must be like the white man. He is not brought up - however he may desire it - to be the companion, the equal, the comrade of the white man, but his imitator, his ape, his parasite. While this aping in thought, dress and rather surprisingly hairstyle, is much vivid in the Christians, even the Muslims lost a lot of their values and orientation. Many Muslims who went through these institutions, may have come out still praying, fasting, etc., but their Islamic

¹. Joseph Kenny, "Christian-Muslim relation in Nigeria", *Christianity and Islam: A Struggling Dialogue*. R.W. Rousseau, ed., (U.S.A.: Ridge Row Press, 1985) p. 112.

². K.S. Latoratte, p.442.

world-view was sufficiently supplanted to allow them to indulge in Western consumption habits, and accommodate Western ideas of social morality, government, economy, class etc., without feelings of contradiction or remorse".¹

Another area of missionary endeavor was the development of local languages and production of missionary material in native context. Scholars and specialists in the study of human behavior agree that it is the language which makes and articulates human personality. It works in the unconscious and sub-conscious of man and dictates mode of action and reaction. Thinking behind, which programs human interaction with other social and physical being is manifested in the patterns of language. R.A. Alves thinks that "psycho-analysts, sociologists and linguistics all agree that conscious articulation of a language is built upon unconscious structures. So then a change in a language means a change in a society. In creating and teaching a new language, attention is given to the social functions of the language. Language is an instrument of mediation and therefore performs functions of relations. It is language that human being uses to interpret and solves his problems of survival and development. It expresses the people's hopes, aspirations and purposes. It is the medium of dissemination and reception of cultural, social, economic, political and theological ideas. It is from this background that the missionary initiative in the development of Nigerian languages could be appreciated by both missions and Nigerian historians, political scientists and economists".² With this philosophical understanding missionaries adopted this mode of developing the local languages of Nigeria. They produced readers, translated the Bible and compiled dictionaries in Twi, Ibo, Idoma and Igala languages.³

¹ Usman Bugaje, "Introduction", *Nigeria and Shariah: Aspiration and Apprehensions*, Ghazali Basri, (U.K.: Islamic Foundation, 1994) pp.12-13

² R.A. Alves, "Theory and Liberation of Man" *Search for Theology of Development*, (Geneva: World Council of Churches, 1969) pp 75-92.

³ Akepenpuun Dzurgba, p. 191.

Unification of Nigeria

Lugard, who had served as governor in Hong Kong was appointed by British in this part of the world, with the assignment of the unification of Northern and Southern Nigeria. He worked on the formula of the merger of both parts and succeeded within two years on the eve of World War I. He formed the Nigerian Council that included six local leaders (emirs) of both parts. Lugard adopted the policy of "indirect rule" in Northern part of the country where local Muslim emirs of Hausa and Fulani were already controlling. He copied the modality of work of Bishop Grouther in Northern Nigeria. He developed friendship with local emirs and established cordial relation with non-confrontation and non-interference policy in the affairs of traditional setup. Lugard not only gave full liberty to the Muslim emirs in their areas but gave under their control those areas where animists and non-Muslim tribes used to live. Such policy not only caused the discouragement of missionary activity in the area but scholars opine that it helped the spread of Islam in the area.

In the context of missionary work in Northern Nigeria, Lissi Rasmussen writes that "Christian Mission had already been working in the North in connection with Niger expedition of 1841 and 1854, but it was not until the twentieth century that formal missionary activities connected with government started. In 1902, the Sudan Interior Mission opened its first mission station on the Niger. Prior to this date, in 1901, the Sudan Interior Mission had begun work in Pategi, a small Muslim emirate in Nupe area. By 1904, the first missionary from the Sudan United Mission was sent to Wase to a small Muslim emirate south of the Jos-Bauchi plateau. This work was abandoned in 1909 as a result of the Emir's objection to the presence of Christian missionaries".² This paragraph reflects the power and influence of Muslim emirs of the area that forced Lugard to adopt the policy of abandoning the missionary work in North. Such policy caused the anger and the frustration among missionaries. And this reached their peak in 1928 when Christian Missionary Society was expelled from a site it had held in Zaria

¹ "Colonial Administration and the Spread of Islam in Northern Nigeria", *The Muslim World*, vol. LXXXI, no.2, 1991.

city since 1905, following complaints by the emir and his senior officials that the Mission had abused its privileges.¹ After Lugard, Donald Cameron became the governor and was thought to be sympathetic to mission in North. A delegation of missionaries representing different missions, interested in the evangelical work, met the Governor, they agreed upon some principles to work in the North. The embargo was lifted on the following terms accepted by missions.

- i. There will be no interference on emirate administration.
- ii. The work will be started in the peripheries of the emirates.
- iii. The missionaries will enter in emirates only with the permission of emirs.
- iv. The public preaching was strictly prohibited in the emirates unless done with the consent or on the invitation of the emirs.²

In the light of guidelines enumerated the Missionary Societies launched their work in the area. To fulfill the "diakonial" responsibility the Christian Missionary Society and Sudan Interior Mission were the greatest advocates and practitioners of the medical aid approach and were quick to take advantage of the growing opportunities. The Christian Missionary Society which already had a hospital at Wusasa, was the first to take up the challenge when it applied for and obtained permission to acquire a site at Chafe in Sokoto emirates, for the purpose of setting up a dispensary. In the course of few years, the Christian Missionary Society was able to establish a chain of dispensaries in other places including Maska and Baskori in Katsina emirates. The medical activities of Sudan Interior Mission were even more extensive and prestigious. By 1947, the Sudan Interior Mission had already opened twenty-one hospitals and

² Ibid. p. 27.

¹ C.N. Ubah, "Christian Missionary Penetration of the Nigerian Emirates with Special Reference to the Medical Missions Approach", *The Muslim World*, vol. LXXVI no.1, January 1987, p:17.

² Ibid.p:18.

dispensaries in different parts of Kano, Sokoto and Katsina provinces alone. In 1943 the Sudan Interior Mission completed an eye hospital at Kano that attracted people from places far and near.¹ Another project under medical mission was the establishment of leprosy hospitals in the emirates. Such diakonia was not free from the religious education of the patients. The missionary never wasted the opportunity of calling of God to their contacts and this became the cause of anger for the emirs. The authorities therefore laid down more comprehensive regulations to govern the activities of missions at the settlements and make it even more difficult for them to combine medical services with religious propaganda. The regulations prescribed the following conditions; religious teaching of any type of children of Muslim parent except the teachings of Islamic religion, house to house visiting for any purpose of persuading any Muslim to accept Christianity, distribution of tracts, pamphlets or any other publication designed to attract Muslims to the Christians religion and holding of the Christian religious services in any public place to which lepers resorted for treatment, recreation or for any other social purposes within the settlement.² Such conditions make it clear that missions were involved in a certain measure of proselytization, and this made the Muslim rulers, with the sympathy of colonial authorities, to call for stringent regulations. Besides these regulations the truth of the story is that the missionaries were under no regular supervision in the leper camps and thus were able to evade some of the provisions of the agreement and carry on more or less as they wished.³

Independence Movement and North South Attitude

Historians note that there was a different approach between the leaders of North and South about the independence of Nigeria. Politicians and emirs of South were very active and enthusiastic about independence but the Northern people were cold and inactive for such development. Due to educational superiority which they gained during last decades had given birth to the fear in the minds of Northern people that the more developed South would swamp

¹. Ibid.p:23.

². Ibid.p:25.

³. Ibid.p:26.

the North and dominate it.¹ On the other hand Christians had a strong fear of persecution and discrimination by the Muslim majority after independence, that Muslim would take over the rule from the British and introduce an Islamic system without religious freedom.² The controversy over the Shariah courts of Appeal in Nigeria in 1977-78 and the case of Nigerian membership of O.I.C. affirmed the fear of Christians. This controversy led to the demonstrations in the favour of Shariah Courts by Muslims and strong opposition by Christians.³

The missionary modalities in the field of medical service, education, provision of literature has been discussed in last pages. After independence, apart from the political involvement of Christian citizens, missionaries are still working to win Muslims as well as pagans for Christ. T.A. Beetham mentions the following churches, providing technical know-how and full moral support to the missionaries for the campaign of evangelization. These churches include Assemblies of God (Pentecostal), Baptists, Church of the Brethren, Church of God, Evangelical United Brethren, Lutheran Mennonite, Methodist, Reformed Presbyterian, Roman Catholic, Salvation Army, Seventh Day Adventists, Sudan United Mission and Sudan Interior Mission.⁴

Another area of missionary work is the agriculture. T.A. Beetham narrates that "farmers in Northern Nigeria are served in their villages through a simply organized extension service run by Evangelical Churches of Northern Nigeria and the Sudan United Mission. Through nearly forty part-time agents, themselves farmers, farming supplies are made available in the villages at the least possible cost. As important as the low price is the fact that the supplies are obtainable on the spot after the farmers come home from work in the evening, rather than from a town store, 50 or 100 miles away. Supplies include seeds and chicks, insecticides and seed dressings, ploughs and spare parts, chicken wire and mosquito screening,

¹ Joseph Kenny, p.113.

² Lissi Rasmussen, p.49.

³ Ghazali Basri, *Nigeria and Sharia: Aspirations and Apprehensions*, (U.K: Islamic Foundation, 1994) pp.41-67.

⁴ T.A. Beethan, *Christianity and the New Africa*, (N.Y: Fredrick A. Praeger Publishers, 1967) pp. 165-169.

and domestic sprays. A revolving loan fund is maintained for the provision of stock to young farmers who have been to a central farm for short periods of training in mixed farming. The agents receive five per cent commission on sales; most of them give more than freely of their time in going out with farmers to their individual farms to pass on something of the little extra know-how that has come to them in the course of their time as 'Faith and Farm' agents".¹

The missionaries also worked in the industrial field. When Eastern part of Nigeria developed an oil industry, the missionaries got an opportunity to work there. T.A. Beethan mentions that "during the past seven years the town of Port Harcourt in Eastern Nigeria has been transformed from being merely a terminal port into a center of industry. In this situation, the Churches, for long established in the old town, found themselves out of touch with the community and its needs. The local Christian Council, under the chairmanship of the Anglican bishop, H.A.I. Afonyia, and acting on the report of a visiting industrial chaplain from Britain, instituted what has come to be known as the Port Harcourt Project. This is an enterprise in which the resources of all the Protestant churches are brought together in a common mission. In the name of all, individual workers seconded from different churches serve the port chaplaincy, the social service, the industrial chaplaincy, the pastoral care of the expatriate community. The industrial chaplaincy is a two-man team, Nigerian lay and European ordained, it seeks to promote better understanding within industry through study courses for management and labor and in personal negotiation. It provides a neutral and unofficial meeting ground for both sides of industry. Nearly forty evening classes for workers are run each week, voluntary instructors coming from among expatriates and Nigerians. On the social side there is youth work, social case work, particularly in relation to juvenile delinquency, care of motherless babies, infant welfare clinics and homecraft courses. A Women's Trade School is training girls for new types of employment, canteen workers and managers, home helps, factory machinists, secretaries. A multi-racial school meets the special need of children of expatriate workers and of Nigerians posted away from home. The team of full-time workers and their many voluntary assistants in these various enterprises know themselves part of an integrated whole, which cannot be neatly divided into Anglican or Methodist, Dutch or

¹. Ibid. pp.118-120.

Nigerian, Service or Mission. Those who provided the drive for an all-day Saturday clean-up of the streets and rain-gutters of Diobu Township were worshipping the following morning in one or other of the Diobu churches. Here was a new healing of old divisions".¹

In the preceding pages it was mentioned that Fulani tribe has a significant role in the constitution of Northern Nigeria's culture and society. This tribe is spread in various western and Central African countries between Dakar in the West and Lake Chad in the East. They usually live amidst other peoples, and are mostly located in Nigeria and Senegal. Numerically, various estimates put them among 6 and 12 million and according to A.V. Denffer more than five million live in Northern Nigeria.² More than two-third of these pastoral people profess Islam as their religion and rest hold animistic beliefs. Due to the special conditions, the nomadic life, ignorance of their faith, usually stricken by droughts, hunger and superstitions and fatalistic way of life was thought to be a good opportunity to sow the message of Christ by missionary organizations. They became the subject of an aggressive proselytization drive of world wide organizations like the American Lutheran Church, the World Council of Churches and the Vatican. Non-sedentary nature of their life compelled Christians to devise a mode of transmitting the message of God in their lives either traveling in deserts or temporarily camping near the area of plenty. The radio evangelism was the best answer of such situation. American Lutheran Church, through its powerful Radio Voice of the Gospel at Addis Ababa, Ethiopia, started gospel broadcasting in the Fulani language in 1966.³ Their effort bore fruit and created interest for the call of God among Fulani people. Now it was felt that other missionary organizations be invited to share in "The Fulani Evangelism Project". A.V. Denffer mentioned about eleven international and interdenominational conferences, held between 1959 to 1980, to cater for the needs of Fulani evangelism. Analyzing the impact of Radio evangelism, Denffer wrote that "of the 10,000,000 about 1,000 converted to Christianity among Fulani. This may appear numerically insignificant. However, it should be noted that the Fulani Evangelism Project aims directly at the Muslims, and is a long term project, in which radio evangelism is

¹ Ibid. pp.121-122

² Ahmad Von Denffer, "The Fulani Evangelism Project in West Africa", (U.K.: The Islamic Foundation, 1980) p.8.

³ Ibid. p.14.

only the first step, termed as "sowing" in missionary language. Nobody expects mass conversions to Christianity among the Fulani in the near future, but a constant exposure to the Christian message it is hoped will prepare the way for further activities".¹

¹. Ibid. p.27

INDONESIA - ANOTHER CASE TO EXAMINE MISSIONARY ENDEAVORS

Indonesia, the country of more than 13,000 islands, has an interesting story of religious development. The country, populated by the followers of Bhuddism, Hinduism, Animism and Dyinism, experienced the dawn of Islam in 12th century. This introduction of new religion, by Muslim traders, resulted in the conversion of the dominant majority to Islam. This adoption of new religion completed within a little span of time and presently more than 86% of the inhabitants of Indonesian archipelago are Muslims. Christianity, which appeared into the scenario on 17th and 18th century could win only 5% of the people. It is remarkable that Dutch colonizers had exerted all support to the missionaries for the propagation of Protestantism in the country as compared to the Muslims who never came from outside of the area to govern. History reveals that Rajas and tribal headmen first accepted Islam and the masses followed suit. It resulted in the politico-economic control of local Muslim chieftains in different islands of the area. The notable point is that Islam spread throughout the archipelago speedily but Christian faith could be adopted only by tiny minority till 1960s. But after 1960s Muslim percentage dropped from 90% to 87.5% in the country. It has become an alarming question for the Muslims. This two and a half percentage of 185 million is around 4.5 million and of course this number cannot be neglected.¹ Where has these Muslims gone? The answer perhaps is in the organized and scientifically launched efforts of Christian missionaries. This answer is supported by Rifyal Kabah's finding that the period between 1965 and 1971 is considered by the Church in Indonesia to have been a time of revival. Almost two million people are believed to have come to Christ for salvation.² It means that if within the period of ten years, 2 million people converted to Christianity then if the speed of conversion remained on the same pace, in 1993 the figure of conversion would have jumped to 5 million.

¹ Amien Rais, "Islam and Christianity in Indonesia", An unpublished paper read in International Conference on Islamic Da'wah in Southeast Asia; Cultural and Human Dimensions, Held in Kuala Lumpur, Malaysia from 15th to 17th February, 1993.

² *Christian Perspective in Indonesia: A View of Christian Muslim Relations*, (U.K.: Islamic Foundation, 1985) p.13.

This successful phenomenon requires serious study. The following pages contain the historical progress of the spread of Christianity in the archipelago .

Christianization of Indonesia

Although an Eleventh century tombstone found in Eastern Java reveals the presence of Islam but Morco Polo's visit of the area in 1292 and Ibn Batuta's writings of 1345-46 are considered as solid proof about the introduction of Islam in Indonesian context. Later, in 15th century, when the Portuguese entered here they found the majority confessing the message of Muhammad (PBUH). It was proved when "the crusading zeal of missionaries sent to Christianize the East aroused the hostility of the Muslim rulers. It was only in the Southern Malaku area, particularly Ambon, where Saint Francis Xavier, founder of Society of Jesus, had established a mission in 1546 and a large number of converts were made. Elsewhere, the expansion of Islam could not be stemmed".¹ After Xavier, other missionaries continued his work. By 1560 there were perhaps as many as 1000 Catholics in the area, mostly in Ambon, and by the 1590's their number increased to 50,000 to 60,000.² This plantation of Christianity founded the impact of European Ambonese relationship on the life of community through succeeding centuries. Ambon came under occupation of Dutch United East India Company (VOC) in 1605 and shortly thereafter expelled the Catholic missionaries and began converting local Catholics to Calvinism. They converted 80 thousand Roman Catholics to Protestantism. They also used coercion to get people to embrace Christianity.³ Arnold de Valming Van Outshoorn, the governor of Ambon from 1647 to 1650, earned fame for the promotion of Christianity among the Indonesian population. Later, in eighteenth century the Rotinese themselves began to take the advantage of VOC presence and adopted Christianity, because it meant higher social status and freedom from slavery. This ended on the conversion

¹ *Indonesia: A Country Study*. U.S.A. Government, Area Handbook Series, 1983, p.14.

² M.C. Ricklefs, *A History of Modern Indonesia* . (London and Basingstoke: The Macmillan Press Ltd., 1981) pp.23.

of Rotinese ruler to Christianity in 1729. Resultantly, a sound and progressive school system was institutionalized in Roti providing a leading regional role to educated elite in 20th century.¹ Unlike Rotinese, Savunese had been resistant to Christianity. It was first time explored to missionary endeavors in 1869's smallpox epidemic when between one-third to one-half of the population was killed. Missionaries in the wake of rehabilitation activities planted Christianity in Sumba and Timor.²

In 1827, the Netherlands Missionary Society launched the first mission in the Celebes, and the Rhennish Mission among the Dayaks in Boroneo. This was followed by many others, including German Lutherans among the Bataks in North Sumatra. Except East Flores, Salor and Timor, where Catholicism maintained its position. Christian missionary work in Indonesia was dominated by Protestant Churches.³

The Dutch had been active in Sumatra than in Eastern archipelago, because it was near to Java, having strategic significance on the Strait of Malacca, with its economic potential. The evacuation of British in 1816 left the Dutch with the task of reverting their authority step by step. A treaty was signed in London on 1824 which defined the British sphere of influence on Malay peninsula and a Dutch one on Sumatra. Resultantly, Dutch controlled the Minangkabau region at the conclusion of Padri war of 1821-38, the Batak region after Batak war in 1872, Banda Aceh in 1874 and at last Bali in 1908.⁴

K.S. Latourette, explaining the achievements of Christian missionaries in this period of history in the region writes that "the main gains of Christianity were among the animists. They were chiefly in the islands Celebes, notably the Northern peninsula, Minahassa, where a mass movement into the state church occurred, and from the Bataks, a vigorous folk in Samatra among whom the Rhennish Missionary Society had an extensive enterprise. A few thousand

³. J. Herbert Kane, *A Global View of Christian Mission*, (Michigan: Grand Rapids, 1975) pp 180-181.

¹. M.C. Ricklefs, p.64.

². Ibid. p.129.

³. Rifyal Ka'bah, *Christian Presence in Indonesia: A View of Christian Muslim Relations*, (U.K.: The Islamic Foundation, 1985) p.10.

Muslims were won, chiefly on the most populous of islands, Java. By 1914 there were over half million baptized Protestants, in Dutch portion of East Indies. To these must be added those in the British portions of Borneo, the fruits of British mission, and the Roman Catholics".¹

As far as religious approach of Dutch government is concerned no statement is more obvious in this respect than the royal address of 1901 which inaugurated the Ethical Policy and said, "as a Christian nation the Netherlands have a duty to improve the condition of native Christians in the archipelago to give Christian missionary activity more aid and to inform the entire administration that the Netherlands have a moral obligation to fulfill as regard the population of those regions".²

Therefore the Churches and missionaries afterwards enjoyed numerous facilities through successive government degrees, including exemption from various duties and taxes, subsidies for the building of churches, payment of passage for missionaries to and from Indonesia, salaries to priests in addition to subsidies to schools, hospitals and orphanages.

On the other hand, the Muslims pointed out, the propagation of Christianity had greatly insulted the Muslims. In the latter part of the thirtys such reports were repeatedly made to authorities. On one occasion, the Salvation Army entered a mosque in Northern Sulawesi and played music there, on another occasion a few Christian propagandists entered the Solo and Mangkunegaran mosques in Central Java and distributed leaflets and pamphlets to the audience.³

Java, because of its population - 65% of the country, had been the focus of missionary endeavours. John Elder narrates that "there are three well defined areas of work in Java, the West, Central and Eastern fields, each with its own peculiar conditions and problems. In Western Java the population is largely Sundanese and it is here that Islam is most deeply

¹. *Indonesia, A Country Study*. pp.27-28.

¹. *History of Christianity*. vol. II, (New York: Harper and Row, 1975) p.1321.

². Deliar Noer, *The Modernist Muslim Movement in Indonesia 1900-1992*. (Kuala Lumpur: Oxford University Press, 1978) pp.165.

imbedded and the memory of Hinduism the faintest. In this field the Netherlands Missionary Union had been at work since 1857 and has found the going extremely difficult. By 1937, there were about 50,000 Christian converts who had been baptized, and these had, in 1934, been organized into the Indigenous Church of West Java.

Central Java is inhabited largely by Javanese people where the chief missionary agency has been the Mission of the Reformed Churches, a highly conservative Calvinistic organization, which has shared the territory with the Salatiga Mission. Their work has made little impression on the educated classes, but by 1923 there were 5,000 converts from the lower classes. In 1931 an autonomous church of Central Java was formed with 13,000 converts and in 1942 their numbers were reported as being 16,000.

However, it is in East Java where the Javanese population is the least strict in its allegiance to Islam, and where their religion is more superficial. Christianity has made the deepest impression. Here the Netherlands missionary society has been the chief force for several generations. By 1911 there were nearly 12,000 converts from Islam, a number that had practically doubled by 1931 when the Independent church of East Java was formed. This church was ruled by a Synod of thirty representatives, only three were European. The steady growth of the Protestant church in Java is indicated by the following figures, the totals being for all three of its areas, the west, central and east. In 1873, a total of 5,000; 1906, 18,000; 1925, 24,000; 1932, 32,000; and 1942, 50,000. While we have no comparable figures for the Roman Catholics, their total for 1942 is given as about 27,000. These numbers are more than the numbers that can be reported from any other Moslem land, but it is significant that even in the Dutch East Indies, success among the pagans has been greater than among the Moslems. During the same period nearly two and half million pagans have been converted, as compared with about 77,000 Moslems; the total number of Christians in these islands being given as 1,750,000 Protestants and 750,000 Catholics, or about 3.25% of the total population. While Moslem converts come from every class the greatest majority are from the common people".¹

³. Ibid. pp.171-172.

¹. "The Emerging Church in the Dutch East Indies", *The Muslim World*, vol. XXXVI no.1, January 1946, p: 340.

The same phenomenon was described by M.C. Ricklefs in the following words that, "Muslim felt most threatened by the rapid spread of non-Muslims mystical groups and Christianity. In 1933, 2.8 percent of Indonesians (under 2 million people) had been Christians, whereas in 1971, 7.4 percent (nearly 9 millions people) were Christians. In Central Java 11.6 percent of the urban population (and 2.4 percent of the whole population) was Christian in 1971".¹

This increase of the conversion to Christianity has many reasons. The missionaries for the spread of their faith adopted a number of methods in Indonesia. Ahmad Von Denffer writes that "the methods adopted by the missionaries often follow a familiar pattern, and are based on exploitation of human needs - specially economic, use of political influences, cultural infiltration and subversion, educational programs and direct preaching, political and economic patronage etc".²

M. Amien Rais, commenting upon the relations of Muslims and Christians, opines that "till mid-1967 it had been friendly and not antagonistic because both communities were facing the imminence of the communist danger in the country. But when this threat went out, the Christians, restarted their anti-Islamic activities. The Christian activity that hurts the Muslims is generally the building of churches in Muslim community where there is not any single Christian family and the church-stringed distribution and donation of food and sometimes even money to the needy in order to convert them into Christianity".³

How Christians work in the countryside is reflected in a report reproduced in the following lines. It will speak out the nature of freedom enjoyed by Christian missionaries in the process of proselytization. The report says that a Muslim village called Klepu in the district

¹. Ibid, p.273.

². *Indonesia: A Survey of Christian Churches and Mission Among Muslims*, (U.K.: Islamic Foundation, 1985) pp.17-19.

³. "Islam and Christianity in Indonesia" an unpublished paper.

(Kabupaten) of Ponorogo, East Java, has become Catholic during recent years. Before becoming a Christian village, there were 2,541 people living there; all were Muslims.

In 1968, a Catholic teacher arrived in the village. Soon afterwards, a church was erected and called 'Gereja Maha Suci' (The Most Holy Church). It is the biggest church in the district of Ponorogo. It was from this beginning that a planned and systematic effort was carried out to christianize the Muslims. The following steps were taken.

- (1) Replacing the Muslim Chief of the village with a Catholic Chief;
- (2) Members of 'Pamong Praja' (the village Council) were replaced with Christians. Only a 'modin' (man in charge of religious affairs in the village) remained Muslim;
- (3) Pupils who had completed their elementary education converted to Catholics in order to obtain admission to Catholic secondary schools in Madiun;
- (4) The Church distributed a continuous supply of free food to the people in the village;
- (5) Students were given financial aid to support their further studies. In the academic year 1982/83 for instance, four Catholic churches granted such aid to twenty students: among them were 7 students at the Catholic Teachers' Training School, (SPG Katholik), 2 at the Catholic Senior High School (SMA Katholik), 7 at the Catholic Religious Teachers' Training School (PGA Katholik), 2 at the Wydia Mandala Catholic University in Madiun, and one student at a Seminary Institute in the Philippines;
- (6) Aid came originally from several churches and individuals in West Germany and other countries;
- (7) During 14 years - a relatively short period - almost half of the population of Klepus, some 1, 123 people, have become Catholic;
- (8) After this successful effort, the village was seen as a pilot project to christianize the surrounding villages.

The remaining Muslims in Klepu are very concerned about what happened in their village. The 'modin', the only Muslim in the 'Pamong Praja', can do nothing as he himself is

subject to direct and indirect pressure.¹ It is not impossible that what happened to the village of Klepu has happened or will be happening to other villages in Indonesia as well.

Such tactfull change of a Muslim village is done as under. The Christians start their work by building a church in Muslims vicinity. Then they attract Muslims to themselves by economic support and distribution of edible things to poor. In the mid-1967 a church in Meuleboh, Aceh, was attacked by Muslims. The reason was clear that the church was built in a Muslim community having no Christian member. The Christian members of parliament blamed Muslims that they were not leading the principle of "Panacasila" that required religious harmony and tolerance. Muslim leaders and members of parliament like Mr. Harun Lukman and others complained against the unlimited foreign aid to churches. They demanded government to have check on the activities of missionaries. Although government's response was not optimistic yet she held an inter-religion deliberation in Jakarta on Nov., 30, 1967, which was attended by the representatives of different religions. Government wanted to devise an inter-religious forum and wanted to convene a consensus that those who have embraced a religion cannot become an object of proselytization.² The conference could not achieve its aims due to the refusal of Christian participants on the plea of their religious teaching of calling all nations to Christ. They did not sign the agenda and government's efforts went in vain. This non-cooperation of Christians caused never-ending religious turmoil in the country causing the incidents as narrated. These incidents of constructing new churches in Muslim's locality had been the cause of Muslims anger and government had to take strict measure to stop Christians to do so. It was reported in July 1992 that government promulgated registration for the construction of new church. Now for the construction of new church the Christians will have to seek permission from authorities after obtaining the approval of at least 40 families of the area where the church was proposed to be built.³

Education is one of the most significant evangelical activity. Since the arrival of Christianity, the missions had been active in this field. It is the education that drives generations

¹. *Focus on Christian Muslim Relations*, January, 1984.

². Amien Rais, "Islam and Christianity in Indonesia".

³. *Focus on Christian Muslim Relations*, July 1992.

to the new faith. Christians concentrated on building schools, colleges and universities throughout the country. Resultantly, now, the educational institutions run by Christians are more than Muhammadiyah or other Muslim organizations. In 1980, only the Catholic Church of Indonesia was running 2700 primary schools and 1039 secondary schools in the country, frequented by a total of 895,122 pupils.¹

Delair Noer highlighted the educational evangelism during the past 20 years in following words. "the Churches and Church affiliated organizations have opened schools, some of them free, to the poor. They have also offered scholarships to the needy. Muslim poor children have not been exempted. The aim was to lure them to Christianity or at least to enliven their tolerance toward Christianity and its activities. In the Christian schools, Muslims have had to follow daily evangelical ceremonies in spite of the fact that this was against the law"².

In spite of evangelical efforts of Christians in schools, Muslims are very much impressed by these schools. The sole reason is the quality of Christian schools which is better than the Muslim schools. Christian schools are well financed and well organized which speaks out the superior quality of education in them. A statement made by the Rector of Universities of Indonesia in Jakarta was quite revealing. The statement disclosed that the top 40 percent of new students admitted to every department of university of Indonesia are from both Catholic and Protestant schools.³ Apart from the quality of Christian schools it is the fact that state and Islamic schools have no capacity to absorb the rising number of the Muslim children and Muslim parents have to, reluctantly let their children to Christian schools.⁴

Discussing the objectives of education evangelism Rifyal Kabah writes that "the proclaimed aim of Christian education might not be written in explicit terms to convert non-Christian students to Christianity, but the curricula of the schools and their environment may encourage young people who are educated under the system to be attracted by the Christian

¹. *Focus on Christian Muslim Relations*, March, 1980.

². "Evangelical Activities in South East Asia: The Case of Indonesia, Malaysia and the Philippines", *Supplement of Indonesia's Crescent*, vol. III, no.1, 1993, p:13.

³. Amin Rais, "Islam and Christianity in Indonesia"

values. In the long term such education will favor the spread of Christianity".¹ Such objectives of Christian's education were determined earlier when missionaries came here in the wake of Dutch colonists. And the Dutch government itself had devised the strategy and aims of education in Indonesia. Alisa Zainuddin writes that "three main aims lay behind the extension of western education facilities in the Indonesia. The first was that foremost with the Ethics, the desire to spread enlightenment, to repay the "debt of honor" by providing access to the higher culture of the Netherlands for the natural leaders of Indonesian society, who, in alliance with their teachers, would then help found a new entity in the Far East. The second aim was the attempt to counter Pan-Islam, the revival of Reformist teaching, and the Islamic educational system, by offering government-sponsored western education and by encouraging missionary activity and better facilities for education in areas with large Christian communities. In practice this stimulated the Islamic revival even further. The third aim, the provision of a pool of western educated Indonesians by whom the lower clerical and administrative positions in government and business could be relatively inexpensively staffed, was achieved, but too well".²

In the pursuance of above-mentioned objectives Christians established a system of educational institutions which has over-shadowed and dominated the efforts of Muslims in this field. And the general assumption which says that the Islamic organizations have more schools than the Christian Foundations is actually wrong. Dr. Amen Rais, describing the example of Yogyakarta city-affirmed that Christians have more schools than others. He describes that "in this cultural and educational town where Muslims are 80% and Christians are 20%, Muslims have only 30% and Christians own 70% of total educational institutions".³ It was besides the fact that "the city of Yogyakarta, the headquarters of Muhammadiyah, the biggest Islamic organization in Indonesia, has built a long-term strategy since its birth 80 years ago, by making education its most important social and religious enterprise".⁴

⁴ Ibid.

¹ Ibid. p.28.

² "A Short History of Indonesia", (North Melbourne: Cassell Australia, Ltd., 1968) pp. 152-153.

³ Ibid.

⁴ Ibid.

Another area of evangelism is the field of health. The medical missionary work had been the strongest area of enterprise. John Elder wrote that "the medical mission work was reported to be very strong. The hospitals and dispensaries were visited by the doctors once or twice a week. A national evangelist was on the staff of each of these hospitals, who visited the patients, gave evangelistic talks, and distributed literature".¹ Rifyal Kabah reports that "more than 60% of the Protestant churches are involved in medical services and Catholic church of Indonesia organizes more than 400 hospitals, polyclinics, mother and child units and health centers".² Delair Noer reflects the nature of aggressive and protagonistic style of missions in Indonesia. He writes that "Christian missionaries have set up hospitals and other medical centers to help the poor. Muslims have also been accepted in these hospitals for treatment. Naturally the walls of the hospitals are decorated with the cross. Often at the time of mortal agony, priests would come and visit the patients to offer their prayers, irrespective of the religion of the sick. There have also been cases in which the patients were presented with a form which they were asked to put their signature on without knowing about the form. Only after the death of the patient concerned, did the family come to know that the form acknowledged the patient's volunteer conversion to Christianity.

Another unique opportunity and field of the missionary work in Indonesia is the campaign of transmigration. This movement was launched by government. The unbalanced distribution of the population moved her to encourage transmigration of people from the populated areas or islands to the less populated one. It was a national project regulated under law No. 3 1972. There were two kinds of transmigration: public and spontaneous. The public was financed by the government and the spontaneous one was organized by private enterprises or organizations which were interested in this field. This gave a good opportunity for church mission activities. The remarkable Christian organization that contributed and benefited from this campaign was Soegiyopranato's Christian Social Foundation. The Foundation cooperated

¹ Ibid.p.

² Rifyal Ka'bah, *Christian Presence in Indonesia: A View of Christian Muslim Relations*. (U.K. The Islamic Foundation, 1985) p.10.

with Directorate of Transmigration of Republic of Indonesia and the Directorate General of Transmigration in Central Java. Delair Noer writes that "the missionary organizations have assisted transmigrants from Java to other islands. Transmigration has become an official policy of the Indonesian government since 1950 with the aim of easing the population pressure in Java (at present some 100 million people, i.e, more than half of Indonesia's population, live in Java). The missionaries have organized "motivators" courses in certain centers in order to send these moniators to help the transmigrants in their new areas, but, at the same time, have imbued the motivators with the evangelical spirit. In certain cases the transmigrants have registered themselves as Muslims, since this was required by the Adat chiefs in the transmigration areas. A few months later a considerable number of them have disclosed themselves as Christians. Priests from neighboring areas have visited them in the transmigration areas. The next step has been to build a church, which was often protested against by the Adat chiefs concerned. However, that the transmigrants were factually Christians could not be changed; they were not sent back to their area of origin. The case of Pasaman and Sitiung, both in the strongly devout Muslim area of the Minangkabau, has often been cited as intentional attempts by the Christians to deceive the Muslims".¹

The transmigration has also been practiced by Christians through voluntary migration. For example, people in Tapanuli (North Sumatra) have migrated voluntarily to the Pasaman area in West Sumatra, which was originally an exclusive Muslim area. As the migrants from Tapanuli have also included Christians, the Muslims could only lodge a strong protest. Gradually these Christians felt the need of a church. They also brought with them pigs to be domesticated which has the effect of driving Muslims away. Often they also build their church or churches without the necessary permit from the government as required by the regulation concerned. This naturally created tension, sometimes fighting, with the Muslims. The Christians have been able to have their way, specially whenever the officer in charge concerned was a Christian. More and more churches arose by this method".²

³. Evangelical Activities in Southeast Asia : The Case of Indonesia, Malaysia and the Philippines, The Supplement of Indonesia's Crescent, vol. 111 no. 1, 1993, pp:16-17.

¹. Ibid.pp: 14-15.

² Ibid. pp: 15-16.

Missionaries are making multidimensional efforts to win Muslims. They do their best to propagate the words of God to them. They use modern techniques to spread the message of salvation. Media is one of the best technique for this purpose. The print media utilized by missionaries, has great impact on people. In 1975, 27 publishing houses in Indonesia belonged to Protestants and 22 to Catholics. The books and other publishing material are prepared by local and Dutch missionaries. According to Rifyal Kabah since 1965, about 40 to 50 new titles of at least 10,000 copies each are annually published by Christian publishing institutions.¹ Cipta Loka Carak (CLC) was founded by Catholic Church in 1967 to publish missionary material and till 1979 about 88000 books produced by CLC were sold.² The Indonesian Christian Literature Foundation was founded by Protestants in 1974. The aim of the Foundation is to preach the Gospel through literature, provide Bible courses and Bibles in tribal languages and train laymen and organizations for literature evangelism. The foundation is manned by 114 full time staff.³ In the field of journalism, Catholics and Protestants both publish more than twenty periodicals and magazines. Kompas, the mostly read daily newspaper throughout the country, is owned by a Christian.⁴

The missionaries organize movie shows for villagers as part of their entertainment programs. These movies carry Christian message for viewers. They bribe village headmen by gifts to organize such shows. Such activities help missionaries to come closer to the villagers and take advantage of such human weaknesses. Delair Noer has described the Christian activities in social and cultural milieu. He writes that "the Christians have also made use of Muslim traditions to carry out their activities. For example, slametan or kenduri - gatherings in which meals are served, have been imitated by the Christians. They too held slametan and offered prayers on this occasion. Recently the Christians organized their tilawatul injil, recitation of the Bible in imitation of tilawatul Quran in Palangka Raya, Central Kalimantan.

¹ Rifyal Ka'bah, *Christian Presence in Indonesia: A View of Christian Muslim Relations*, (U.K.: The Islamic Foundation, 1985) p.19.

² Franz-Jasf Eilers S.V.D. et al., *Christian Communication Directory Asia*, ed., (Aachen: Catholic Media Council, 1982) p.507.

³ Ibid. p.510.

⁴ Ibid, pp.21-22.

The tilawah was in the form of a contest between youngsters, just as the Muslims had their musabaqah tilawatil Quran".¹

He further writes that "the Muslim terminology's have been commonly adopted by the Christians in Indonesia. A few examples include Allah (for God), Alkitab (for Bible), Bait Allah (name of a church in Tanah Tinggi in the outskirts of Jakarta), Mi'raj (for the ascension of Jesus Christ), Firman (for God's saying), Rasul (for messengers of Jesus Christ), du'a (prayer). Indonesian traditional terms, used by Christians include pesantren (traditional Islamic educational center), jama'ah (community)".²

¹ Evangelical Activities in Southeast Asia : The Case of Indonesia, Malaysia and the Philippines, *The Supplement of Indonesia's Crescent*, vol. 111 no. 1, 1993, pp:18.
² Ibid.

Part Three

Christianity in Pakistan

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Christianity in Pakistan

- * History of Christianity in Pakistan
- * Status of Christians in Pakistan

HISTORY OF CHRISTIANITY IN PAKISTAN

The history of Christianity and Christian missions starts from the times of Moughal Emperor Akbar, when he came to stay in Lahore for some time¹. The priests Fr. Edward Leitaio and Fr. Christopher Veiga and one laybrother Stephen Ribeiro came from Goa, the very first center of Catholics with the Portuguese occupation, were well received in the court of Akbar in Lahore around 1591. According to J. Rooney it was the second arrival of missionaries in the land of present Pakistan as Fr. Montserrate and Fr. Aquaviva had already visited Lahore with Emperor Akbar. Both accompanied him in his Kabul campaign². This group of Christians came to Lahore in the leadership of famous Fr. Jerome Xavier in May 1594. Such visits of Jesuit Fathers caused many converts from noble families. Church was built inside the walled city³. Rooney claims that till 1600 the number of converts to Christianity was 96. This all happened with the permission of Emperor Akbar.

Apart from Lahore, Thatta (Sindh) is the area, where the activities of Christians were found in seventeenth century. This city in those days was a very large important provincial Moughal city near the port of Lahri Bandar. Here the missionary work started in 1618 when Carmelite missionaries came. The number of Christian community was about 150 at that times. Augustinian Fathers arrived with a letter from Archbishop of Goa when Carmelite Fathers Balhsar and Elias were there . They also had a residential permit from Emperor Jahangir for Thatta.

Christians passed good time at both places in Lahore and Thatta in Jahangir's period but in the regime of Shah Jahan their churches were demolished. W.G. Young writes that during the rebellion of Shah Jahan against his father Jahangir, the Portugal helped the Emperor

¹ Lyle L. Vander Werff, *Christian Mission to Muslims : The Record*, (South Pasadena, Calif: William Carey Library, 1977) p:27.

² *The Hesitant Dawn*, (Rawalpindi: Christian Study Centre, 1984) pp: 39-42.

³ William G. Young, "The life and History of the Church in Pakistan", *Al- Mushir*, vol XIII, no. 1971, p: 8.

that caused the trouble for them when Shah Jahan become Emperor¹. Later the attitude of Emperor changed and the Christian activities started in both places. One Armenian Christian, Mirza Zul Qarnain was governor of Lahore in 1630.² The church closed by the orders of Emperor in 1614 and the community shifted to Agra, was rehabilitated in the governership of Mirza Zul Qarnain. When Ahmad Shah Abdali invaded Lahore in 1582, according to E. Blondeel every monument of Christianity was destroyed and trace of Christian life was left.³ While John Rooney concerning to Fr. Felix cites that Abdali took all the Christian gunners with him to Kaubl. The remaining Christians occupied a special section of city and were treated well by the Afghan invaders

The records of history trace the active presence of Christian again in the times of Sikh rule in Punjab. The first Portestant missionaries came in Lahore. In 1835 when Rev. and Mrs. John C. Lowre, Presbyterian missionaries were invited by Maharaja Ranjit Sing to open a school. Rev. Lowre's ill health could not permit him to continue his job and it was left to his successors, John Newton and Charles Foreman. Anyhow the missionary work could not be established properly before 1849, when Punjab was taken over by British. The same was repeated in Sindh. Donald E. Hoke writes that by 1672 the mission had come to an unfruitful end, and no more trace of Christianity is found in the area until after the British conquest of Sindh in 1842-3.⁴

Protestant Missionaries entered Punjab in 1830's while first Roman Catholic station was opened in 1850. This establishment opened the ways of sending their priests as army chaplains throughout Sindh, Punjab, Baluchistan and N.W.F.P.⁵

¹ Ibid

² Fr. Emmerich Blondeel, "A Short History of the Catholic Diocese of Lahore" *Al-Mushir*, Sep. 1972.

³ Ibid

⁴ *The Church in Asia*, (Chicago: Mood y Press, 1975) p: 493

⁵ J. Herbert Kane, *A Global View of Christian Missions: From Pentecost to the Present*. (Michigan: Grand Rapids, 1977) p: 127.

Protestantism in Pakistan

Besides Presbyterians and Church Missionary Society, the influx of other missionary agencies was witnessed in the history of this part of India which is Pakistan today. The Protestant agencies which started their work are as under.

1. American United Presbyterian.
2. Church of Scotland.
3. The United Methodists Church of the USA
4. The Salvation Army
5. Associated Reformed Presbyterian of the USA.
6. The Brethren Churches.
7. Danish Pathan Mission
8. The Seventh Day Adventists.
9. Church Missionary Societies of Australia and New Zealand.
10. The Afghan Border Crusade.
11. Worldwide Evangelization Crusade.
12. Zenana Bible and Medical Mission.

The history of missions in Pakistan is the history of the activities of missionary agencies mentioned above. It will be appropriate to have a comprehensive look on the plans, programs and their execution by significant missions to understand the nature and mode of the evangelical work in Pakistan.

Church Missionary Society

The Church Missionary society was found in London as a result of the attacks of Age of reason of 18th century. A group of evangelical clergy met in London on March 18, 1799, to establish a proper platform to right the wrongs of their time. It was first named the Society for Missions in Africa and the East while in 1812, changed as Church Missionary Society. The first resolution which was passed as foundation marks were with the words, "That it is a duty highly incumbent upon every Christian to endeavor to propagate the knowledge of Gospel among the heathen"¹. The founders also laid down five principles which members of the society had to follow. These principles were: Follow Gods leading; begin on a small scale, put money on second place, not first; under God, all will depend on the type of men sent out; look for success only from the spirit of God.

This agency is also famous with the name of Anglican Mission Church. The work of Church Missionary Society starting from Karachi in 1850 spread all over the country within next thirty-five years, like in Pesnawar (1854), Sucker (1867) Clarkabad (1873) and Quetta (1886). The society worked throughout the country but the number of total Anglican Christian community could reach only on the figure of 511. This number according to F. and M. Stock was mostly confined to the high caste people as the society had connection with British rulers and high government officials².

This number increased when Anglicans diverted to the depressed classes like Chuhra in Punjab. This field of evangelism was steadily won by United Presbyterian before the Anglican started taking interest. It is the result of this diversion that in 1911 the Anglicans had Christian community of 16191³.

¹ *The Encyclopaedia of Modern Christian Missions*, (New Jersey: Thomas Nelson and Sons, 1967) p: 161.

² *People Movements in the Punjab*, (South Pasadena, Calif: William Carey Library, n.d) p: 238.

³ *Ibid.* p: 234.

In the history of Christian mission the foundation of separate villages by Christian agencies for the faithful is a significant phenomenon. The land of such villages was bought by churches exclusively for the habitation of newly converted Christians. Church Missionary Society brought the land of village Clarkabad which encompasses an area of 25,000 acres.¹ This village was started as a colony of Christians near Lahore in 1868. Similarly the Christian villages of Montgomerywala and Isa Nagri (Batemanabad) were opened in the new canal area of Jhang.

Thomas Valohy French is perhaps the pioneer of evangelism by education in Pakistan. He founded St. John's Divinity School in Lahore. He did extensive evangelical work in Derajat -- D.I. Khan and D.G. Khan. He used to travel from village to village and bazaar to bazaar for the proclamation of Jesus' truth. He was appointed as Bishop of the Diocese of Lahore. As Bishop, French during 1877 and 1887 encouraged direct evangelism, schools for youth, Zezana mission and literary production. Being a deputy of Pfander in the famous debate at Agra in 1854 with Moulvi Rahmatullah Karanvi, he came to conclude that debates cannot win Muslims for Jesus. That is why he adopted the educational and bazaar preaching technique which was applied in Lahore and Derajat. He used to present the message of his religion to people in their language. Lyle L.V. Werff writes that French's approach includes advanced ideas regarding evangelism, the indigenous church and ministry, communication and culture adaptation.²

Rowland Bateman was famous for his itinerant evangelism. His work and techniques caused a great impact for future development of Christian community in Narowal, Clarkabad and Jhang areas.³

¹ Abdul Karim Khan, *Christian Missions in Pakistan: A Survey*, (U.K. Islamic Foundation, 1981) p. 3.

² *Christian Mission to Muslims: The Record*, (South Pasadena, Calif: William Carey library, 1977) p. 50.

³ *Ibid.*, p. 55.

Another field of endeavor of Church Missionary Society had been the scheduled castes of Sindh. These groups have been the most responsive segment of society in Pakistan to missionary agencies. The groups like the Maghwars, the Bajanias, the Vagaris, The Kutchi Kohlis, the Mayvasi Kohlis, the Bhils, the Parkari Kohlis and the Tharadari Kohlis had been, comparatively, successful target groups for Church Missionary Society. Starting from beginning of this century the members of baptized people among the mentioned groups have been increasing and decreasing. The Baptismal records of the Anglican churches of the area show that the total number of Christian community in these groups since 1973 was 3142.¹

Church Missionary Society started the missionary work in Peshawar in 1855 and first missionary trio here was Dr. K.G. Pfander, Robert Clarke and Major Martin. A school was opened in the city of Peshawar. In 1859 Robert Clark and Insidore Lowenthal went on a missionary journey. They covered D.G. Khan, Kohat, Kalabagh, Bannu and D.I.Khan. According to Seppo Syrian the first baptized person in Peshawar was Dilawar Khan.² Rev. Rhenthal translated New testament in Pushto in 1863. T.P. Hughes took up the work of Hindu Evangelism in Peshawar.

The Methodist Church

The Methodist Church was established in 1839 by signification of these denominations, the Methodist Episcopal Church, the Methodist Episcopal Church South and the Methodist Protestant Church. Its headquarter is in New York, USA. The mission was established with the following aims and objectives.³

¹ Ibid. p. 247. (F. and M. Stock)

² "The Beginning of Mission Work in the North West Frontier Province of Pakistan", *Al-Mushir*, vol. 15 no. 4, p. 6.

³ Ibid. p. 413 (Encyclo).

“The supreme aim of the mission is to make the Lord Jesus Christ known to all people in all lands as their divine saviour, to persuade them to become his disciples, and to gather these disciples into Christian churches, to enlist them in the building of the kingdom of God, to cooperate with these churches, to promote world Christian fellowship, to bring to bear on all human life the spirit and principles of Christ.”

The Methodist work was started in Pakistan before its unification. It had been established in Karachi in 1873, in Quetta in 1874 in Lahore in 1880 as a ministry of English speaking communities of Anglo-Indians, British army and civil personnel.

Although in the beginning, the Methodists like other agencies combined to the upper classes of Indo-Pakistani society but later with the initiative of Bishop Tholozan the agency started its work in Chuhra of Punjab in 1896. Resultantly by 1924 the church membership was increased to 40,000.¹

Like Church Missionary Society, one Methodist Rev. Dr. Stuntz founded a Christian village in Muzaffargarh district. His efforts earned 1000 acres of land for Christian community mostly Methodists from Government. The village was named after his name Stuntzabad.

The mission operated several primary and secondary schools like Lucie Hazzisan High School in Lahore and Teachers Training Institute in Raiwind. The total number of Methodist Christian community till 1970 was 60157 in Pakistan.²

The Church of Scotland

The Church of Scotland started its work in about 1856. Thomas Hunter was the first missionary who was killed in the area of Sialkot on July 9, 1857. This murder was the

¹ Ibid. p.252 (F. and M. Stock)

² Ibid. p. 255 (F. and M. Stock)

reflection of the war of independence being fought in Delhi and Central India. After his death the evangelical work was re-established in the area and its early converts came from Hinduism.¹ This was started in 1861 with the construction of a Hunter Memorial Church in Sialkot.² The church could win only 200 people till 1880.³ When the work was started, John Taylor, Robert Paterson, Mohammad Ismail baptized by Hunter in Bombay; emphasized an Anglo-vernacular school system. Schools were opened in Wazirabad, in the suburbs of Sialkot and in Gujrat which numbered 3 high schools, 6 middle schools 50 primary schools by 1896. The famous Murray College was founded in 1889 and in 1896 it listed 600 students. Dignitaries as Shams-ul-Ulema Mauvi Mir Hassan taught Arabic for 61 years in Murray College and its graduates included Allama Muhammad Iqbal. The above mentioned missionaries toured in the adjacent areas and succeeded to open new centers in Wazirabad (1860), Gujrat (1865), and Chamba (1863). These efforts bore fruit and by 1896 there were about 5000 members of Scottish Mission.⁴

Dispensary-hospitals were opened at Sialkot, Gujrat and Jalapur. Here the majority of patients were used to be Muslims and every effort was made to introduce the Gospel by public services of Scripture at the beginning of each day to the patient visitors.

In the beginning Scottish Mission confined to the higher classes of society for imparting education and through medical services but later on it came to Chuhars of the area. The number of Scottish Christian community in both parts of Punjab in 1946 was 22970 which decreased to 16277 after partition in 1947. This number was reported to be 17500 in 1974.⁵

Scottish Church pioneered some openings in schedule castes of Punjab. About forty families of Balinkis in Kharian, Head Rasul, Mandi Baha-udin, Khewra and Gharibwal had

¹ Ibid. p. 177 (Encyclo).

² Ibid. p.11 (Young)

³ Ibid. p. 494, (Hoke, D.E).

⁴ Ibid. p. 69 (L.L.V. Werff)

⁵ Ibid. p. 260 (F. and M. Stock)

been reported to be baptized by this Church. A semi-nomadic group the Gagare from Wazirabad had also been penetrated by Scottish Mission.

The Salvation Army

The Salvation Army formerly was known as "The Christian mission." It was General Booth, who changed its organizational set up on military fashion and named it the Salvation Army in 1878. This is a worldwide agency and operates in more than 70 countries. It came in Pakistan in 1883 and established a station in Lahore. In 1906 it had about one thousand members. In 1916 the Salvation Army established a Christian village Shantiwala near Khanewal. The village has 2000 acres of land.¹

The Salvation Army established primary schools, clinics and in 1910 a weaving factory for Christian boys. The famous rural tribe of Punjab Pakhiwara had been receptive for the Salvation Army's call for Christ. It has been reported that by 1973 they had total Christian community of 31071.

The Associated Reformed Presbyterian Church

The ARP Church started its work in 1910 in the district of Sahiwal. It concentrated on Chuhra in the area and succeeded to win about 7500 by 1930.

Dr. Ranson of ARP Church acquired a piece of land for the converts and the village Ransonabad came into existence in 1916 in the Montgomery district (now Sahiwal). The settlers of the village have prospered because the land is good and fertile. ARP Church built a high school and church in the village. The ARP Church also concentrated on Scheduled Castes as Chamars called Meghwars and Gagares.

¹ Ibid. p.9 (A. karim Khan)

Danish Pathan Mission

Dr. Marie Holst founded Danish Pathan Mission in 1903. Its headquarters was in Mardan. She started work with opening hospital there. Apart from Dr. Holst, Mrs. Jens Christians and Rev. A Taib, a convert put lot of energy to continue evangelistic work in the area. Their efforts could not bear fruit as it proved to be totally a hard soil to plant the word of God here. This difficult place has been truly acknowledged by Mr. L.T. Daniels, when he writes that "when I arrived on the scene with General Frost in 1938 we formed a group of lower caste people who claimed to be Christians. May be some were, but a lot was not"¹. And these low caste converts belonged to Balmiki sweepers migrated from Punjab. However, the work continued as intineration in the villages, preparation of Christian literature, revision of Pushto New Testament and establishment of the only Pushto speaking congregation in Pakistan.

Afghan Border Crusade

The mission was founded by Mr. Jack Ringer in 1944. It aimed to reach the Afghans and tribesfolk who used to cross the border from Afghanistan. It headquartered sometimes in Mardan and sometimes in Rawalpindi. Medical work in dispensary, midwifery, literature distribution and maintenance of bookrooms had been its main activities. According to F. and M. Stock only sixty-six families, mostly low caste, make up the Christian community of Afghan Border Crusade Mission.² The name of the mission was changed to Northwest Frontier Fellowship in 1986.³

¹ Frontier Challenge, (England: Bridge Publications, 1987) p.159.

² Ibid. p. 301 (F. and M. Stock)

³ Ibid. p. 159 (L.T Daniels)

The Seventh Day Adventists

The Seventh Day Adventists was organized as church in 1863. Mr. James White was the first president of the agency.¹ Recent statistics show that the movement is active in nearly two hundred countries and is evangelizing in nearly six hundred languages. The most striking aspect of Adventist mission is the humanitarian emphasis. Medical work has always been closely associated with the mission outreach.²

As for as Pakistan is concerned Dr. Mann started evangelical work in Gujranwala in 1913. Seventh Day Adventists Church bought land in Sheikhpura area in 1916 to establish a center where they started work in Chuhras. The work could win only 245 converts till 1943 in the area.

The work was started in Karachi in 1947 with the foundation of hospital and a nurse training institute. After 1943 Seventh Day Church increased her communicant members and in 1972 it was reported to have 2158 members throughout the country.³

Brethren Churches

Illinois, USA being the headquarters of Brethren Churches was founded with the ultimate purpose of missionary work to bear witness to Christ. It is mostly involved in the activity of education, agriculture, medicine, literacy, nutrition and homemaking. The Brethren Church devised its basic policy since its inception and is acting upon it. Some of the main points of its policy are as under.

1. Development of indigenous self-supporting self-propagating and self-governing churches.

¹ Ruth Tucker, *Strange Gospels*, (London: Marshall Pickering, 1991) pp: 103-104.

² Ibid. pp: 114-115.

³ Ibid. p:304 (F.and M. Stock)

community in Peshawar consists of 20 families, one or two families in Abbottabad and small group in Quetta. All of them are Punjabis who migrated to these places.

Zenana Bible and Medical Mission.

The Mission was established in England with three fold tasks, evangelism without Christ, deepening the spiritual life of Church and training Christian leaders. The mission was established to work solely among womenfolk of Pakistani society in 1852. They worked in the field of health and education. Later on; in 1950 the target group was extend to men and its name was changed as the Bible and Medical Missionary Fellowship. Kinnared High School for girls in Lahore with Bible teaching program is their establishment.

In 1960 Dr. Jack Anderson started a movable hospital made up of trailers and fabricated dispensary in it to travel and heal in the far flung areas of Hyderabad. He used to move every three to five years and locate a new area where medical facilities were inadequate. This work got substantial amount of success and a number of Bhils and other Scheduled Castes from Mirpur Khas area have been won for Christ.

Presbyterian Church of USA

Presbyterian Church was divided into two groups Presbyterian Church of US and United Presbyterian Church of US. Both of them were united in summer 1983 and became

Presbyterian Church. Presbyterians are descendants of John Calvin's reform movement. Francis Makemie founded first congregation at Jamaica in 1672.¹

The Presbyterians started their work in Pakistan with Church- oriented approach. The missionaries like Andrew Gordon, John Newton, James Wilson, Joseph Warren, Charles Foreman and many more were pioneers of the work in North India which is today Northern Punjab of Pakistan.² Mr. Andrew Gordon reached Punjab in March 1855 with his wife. The area around Sialkot was selected for evangelism. In urban areas they avoided open street or bazaar preaching and they set up a hall or erected a church building. They started in high caste and after a constant effort of fifteen years they could win only seven high caste people for Christ whereas till 1872 there were only 43 adult baptisms done by missionaries. And later on 20 out of these 43 left this new faith due to many reasons.³ In 1857 Mr. Gordon started an orphanage in Sialkot.

One depressed caste of area, Megs were attracted first time by the evangelical efforts of Presbyterians. The Zafarwal congregation in 1905 had 65 Meg converts⁴. But later on the conversion movement in Megs stopped. Another depressed caste of the area Churches: who are considered to be the disciples of Balmiki (Bala Shah as some Chuhra claim) proved to be a fertile field for Presbyterians to plant the Word. The conversion of Ditt is considered to be a turning point for the mass movement of conversion in the area. Warren Webster writes that "a change in emphasis came to the Sialkot district in 1873 with the conversion of Ditt, a partly crippled, dark-skinned seller of hides from the out caste Chuhra. He had been somewhat instructed in the Christian faith by a weak and rather unsatisfactory Hindu convent before he appeared at the door of Presbyterian mission house requesting baptism. The missionary wanted him to stay for further teaching, but Ditt insisted on going back to his village. He further writes that by 1935 all of Ditts people had become Christians and today some 90

¹ Richard W. Harmon "Presbyterians", *Beliefs of Other Kinds*, Mission U.S.A. 1984, p : 49.

² Ibid. p. 83. (F. and M. Stock)

³ Ibid. p. 23. (F. and M. Stock)

⁴ Ibid. p. 47. (F. and M. Stock)

percent of the Christians in Pakistan trace their ancestry to this Chuhras caste".¹ Number of to Presbyterian Church in 1930 was 45,000 and in 1947 was 46500.² It will be most appropriate to mention the service of Presbyterian Church in the field of education as its Gordon Christian College, later Gordon College Rawalpindi and its contribution to the Theological Seminary at Gujranwala.

J. Herbert Kane narrating the Presbyterians story after the inception of Pakistan writes that "the churches established by the United Presbyterian of North America joined in 1961 to form the United Presbyterian Church in Pakistan. In its presbyteries there are 145 self-supporting congregations with approximately 55,000 communicant members that make 140,000 Protestant community sharing 60% of total Christians in Pakistan".³

¹ "Pakistan", *The Church in Asia*, Donald E. Hoke. (Chicago: Moody Press, 1975) pp. 494, 495.

² Ibid. p. 171 (F. and M. Stock)

³ *A Global View of Christian Mission*. (Michigan: Grand Rapids, 1977) p. 127.

Protestant Missionary Agencies

Apart from the mentioned above Protestant missionary organizations, which have substantial impact and have been working in Pakistan before partition, in the following pages a brief view of these agencies is taken which entered Pakistan after independence. These agencies are scattered throughout Pakistan and are working directly or indirectly for their religion. The data has been collected from Mission Handbooks, published to highlight the North American Protestant Ministries working in different parts of the world. Here the data has been projected from its 10th, 13th and 14th editions to show the agencies in Pakistan present in 1973, 1986 and 1993 respectively. The selection has been done to have a comprehensive view of different periods to reflect intensity of their work in Pakistan.

No	Name of Agency	Year Began	Missionaries in 1993	Missionaries in 1986	Missionaries in 1973
1	Anis Shorosh Evangelistic Assoc.	1968	n.r	n.r	
2	Associ. Reformed Presbyterian Church	1907	25	11	15
3	Baptist Bible Fellowship Intl.	1959	2	2	4
4	Blessings International	1987			
5	CHOSEN, Inc.	1971			
6	Child Evangelism Fellowship, Inc.	1955	2	2	1
7	Christ. Aid Mission Church World Service Div. Of NCCUSA				
8	Church of God World Missions	1977	n.r		
9	Conservative Baptist Foreign Msn.	1954	14	16	20
10	Foursquare Missions International	1928			
11	General Conf. Seventh day Adventist	1914	18	18	58
12	Habitat for Humanity, International	1987			
13	Inter Serve /USA	1852	6		
14	International Christian Fellowship	1953	8	8	8
15	International Missions, Inc.	1954	15	22	12

16	Literacy and Evangelism, Inc.	1988	2		
17	Lutheran Orient Mission Society				
18	Lutheran World Relief				
19	Mennonite Brethren Missions	1981	n.r	3	
20	Mennonite Central Committee	1981	1		6
21	Mission to Unreached Peoples	1986	2		
22	Missionary Strategy Agency	1966	n.r	n.r	
23	Operation Mobilization - U.S.A.	1979	14	11	
24	Partners International	1975			
25	Presbyterian Church (U.S.A.)	1837	30	32	46
26	Primitive Methodist Church Mission	1984	2		
27	Red Sea Mission Team, Inc. U.S.A.	1978	n.r	n.r	
28	Reformed Church in Am. World Mins.	1987	n.r		
29	Scott McKinney Intl. Evangelism	1987	n.r		
30	Self Help Foundation	1983	n.r	n.r	
31	Shield of Fatith Mission Intl.	1984	2	2	
32	Southern Baptist Conv, Foreign Msn.	1984	2		
33	Spiritual Overseers Service Intl.				
34	The Evang. Aliance Mission (Team)	1946	66	55	52
35	Transformation Intl. Enterprises	1987			
36	United Church Board for World Min.	1984	2	2	
37	United Methodist Church	1924	69	n.r	27
38	United Pentecostal Church Intl.	1971	6	10	4
39	WEC International	1983	2		
40	We Go, Inc.	1984	1	1	
41	Westminster Biblical Missions, Inc.	1974	4	n.r	
42	World Concern	1985			
43	World Mission Prayer League	1947	9	12	10
44	World Vision International	1964	2	n.r	

45	Brethern Assemblies		5	1	
46	Child Evangelism Fellowship Canada	1983	2		
47	Christian Nationals Evang. (Canada)	1975		n.r	
48	Fellowship Evang. Baptist Churches	1969	22	14	
49	HOPE International Development	1986			
50	International Missions in Ontario	1954	10		
51	Interserve Canada	1947	3		
52	Mennonite Brethren Msns. (Canada)	1981	4	3	
53	Operation Mobilization Canada	1978	13	18	
54	Presbyterian Church in Canada	1984	2	1	
55	Salvation Army, Canada and Bermuda	1883	7	7	n.r
56	The Evang. Alliance Mission Canada	1947	14	11	
57	WEC Internation (Canada)	1949	2		
58	World Mission Prayer League Canada	1964	7	2	
59	World Relief Canada		5		
60	World Vision Canada	1964	n.r	n.r	

Agencies reported only in 1986

1	Anglican Orthodox Church	1969		n.r	
2	BMMF/International (USA)	1852		5	
3	BMMF/International (Canada)	1852		3	
4	Christ Is The Answer Crusade	1976		n.r	
5	Christian Aid Mission			n.r	
6	Christian Nationals Evangelism	1975		n.r	
7	Key Communications	1960		n.r	
8	Open Doors With Brother Andrew			1	
9	Presbyterian Church (Gen.Asy.Mission)	1944		1	
10	World Relief Corporation	1983		2	
11	World Vission On Canada			n.r	

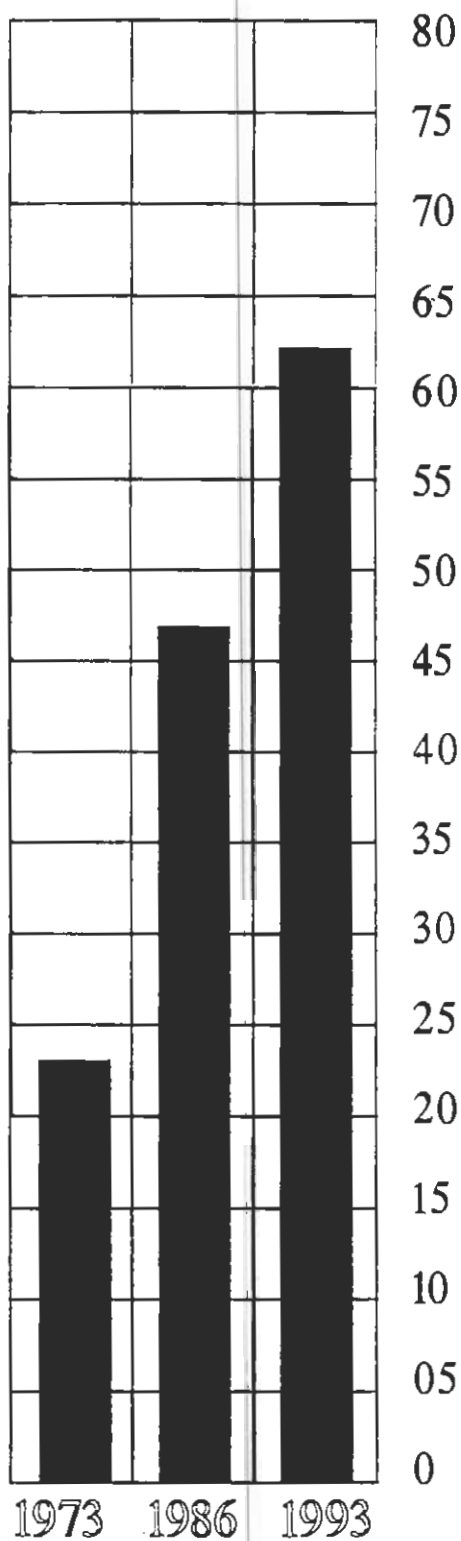
Agencies reported only in 1973

1	Association of Baptists for World Evangelism, Inc.	1956			36
2	Campus Crusade for Christ International - Overseas Department	1960			n.r
3	Christian Literature Crusade, Inc.	1960			2
4	Churches of God in North America	1911			n.r
5	Fellowship of Evangelical Baptist Churches in Canda - Foreign Mission Board				n.r
6	Independent Board for Presbyterian Foreign Missions	1968			n.r
7	Salvation Army Canada				n.r
8	United Fellowship for Christian				n.r
9	World Wide Missions	1962			n.r

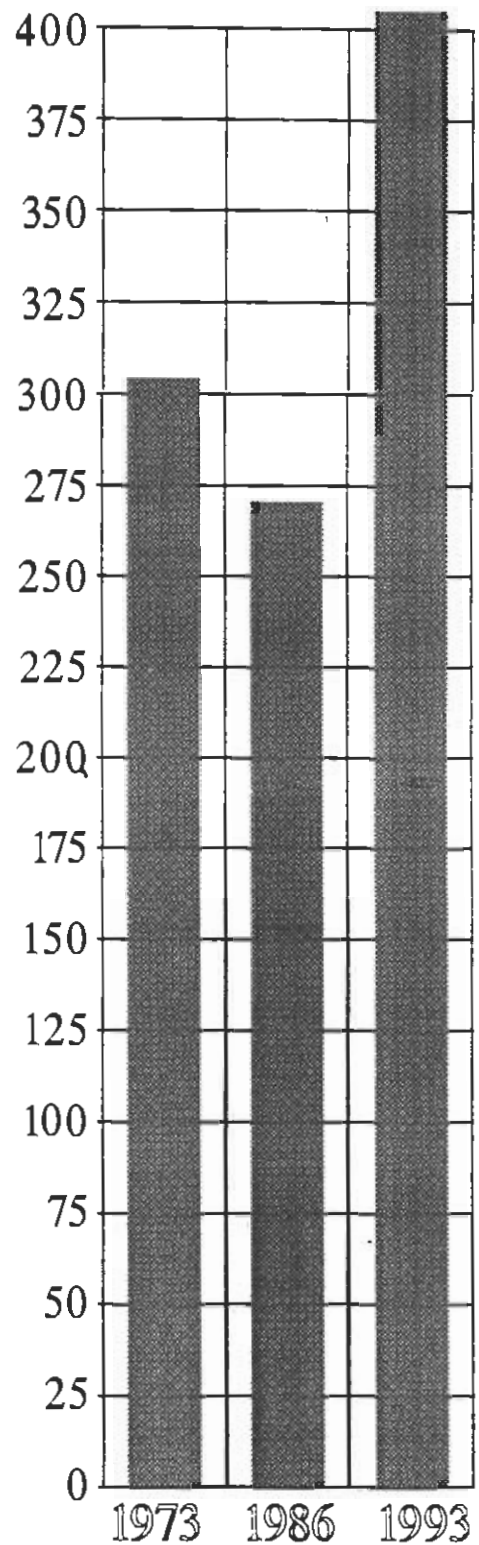
There were 23 agencies with 306 missionaries working throughout Pakistan in 1973. In 1986 the number of agencies increased to 47 with 269 missionary personnels and in 1993 it changed into 62 agencies equipped with 404 missionaries.

The number of churches run by these agencies have been reported in 1986 and 1993 which were 503 and 995 respectively

PROTESTANT AGENCIES AND MISSIONARIES



 AGENCIES



 MISSIONARIES

Roman Catholics in Pakistan

In the preceding pages a review of the Protestant Christianity in Pakistan was made. As other parts of the world, Roman Catholic share a substantial ratio(almost 60%) of Christians in the country. Although the exact proportion of the both major sects is not available yet most of the writers agree that Protestants are more in number. F. and M. Stock write that Roman Catholics are 39% while Roger E. Headlund recorded them 40% and W.G. Young opined that it is difficult to be sure of figures, possibly two-fifths were Roman Catholics and three - fifths Protestants. However, Ans J. van den Bent wrote Roman Catholics are 50% of the total Christians in Pakistan. As mentioned earlier the history of Roman Catholicism starts from the Moughal period. The Roman Catholics are one of the most organised religions; the world over. Here in Pakistan same tradition is established and Catholicism is properly organised in different dioceses. Its Archdiocese is in Karachi headed by an Archbishop. The spiritual guidance and organisational appointments are made by Holy See, Rome. The history of dioceses reveal the history of Catholics in Pakistan. That is why, in coming pages, a chronological record of the events of these dioceses is produced to cover the history of this sect. The following Christian sources have been used for developing this record.

1. Pakistan Christian History Monographs published by Christian Study Center. Rawalpindi.
2. Quarterly Research Journal *Al Mushir*
3. Monthly *Jafakash*
4. Monthly *Catholic Naquib*
5. Monthly *Focus*
6. Fournightly *Shadab*
7. Fournightly *Christian Voice*

The chronological record projects all of the missionary, organizational, educational, social and medical service activities of Catholics in Pakistan. In this way an objective look of

the phenomenon of historical development of Catholicism in the country will be taken and one can easily make an honest understanding of their existence.

Catholic Diocese of Lahore

1840-45	British Troops entered in the Punjab.
1847	First Catholic Church was built by Fr. Caffarel at Nomila, Anarkali. Fr. Morin built a Church at Wazirabad.
1853	Fr. Zacharias completed St. James Church at Sialkot.
1855	Fr. Michel Angebis Jacobi appointed as Pro-Vicar Apostolic of the Punjab.
1856	Sisters of Jesus and Mary opened first school at Sialkot for Eurasian and European Children.
1859	Fr. M.A. Jacobi opened a Church in Multan.
1861	Fr. M.A. Jacobi built the pro-cathedral of Immaculate Conception at Anarkali.
1876	Sisters of Jesus and Marry opened schools at Lahore and Murree.
1879	Mill Hill Missionaries came to establish Afghanistan Mission.
1880	Mgr. Paul Tossi appointed as first Vicar Apostolic of Lahore. (Sep.18)
1881	Sisters of Jesus and Marry opened a school for boys at Murree.
1885	First meeting of the diocesan council was held at Murree.
1886	The Catholic Diocese of Lahore was erected. (September)
1887	Prefecture Apostolic of Rawalpindi was erected, including part of Punjab beyond Jehlum, N.W.F.P., Kafirstan and Kashmir under the care of Mill Hill Fathers.(July 6)

- 1888 Lahore Diocese was entrusted to the Capuchin Fathers of Belgium.(Nov.15)
- 1889 Belgian Capuchin Friars arrived in Lahore.(March 9)
- 1889 Mgr. Sympforian Mourad was enthroned as first Bishop of Lahore.(March 21)
- 1889 Diocese of Lahore was consecrated to Sacred Heart of Jesus.(April 4)
- 1889 A Scottish Mission preacher of Sialkot accepted Catholic religion.(June)
- 1889 Bishop Mourad baptized 72 adults of Sialkot area.(September)
- 1889 More than 1000 persons of the Sialkot area accepted Catholicism. (November) Small schools were opened in villages.
- 1890 First Diocesan Synod was held.(January)
- 1890 Bishop Mourad died.(July 14)
- 1890 Emmanuel van de Bosch was elected new Bishop.(Nov.21)
- 1892 St. Anthony High School and an Orphanage were opened at Lahore.
- 1893 St. Francis Orphanage was opened at Anarkali.
- 1893 Mgr. Godfrey Pelkmans was elected as new Bishop.(June 2)
- 1896 Boys school at Empress Road was given to German Tertiary Brothers.
- 1897 An Orphanage was given to manage to Belgian Sisters of Charity.
- 1898 A Church was built in Mariabad.
Foundation stone of the Sisters of Charity Convent in Multan was laid.
- 1900 A new village Khushpur was established by Fr. Felix. A school was run under the management of the Belgian Sisters of Charity.(July)
- 1900 Sisters of Charity of Ghent opened a school at Multan.
Boy's High School was opened at Dahval, Jehlum.
- 1901 Franciscan Sisters of Lyon took over the charge of the school at Mariabad and Government Federal Mental Hospital Lahore.

1902	Construction of Sacred Heart Cathedral started and completed in five years.	
1904	A village Francisabad was inaugurated by Fr. Philip and famine stricken orphans (1897-1900) were habitated.(Oct.4)	
1905	New Bishop Mgr. Fabian Eestermans elected.	1908
	Lyalpur station was opened with the efforts of Frs. Bernardin and Herman.	
1909	A Chapel at Lyalpur was opened.	
1911	Gojra station was opened. A chapel at Sangla Hill was opened.	
	European and Eurasian Catholic of Sialkot, Multan and Lahore founded the Catholic Association. Anthony High School Lahore was taken over by Irish Patrician Brothers.	
1913	Sargodha station was opened by Fr. Sigismond. Land was acquired for mission in Gojra. Pasrur Center was opened.	
1916	Antoniabad and Rahmpur villages were founded.	
	A weekly magazine Catholic News was started and Catholic Vernacular Truth Society was founded.	
1919	Village Rahmpur was founded.	
1920	A complete translation of Holy Bible by Dr. B. Utarid was printed.	
1924	Narowal Center was opened.	
1928	Mgr. Hector Catry was elected new Bishop.(March 28)	
1929	Punjab Vernacular Catholic Trust Society started publishing monthly "Katholiq Nquib"	
1930	A Chapel was built in Hafizabad for railway people.The Catholic Union of Sialkot was erected	
1931	Rev. Fr. Benedict Cialeo with two priests and one brother of the Dominican Fathers of Roman province arrived at Multan.(October)	
1933	Fr. Francis Xavier founded a center in Gujranwala.	
1934	A station was opened in Sheikhpura. Fr. Rufin established a center in Qila Sheikhu pura.	

- 1935 Lahore district was divided into three centers; Anarkali, St. Anthony and Cantonment due to increase in the number of believers.(November)
- 1936 Prefecture of Multan was erected.(December 17)
- 1938 Golden Jubilee of the arrival of Belgian Capuchin Fathers was celebrated in Lahore.(November)
- 1939 Apostolic Prefecture of Rawalpindi was established and handedover to Mill Hill Fathers.
- 1947 Marcel Roger was elected new Bishop.(June 12)
- 1949 A three day conference of priests was held to consider new possibilities in Pakistan.(August) Cathedral of Lahore started worship for Urdu and Punjabi speaking faithful.(July) Sacred Heart Cathedral School, St. Francis School and Don Basco School started classes in urdu medium.
- 1951 A minor Seminary was opened in Lahore.(June 12)
- 1952 Annual Catholic Conventions started.
- 1954 First All-Pakistan Catholic Educational Conference was held in Lahore and second in Sep.1959.(August) A new translation of Bible for all dioceses of Pakistan was started which completed in 1959 The Sialkot Catholic Credit Society was established.
- 1955 The 'Catholic Workers Housing Trust' to take care the housing needs of community was established in Kasur.
- 1956 Fatima School in Urdu was opened by Sisters of Jesus and Mary.
- 1957 The Catholic Workers Housing Trust started in Jamke Cheema.
- 1960 Dutch Brothers as specialized teachers joined and took over the charge of Sacred Heart Cathedral School and St. Joseph School in Lahore. St. Joseph School in Gujranwala and St. Anthony School at Sialkot.
- 1961 The revolving loan scheme was started in Lahore.

A hostel and information center for university students was opened by the Jesuit Fathers in Lahore.

- 1962 The Catholic Workers Housing Trust started in Yohannabad, Lahore.
- 1963 Norowal Technical Institute was established.
- 1964 St. Paul Technical School was opened at Narowal.
- A hostel for college girls in Lahore was opened by Franciscan Missionaries of Mary.
- 1965 Fatehgarh Home Economics School was opened in Sialkot by the Daughters of Cross. The Catholic Workers Housing Trust started in Gloriabad, Sheikhpura.
- 1966 Diocesan Education Board was founded. Bethania Hospital in Sialkot was established where Belgian doctors and nurses served. Caritas-Pakistan was organized to coordinate all Catholic welfare organizations.
- 1967 West Pakistan Catholic federation was made Althouse Raeymaekers was elected as new Bishop.
- 1969 A Covenant with school and dispensary at Bhair Pheru was opened by Franciscan Missionaries of Mary. The Catholic Workers Housing Trust started in Khanenwal and Sheikhpura. The Catholic Workers Housing Trust started in Shahdara, Lahore.
- 1972 All Catholic educational institutions were nationalized.(October)
- 1975 First Pakistani born Bishop Armando Trindade was elected.(October 7)

Catholic Diocese in the North West Territories

- 1849 A station was established at Peshawar.
- 1853 A station was established at Rawalpindi.
- 1867 A station was established at Murree.
- 1872 A station was established at Nowshera.

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| 1887 | Mill Hill Missionaries took over the Prefecture of Kafistan and Kashmir. The missionaries included Brouwer, Reijnders, Schmitz, de Ruyter and van Mansfield.(July) Mgr. Reijnders was appointed first Prefect Apostolic. |
| 1888 | Seven new missionaries arrived in Rawalpindi. St. Thomas college was reopened by Mill Hill Missionaries.(April) |
| 1890 | A station was opened in Haripur.(March) |
| 1892 | Village Yusufpur was founded on 28 acres of land, 8 miles out of Rawalpindi city. |
| 1895 | Irish Presentation Sisters took over the school in Rawalpindi.(September) Presentation Sisters arrived in Rawalpindi. |
| 1897 | First orphan school was opened by Fr. Kuhn. Westridge Mission was opened to cater troops and people employed in railway. First group of orphans arrived in Rawalpindi and settled in Yusufpur.(January) |
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1898	A Father was sent to look after Jehlum Center, ceded from Lahore.(May)
1899	118 orphans were being taken care in Rawalpindi by Presentation Sisters and in the village of Yusufpur.
1900	Mgr. Dominic Wagenaar was appointed Prefect Apostolic.
1909	St. Joseph hospital was erected on present Aziz Bhatti Road in Rawalpindi.
1913	St. Mary School in Peshawar was opened.(September 26)Franciscan Sisters of Mary were invited to work in St. Joseph hospital after the resign of Dr. Bielly.
1916	Fr. Robest Winkley was made Prefect Apostolic.
1919	All habitants of Yusufpur died in flu epidemic.
1924	Land of Yusufpur was sold.
1928	Holy Family Hospital was opened.(February)
1929	St. Cathrine Hospital was changed into orphanage and girl's school.
1931	Fr. James Lavery opened St. Patrick School at Murree Road, Rawalpindi.
1933	Fr. Joseph O. Donohoe was made Prefect Apostolic.Dr. Anna Dengel took the charge of Holy Family Hospital.

- 1936 The magazine 'Achcha Charwaha' was initiated. Nursing School was opened in Holy family Hospital. St. Xavier college for women in Peshawar was started and was staffed by Presentation Sisters.
- 1937 St. Theresa School was opened by Presentation Sisters for urdu speaking community.
- 1939 St. Annes college for girls in Rawalpindi started and was also staffed by Presentation Sisters.
- 1944 Fr. J.O. Donoboe resigned and Fr. C. Mayer administered the Prefecture till 1948 when Rawalpindi was made diocese and first Bishop Nicolas Hettinga was appointed.
- 1947 Diocese of Rawalpindi was erected and its first Bishop Nicolas Hettniga was elected.
- 1948 Srinagar Burn Hall was moved to Abbottabad. Two Catholic villages Josephabad in Khushab tract and Moriakhel in Mianwali district, each of one square mile area were established. The land was allotted by Govt. of Pakistan.
- 1949 Sisters of St. Joseph of Chambery France arrived in Kohat. Fancisan Missionaries of Christ the King Karachi came to teach and manage boarding at Chak 36, Sargodha. Holy Family Hospital at present place was opened.
- 1960 Mgr. Dominic Wagenar was appointed Prefect Apostolic after the death of Mgr. Reijnders. Fatima Hospital Sargodha was set up and was managed by Medical Mission Sisters, Germany, 60 bed Holy Rosary Hospital was set up in Gujrat and was managed by Hill Mill Missionaries.
- 1964 St. Joseph Hospice with 60 beds was established in Westridge, Rawalpindi.(September 14)
- 1970 A dispensary was opened by St. Vincent de Paul Society at Rawalpindi.
- 1972 Eleven Urdu medium schools of Diocese were nationalized.(October)

- 1973 Christian Sisters left Holy Family Hospital for good.(September)
- 1974 Fr. Simian Periera was elected as Second Bishop and diocese was named as Diocese of Islamabad-Rawalpindi.(January 10)
- 1977 Government of Punjab took control of Holy Family Hospital.(February)
- 1980 A dispensary was opened by Sisters of Jesus and Mary at Islamabad and they also run mobile clinics.
- 1984 Holy Rosary Hospital Gujrat was given under the management of Presentation Sisters and later to Sisters of Mercy from Australia.
- 1985 27 Schools, 21 primary and 6 high, were established in diocese, controlled by Diocesan Board of Education.
- 1985/86 The St. John of God Sisters Australia took over the charge of Fatima Hospital Sargodha.

Catholic Diocese in Sindh and Baluchistan

- 1618 Carmelite Friars came from Ormiz (Iran) and sat up a convent to look after Portuguese residents of Thatta.(March)
- 1622 Archbishop of Goa appointed Augustinian Friars to replace Carmelite. On failure they settled in Lahri Bandar.
- 1633 Shah Jehan persecuted Christians and Augustinians and they had to leave Lahri Bander as the Goa people had favored Jahangir in his revolt against him.
- 1672 Carmelite Friars left Thatta.
- 1841 A military establishment was set up by British in Hyderabad.
- 1845 St. Patrick Chapel was built at Karachi.
- 1860 Jesuits Fathers took over Karachi and Hyderabad.
- 1862 Fr. George Bridges started St. Patrick School at Karachi.

The Daughters of the Cross from Belgium started St. Joseph Convent School for girls at Karachi.

- 1870 Karachi was linked with Delhi by rail.
- 1875 A military garrison at Quetta by British was established.
- 1878 Karachi Cathedral was built.
- 1879 A Mill Hill missionary, Fr. T. Jackson opened a Chaplaincy at Quetta.
- 1915 All German Priests working in Sindh and Baluchistan were arrested and all responsibility came on the shoulders of Jesuits.
- 1922 The Basque Jesuits arrived in Karachi. American Jesuits were stopped to work and Spanish Jesuits took the charge.
- 1928 A huge monument of Christ the King was erected at the forecourt of St. Patrick Cathedral, Karachi.
- 1930 Daughters of the Cross started providence work in Cincinnati's Town of Goan Community.
- 1931 F.M.M. Sisters started an orphanage at Cincinnati's Town.
Presentation Sisters arrived in Quetta on the invitation of Albam Goddier, Archbishop of Karachi.
- 1934 One Urdu medium school, a girl's school for Punjabi settlers and a hospice were established old Haji Camp Road.
- 1935 Franciscan Fathers arrived in Karachi. Presentation Sisters opened a school and convent in Quetta. Fr. Hermas Kertens took over Quetta. (November 21)
- 1936 Franciscan Fathers re-founded Quetta Grammar School after taking over from the Chaplains of the Church of England. First Catholic printing press 'Roti' was established. St. Lawrence Parish at Cincinnati's towns was opened. A Marwari Bhil village near Nawabshah was contacted by Franciscan Fathers and a shop was opened there.

1937

A resident priest was sent to Nawabshah. Franciscan Sisters of Christ the King; the first local Pakistan Foundation was established. Don Bosco Institute for boys was established under the care of the Daughters of the Cross. (March)

1938

Land was bought at Deh Bakhoro near Sanghar to establish a Catholic Colony that is famous now as Padre go- Goth. Kunwari Mariam Hospital and a sewing and handicraft center were opened for Marwari Bhil women. Sisters of the Daughter of Cross opened these centers. (April) St. Anthony Parish at McNeil Road was opened.

1940

Daughters of the Cross opened St. Theresa Nursing Home.

1942

A station was opened in Mirpurkhas. Catholic Housing Colony was set up near Christ the King Parish. The community had already made such colony near St. Lawrence Parish.

1945

A Station was opened in Matli. St. Bonaventure and St. Mary Schools were opened in Hyderabad. Fr. Xavier Paes and Fr. Silvester Dias started traveling for Parkari Kholis.

1946

Marwari Catholic Housing Society started its work in Nawabshah.

1947

St. Rita Hospital was opened in Padre go- Goth.

1948

St. Michael Parish was opened in Mirpur Khas. Medical Mission Sisters came from Rawalpindi to work in St. Theresa Hospital. St. John Parish was opened at Dirge Road, Karachi. Karachi became diocese and van Miltenburg was announced to be first Bishop. (August 24)

1950

Dominicans started a Parish at Randle Road dedicated to lady of Fatima. Karachi became Archbishopric and van Miltenburg was raised to be Archbishop and he was made responsible for diplomatic relations between Holy See, Vatican and Government of Pakistan. (July 27)

- 1951 St. John Parish was opened at Nazimabad.
- 1952 Fr. Joseph- Cordeiro -founded St. Pius X. Seminary at Quetta. Archbishop van Miltenburg asked him to do so.
- 1954 St. Theresa Hospital was opened in Mirpur Khas.
- 1955 Holy Family Hospital was started with 70 beds and Medical Mission Sister opened a midwifery that has now turned into comprehensive school of Nursing. A mission was opened in Badin with medical work.
- 1956 Daughters of the Heart of Mary started Marie Adelaide Center to fight leprosy.(January 9)
- 1958 Hyderabad became new diocese and Franciscans were made responsible for work. Fr. Joseph Cardeiro was elected as Archbishop.(August 24) van Miltenburg was made Bishop of Hyderabad.(September)
- 1966 Fr. Bonaventure was nominated as Apostolic Administrator of Hyderabad diocese when Bishop van Miltenburg died in March.(April)
- 1967 A consultation was held in Mirpur Khas to work in Kholi people through educational and developmental programs.(November)
- De La Salle Bothers arrived in Karachi.
- 1968 Little Brothers of Jesus arrived in Karachi.
- 1969 The office of Justice of Peace was set up in social sector.
A monthly magazine 'Jafakash' was started.
- 1972 Christian Research Center Karachi conducted a survey of Catholic community in Karachi. The report revealed that 80% Catholics were Punjabis.
- 1973 Archdiocese of Karachi set up Catechetical Institute. About 50% of Goans that made substantial proportion in Catholic community had left country for good.

1974	St. Pius Seminary was shifted to Providence Home, Catholic Colony No 2, Karachi.(May)
1979	Oblates of Mary Immaculate arrived in Karachi.
1985	There were 26 Catholic schools in Karachi.
1986	Number of Parishes in the city of Karachi was 13 it means that there was only one priest for 1173 Catholics in Karachi.
1987	Social survey estimates reveal that 20% Catholics of Karachi are white collar, 30% blue collar and workers and 50% are still cleaners and laborers.

Diocese of Multan and Faisalabad

17th/18th Century	Jesuits Priests visited Armenian and Georgian soldiers who served Moughal Emperors.
1860	Capuchin Father Felix of Venice was first resident Priest in Multan.
1882	Fr. Philip Recanati replaced Fr. Felix.
1884	Fr. Augustine is reported to be living in Multan.
1900/01	St. Mary convent school was opened by Sister of Charity.
1913	7-1/4 acres of land was acquired to open Montgomerywala station.
1916	Two local congregations; one for brothers and other for sisters were erected. Sisters of Charity of Ghent, the Franciscan Sisters Lyons and the German Franciscans Tertiary Sisters arrived to assist Capuchin Fathers in Multan.
1923	A mission station was opened by Belgian Capuchins at Sahiwal.
1934	Dominican Sisters of St. Catherine Sienna arrived Multan to assist Roman Dominicans.

- 1936 Multan became Prefecture Apostolic comprising on Multan, Bahawalpur, D.G.Khan, and D.I.Khan Divisions. Dominicans took over as Multan became Prefecture Apostolic and Mgr. Benedic Cialeo became first Prefect.
- 1939 Multan was raised to the status of Diocese and Benedic Cialeo became first Bishop.(October 29)
- 1946 De La Salle Brothers opened schools in Multan and Faisalabad.
- 1947 St. Rapheal Hospital Lyallpur was established and F.M.M. sisters were given the charge.
- 1948 A village Loreto near Layyah in Thar Development Authority scheme was allotted to Catholics. Missionaries of St. Catherine of Siena reached Multan to replace Siena sisters.
- 1956 Dera Ismial Khan was transferred to Rawalpindi Diocese. Dominicans of St. Joseph USA came to start work in Bahawalpur and Sharkhill Dominion Sisters arrived later.
- 1957 American Donimicans opened school in Loreto village.
- 1960 A new diocese of Lyallpur was erected. Fr. Louis Scheerer was appointed second Bishop of Multan and Bishop Benedict Caileo was transferred to Diocese of Layallpur.
- 1966 Fr. Bernard Boland became third Bishop of Multan.
- 1968 The Pastoral Institute Multan was established and was given under the control of Dominican Friars. A journal 'Focus' was started from Multan.
- 1976 Fr. Paul Andreotti became second Bishop of Faisalabad.
- 1979 Irish Spiritans began to work in Rahim Yar Khan among Marwari, Bhil and other nomadic tribes.
- 1984 Fr. Patras Yusaf was elected as fourth Bishop of Multan. Fr. John Joseph was elected third Bishop of Faisalabad.

Christianity in Past and Present

The account of Catholic and Protestant Christianity in Pakistan signifies some relevant points that seem necessary to be discussed in detail. These points will help to understand and comprehend the elaborated picture of Christians in Pakistan on the one hand and postulate and design the trend of Christian development in the country on the other. This discussion will elaborate the variety of dimensions found in present day Christians of the motherland. The items to be studied include.

1. Traces of Christianity in history.
2. The christianization of Chuhra and nomadic tribes.
3. The establishment of Christian villages.
4. Christian community and liberation movement
5. Demographic development of Christian Community
6. Comity Organization of Protestant Churches and Missions.

Traces of Christianity in History

How old Christians are in Pakistan? When did first Christian come in the motherland? From where to start the story of the followers of Jesus Christ in Pakistan? Did Jesus Christ himself visited Pakistan or Kashmir? Or his brother St. Thomas really baptized the ruling monarchs of Taxila? Does the discovery of Cross from old city of Sirkap give clear indication of the presence of Christian Church in this part of the world centuries ago? Can the Habbans journey of Judaea in search of skilled workers be trusted? Did Jesuit Fathers meet Armenian Christians in Lahore when they came here in the company of Akbar? Are the Thatta Nagar Fakirs really the sons of St. Thomas?

These questions lead to the debate of searching for the traces of Christianity in the ancient history of Pakistan.

As for as the riddle of Jesus in Kashmir is concerned, Christians themselves reject this incident. According to the claims, Jesus spent his post-Crucifixion life in Kashmir. He visited Taxila, Murree and Srinagar and he died in Kashmir.¹ The story reveals that Jesus was not crucified and he traveled from there to the far flung distance like India and Kashmir. As this life of Jesus is against the Christian dogma. They believe that Jesus was crucified and after that He took re-birth for some time for Holy Mass and farewell instructions to his disciples. So the Christians themselves do not believe on his visit of Kashmir. John Rooney concludes that whatever explanation may be given, it need not involve the presence of either Jesus or Mary in Pakistan or Kashmir.²

But the same author fully advocates the presence and visit of St. Thomas in Kingdom of Gondulphares in Northern India. The story reveals that King Gondulphares sent his servant, Habban to Judaea to find some skilled worker. In Judaea, Jesus appeared to Habban and presented his servant Thomas as a skilled worker. Both, Habban and Thomas returned to kingdom and started their heavenly duty of baptizing heathens. At the end all the royal family and the citizens became Christian. The discovery of Cross from ancient city of Sirkap in Taxila in 1935 is related with that period. John Rooney confirms this incident from the Acts of Thomas.

The Thatta Nagar Fakirs venerate "Tuma bhagat" which has been thought to be the proof of their being sons of St. Thomas.³ W.G. Young considers that the Marwari Bhils have some tradition that might link their ancestors with Thomas Christians.⁴ Rooney writes that we may conclude therefore that the Acts account of St. Thomas visit to the court of

¹ Faber Kaiser, Jesus died in Kashmir, cited in, *Shadows in the Dark*, J. Rooney, (Rawalpindi: Christian study Centre. 1984) pp 53-67.

² Ibid. p.67.

³ Herman d Souza, *In the Steps of St. Thomas*, (Madras: 1972) p.15.

⁴ Young to Rooney March 1983. Cited in *Shadows in the Dark* p.46.

Gondulphares may be substantially factual and that, probably, it took place at Taxila.¹ But Young concludes that in the present state of knowledge, therefore, we must come to reluctant conclusion that during the first sixteen centuries there is no evidence of there having been an organized Church in West Pakistan. There may have been groups of Christians here and there scattered and unorganized, engaged in trade, but if so, we do not know the name of one place about which we can say definitely as a historical fact "Christians lived here".²

Stephan Neill seems to be favouring Young's point of view. He writes that "in far Southwest of India isolated between ocean and mountains, lives the most ancient Churches, the Church of the so called Thomas Christians. There is really no evidence in favour of the foundation of Indian Christianity by Thomas except the persistent strength of tradition. The first literary evidence for the connection between the Thomas and India comes to us from the charming but heretical "Acts of Thomas", a work of third century. The Lord assigned for Thomas, who was a skilled carpenter, to be sold as a slave to Abbane, an agent of Gundaphorus, king of India, who was in Israel, looking for skilled craftsman. Much is told of the adventures of Thomas in India, and of course the miraculous conversion of king. But these Christians must have lived in what is now the Punjab, nowhere near the Kerala of the Church of Thomas Christians".³

But the story does not conclude here. The presence of St. Thomas has been witnessed somewhere else. And he is considered to be found in the far-flung corner of the world following the Jesus commands of mission. This "legend and conjecture"⁴ were found in the "New World", South America. Judith Shapiro in his study of Tupi Guarani people in Brazil identifies traces of the impact of St. Thomas visit to these people. He states that the missionaries also believed that St. Thomas had crossed Eastern South America, introducing the natives to the Gospel. St. Thomas or Thome, whose name bore a fortuitous resemblance

¹ Ibid. p.51

² "The Life and History of the Church in Pakistan" *Al-Mushir* .vol. no. p: 7.

³ *The Story of Christian Church in India and Pakistan*, (Madras: Christian Literature Society, 1972) pp:16-18.

⁴ Ibid. p:1. (Young)

and to one of the terms of address of Tupi-Guarani culture hero-transformer (Sume Zume) was thus credited with having brought to the Indians those aspects of civilization they currently enjoyed. The sacred rocks, which, according to Tupi-Guarani legend, bore the imprint of their hero's footsteps as he crossed the world of men to the world beyond, was seen by the Christians to mark the previous passage of the Apostle. (Leete 18,3;9,7;9,9; di Evreux 1864:338; Metraux 1928: 16-17; Clastres 1975; 27-28)¹

Now the question arises is it humanly possible that St. Thomas baptized people here in India as well as he worked among the Indians of Brazil. When there were no means of fast traveling in the earlier days like of Jesus Christ. Or there was any other disciple of Jesus Christ having the same name of St. Thomas? However it is confirmed that the scholars Young, Judith Shapiro and Stephen Neil place the incident of St. Thomas presence anywhere, in the category of myth and conjecture. But why Mr. J. Rooney is insisting to believe the presence of St. Thomas in Pakistan as a historical fact. Perhaps, the answer is found in the statement given by Christian authorities on 1st November 1971, when the Church of Pakistan was inaugurated. The Pakistan Times reports that Church of Pakistan has taken its symbol the Taxila Cross that dates back to the second century AD and was recovered from the old city of Sirkap some forty years ago. The discovery of Taxila Cross and some other objects of the same date give clear indication of the Christian Church having been in this part of the world... "Adopting the Taxila Cross as our Symbol, we want to established the fact that the Christian Church is not a recent addition in this country. Its heritage and past go back to the early centuries of Christian era".²

Recently a book about history of Church of Pakistan in urdu has been published which also contains the figure of Taxila Cross at its title. The author Fr. Aslam Barkat of Clarkabad has captioned it in historical context. Is it not an attempt to establish that the Christians of Pakistan are infact the sons of soil and have their roots deeper than the Muslim majority?

¹ "From Tupa to the land without evil: The Christianization of Tupi Guarani Cormology" *American Ethnologist*, vol. 14, no.1, Feb. 1987. pp : 127-128.

² Ibid, p. 43. (J. Rooney)

Christianization of Chuhra and Nomadic Tribes

Scheduled Castes including Chuhra and nomadic tribes of Pakistan constitute 0.1% of total population according to the Census 1981. Are they descendants of Darvadians conquered by Aryans? Or the descendants of Balmik who arrived late at a feast given by a Bhagat and found only fragment of it left and earned the name of Chuhra or one who eats leavings according to H.A Rose.¹ Whatever they are, today they compose the majority of Christian population in Pakistan and are found in every small or big town of the country. When did they start accepting Christianity as their religion and why they opted for Christ? Such issues are being discussed in the following lines.

United Presbyterians, Anglicans and Roman Catholic missionary societies started their efforts since the beginning of 19th century but their field of endeavors was high class Hindu and Muslim or they were serving only the English and Goan Christians in military and railways in different parts of the country. These organizations did not care for the evangelism of the low-castes or scheduled castes. But the last quarter of the 19th century witnessed the conversion movements of Chuhra to the Christian faith. The conversion of Ditt from Sialkot is considered to be the starting point of the movement that occurred in 1873. Only the United Presbyterian church had about 7000 communicant membership from Chuhra in 1891 that jumped to 45000 in 1930. Church Missionary Society started its work among Chuhra in 1885. This work achieved substantial success and in 1910 the Punjab Census Report declared about 23000 Anglicans from Chuhra only in the province. This society also won a number of persons among the scheduled castes of Sindh province as reported earlier.

As far as the conversion of Chuhra to Catholicism is concerned it seems that Catholics themselves did not start among them but it were Chuhra community itself that came to this religion. Blondeel writes that "from 1908 hundred and hundred of these poor people, spread in various localities came of their initiative to the mission center asking for a priest or a catchiest. Not a few of them had already obtained a first contact which Christianity through

¹¹ *A Glossary of the Tribes and Castes of the Punjab*, 1911: p.182.

one or another Protestant denomination; now they desired to be instructed in Catholic faith. Having witnessed the activity and life of the catholic missionaries they felt inclined to abandon their first ministers and wanted to join the Catholic church".¹ It can be any reason but it is admitted that majority of Christian population of Pakistan belongs to the scheduled Castes and according to the words of F. and M. Stock the vast majority of the Christian community in Pakistan today has come from this group.²

The most important factor of this conversion is the universal phenomenon that every person needs development in its socio-cultural and economic position. In this movement of Chuhra conversion the factor of social mobility can not be ignored and can be considered as the prime factor for their Christianization. In this hope of change thousands of Chuhra converted. Furthermore the opportunity during the migration of people towards newly established canal colonies of Punjab was very successfully used by the Christian missionary agencies. F. and M. Stock write that history has proved repeatedly that people's uprooted from their traditional environment and accustomed social structure tend for a short time at least to be open to change and ready to embrace a new faith. Stocks further write that today 22 percent of the members of the U.P. Church live in the canal colonies. These would have been lost had not the mission taken the wise and swift action to move with the people at large numbers migrated.³

The other reason can be the availability of trained missionaries and official to handle the changed and favorable situations or taking benefit of the opportunity by most appropriate personnel.

The indiginization of Christian teaching can also be considered as factor of the responsiveness of Chuhra to new faith. Rev.I.D. Shahbaz was a poet and was baptized in Sialkot. He translated the psalms into Punjabi language and local tunes. His work became

¹ Ibid. p.16.

² "A Short History of the Catholic Diocese of Lahore" *Al-Mushir*, vols, XIV and XV, 1972 and 1973

³ Ibid, pp.118-119.

popular and was easily accepted and memorized by the community. He completed his work in 1916. F. and M. Stock write that not only it provided a vehicle for more meaningful worship, expressing praise, adoration, thanksgiving, confession and consecration; but it was easily memorized. Scripture with power to guard the heart from temptation and sin.¹

The phenomenon of translation of Bible into local languages does not confirm only with the experience of U.P Church but the provision of the Bible into all indigenous languages has been taken seriously by the missionaries in Pakistan. In this context the works of Serampore Missionaries, Fort William College Calcutta and Pakistan Bible Society are most significant. Bible translations in Pakistani languages have been done in different years. Detail is as below.²

Name of Language	Year of Translation	Name of Translator
Urdu	1805	Mirza Fitrat and William Hunter
Punjabi	1912	Rev. Jalal-ud-Din
Revised Punjabi	1952	
Pushto	1818	Serampore Missionaries
Sindhi	1825	Serampore Missionaries
Baluchi	1815	Serampore Missionaries
Siraiki	1819	Serampore Missionaries
Hindko	1929	Pakistan Bible Society
Brahui	1882	J. Sheldon
Balti	1915	F. Gustafson
Marwari	1867	W. Scholbred
Odki	1983	Pakistan Bible Society
Kutchi Gujarati	1976	Pakistan Bible Society

¹ Ibid p 121.

² James A. Tebie, "Bible Translation in Pakistani Languages", *Al-Mushir*, vol. 28, no. 3, 1986. pp :105-124.

This shows that Christian missionaries had realized the fact in early nineteenth century that for the proper propagation of Christian faith they will have to present Scripture in the language of the people. And this effort worked for the conversion of the people belonging to Scheduled Castes and Chuhras as quoted earlier in the words of Stocks.

Establishment of the Christian Villages

Perhaps the most significant and exclusive element of Pakistani Christians is the establishment of separate villages of their own. This element gives a "separate identity" to the followers of Jesus in the motherland. These villages initially were established for the sustainment and safety of new converts to Christianity and perhaps, provided lucrative incentive for the depressed classes i.e. scheduled castes, Chuhras, untouchable and nomadic tribes to the new faith. Pakistan being the agricultural land postulates the status and identity of people with the land. Landownership and in the case of landless people such identify is not less than the Heavens. So the sense of belonging and ownership to the settlers of these villages would have worked behind the movements of Christianization of depressed classes of Pakistan. Mr. Duncan B. Forester mentions this phenomenon in his study of the depressed classes and conversion to Christianity. He pointed out that the phenomenon of hunger for land is part of the factor of conversion of these depressed classes. He writes that the Chuhras 'passion for liberty' was in part also hunger for land. The new canal colonies had brought to agriculture in Punjab great prosperity in which Chuhra laborers had a share through enhanced wages. Numbers of Chuhras moved to the colonies and managed to set up as successful tenant farmer, or remained as laborers, but in much more favorable conditions. Missionaries persuaded the government to allocate land on which Christian settlements such as Montgomerywala, Batemanabad, Youngsonabad, Martinpur and Khushipur were established. Almost all the colonists in these settlements were Christians, and their existence gave the mission an ability to do something to meet the land hunger of converts as well as providing an escape from situations of virtual serfdom. Christian Chuhras quickly became a kind of yeomanry, and

during the First World War there was a Christian Chuhra regiment (The 73rd Punjabi) in the Indian army.¹

To attract more and more Chuhras of Pakistan Christian missionaries established a number of villages throughout the country. There are thirty villages in Pakistan that are exclusively owned by Christians and in some cases by respective Chuhras. The detail is as under.²

1.	Chak No 73/R.B	Martinpur and Youngsonabad.
2.	Chak No 3/R.B	Mariumabad.
3.	Clarkabad	
4.	Chak No 51 G.B	Khushpur
5.	Chak No 500	Francisabad
6.	Chak No 424	Montgomerywala
7.	Chak No 17	Mariumkhel
8.	Josephabad	(Khushab)
9.	Chak No 3	Essa Nagri
10.	Chak No 29	Chechawatni
11.	Chak No 74/3R	Fatinpur Rahimyarkhan
12.	Chak No 116/IL	Rahimyarkhan
13.	Chak No 5	Rangpur
14.	Dereckabad	Muzzafargarh (after independence)
15.	Chak No 26	Duniyapur
16.	Chak No 270	TDA Lorato Layyah
17.	Chak No 75/B	TDA Layyah.

¹ "The Depressed Classes and Conversion to Christianity 1860-1960", *Religion in South Asia*, G.A. Oddie ed., (New Delhi: Manohar publication, 1991) p-85.

² Dominic J. Moughal, *Authority Structures in the Punjabi Christian Villages*, (Manila: Asian Social Institute, 1988). Unpublished Thesis of M A in General Sociology

18.	Chak No 8	Dadfatyiana Sahiwal
19.	Chak No 2	Bethlehem
20.	Chak No 48	Sahiwal
21.	Chak No 58	Bylor Okara
22.	Chak No 133	Anratnagar.
23.	Shantinagar	Khanewal.
24.	Chak No 136	Khanewal
25.	Chak No 135	Stunzabad Khanewal
26.	Chak No 112,113	Jandwali Multan
27.	Padri go Goth	Sanghar
28.	Jatti Sindh	
29.	Chak No 38	Sanghar
30.	Jamesabad	Sindh.

22

John Rooney describes three reasons for the establishment of these separate villages for new converts to Christianity. First, they were in actual serfdom of zaminders and could not find time to worship in Christian way without the consent of their lords. Second, the conversion in the whole atmosphere where they lived would have led them to even greater outcasts than they were already and thirdly the improvement of their children's education.¹

These separate Christian villages developed a social mentality within the community. In the beginning it contributed for their survival and safety but it also developed a kind of ghetto mentality which grasped the sense of alienation from the general public of Pakistan. Dominic Mougal² and Charles Anand Ali³ put the blame on the shoulders of western theology and mission. Both scholars opine that it was the strategy of western missionaries to

¹ *Into Darkness: A History of the Catholic Church in the Punjab, 1800-1950*, (Bangalore: Christian Study Centre, 1980), pp. 54-55.

² 'Alienation of the Social People: The Emergence of Religious Minorities in Pakistan', *Al-Muslim*, vol. 37, no. 2, p. 39.

³ 'Mission and Evangelism in the Islamic World', *Al-Muslim*, vol. 30, no. 1, pp. 1-12.

keep Christian away from this world and political affairs as they thought that local Christians should not be a part of local political process and not indulge themselves in worldly activity. Dominic Mougall writes that since it was convenient for the missionaries to operate out of parish, separate villages and bastis were structured on the basis of western model of the parish. They brought the scattered converts together, keeping them away from the rest of the community. As a result religious identity became associated with separateness, which increased the ghettoization of the community. This ghettoized mentality forced the Pakistani Christians to be always separate from the rest of community. Christians moved from Christian village to Christian school to Christian college and then back to these institutions as teachers, professors, pastors and catechists. This process never allowed the Christians a chance to mix with their fellow citizens¹.

Christian Community and Liberation Movement

After the war of Independence fought in 1857 East India Company gave up the control of India and it came under direct hegemony of British Crown. The colonization was not accepted by the majority of Muslim habitants. It was quite natural as they were deprived of their earlier ruling status. The apologetic thinking of Sir Syed Ahmed Khan and his followers could not reconcile and adjust the psychology of the new rulers; the British and old rulers; the Muslims and the cleavage could not be filled. And Muslims ultimately framed their separate politico-social identity under the banner of the All India Muslim League in 1906 following the pattern of Indian Hindus; the All India Congress. Although both the parties were organized to manifest their socio-religious identity along with the safeguarding of the rights of their communities in the country as well as to develop cordial relations with the government. The establishment of these parties planted the seeds of alienation between both communities on the one hand and among the rulers and the subject on the other. It was logical and natural that the rulers who came from the distance of thousands of miles would not continue their hegemony for a longer time and one day they had to leave. It was not only the distance of space but the disparity of socio-cultural and other factors that caused and witnessed the awaited

¹ Ibid.

partition process All India Muslim League emphasized that tehsil should be considered as a unit for Muslim, Hindu or Sikh majority area. A tehsil in district Hushiarpur did not have majority of Muslim or Hindu but Christian had the casting vote to decide and they favored to be the part of Pakistan and they sent a unanimous resolution to Sir Red Cliff to record their consent for Pakistan. He pointed out the campaign of Christian political leaders Mr. S.P. Singha and Choudhry Chando Lal that they started before the establishment of Boundry Commission. He wrote that both of the leaders traveled in each and every village of Pathankot and Gurdaspur to convince Christian Community in the favor of Pakistan, and resultently the Christian community passed resolutions for Pakistan. In Punjab Assembly three Christian members alongwith 88 Muslims members voted for Pakistan in 1947.

Besides some of the above mentioned incidents the Christian community in Pakistan was not orgauized and involved in the struggle movement. These incidents cannot advocate the interest of total Christian Community. But on the other hand Christians in Bombay were organized enough to devise a political party named "Nationalist Christian Party" in 1930 with the demands of self determination and self government.

As for as the second phenomenon of the damage of Christians in communal riots during the migration process is concerned there is no such incident recorded that they suffered. Hindus, Sikhs and Muslims killed, slaughtered, damaged and plundered each other but any one of them did not even injure Christians. It seems strange that all Indian communities had to go a long freedom struggle, where they witnessed the cruel behavior of British Government such as Jalianwala Bagh and they had a substantial hate for rulers and their aides but they did not revenge from them or their toddies at the time of migration. There can be many reasons for the safety of Christians at that time otherwise, the Christian could have been an easy prey for revenge from any of the community; Hindu, Sikh or Muslim.

¹ Teresa Albuquerque "The Role of Christian in the National Struggle for Freedom", *The Role of Minorities in Freedom Struggle*, Asghar Ali Engineer, ed., (Delhi: Ajanta Publication, 1986) p.165.

One reason can be their insignificant numbers. Although the concentration of Christians was in border districts i.e. Sialkot, Kasur, Amritsar etc. But they were negligible in numbers so were not targeted.

The other reason can be their neutrality that earned safety for them. F. and M. Stocks write that "Christians being neutral in the struggle and not the target of persecution, did not migrate in great numbers, but were used of God to minister to the wounded, sick and needy of all religious communities often at risk to their lives. They marked their homes with Crosses and identified themselves by sewing a Cross on their clothing testifying later as to how the Cross had saved them from physical death---- an illustration of power of Christ's Cross to save from eternal death as well".¹

Demographic Increase of Christians

The history of Christians in Pakistan reveals that missionaries concentrated their efforts after the conquest of this part of India around 1840 by East India company. Initially all the agencies focused on the upper class of Hindu, Muslim and Sikh population of the area. The historians agree that conversion to Christianity increased only when missionary agencies targeted the lower classes of society. It resulted amazing growth in the number of converts starting from 1900. This process continued till 1930. During these thirty years the Christian population of India went up to the ratio of more than 27% annually and did not lapse down from 6.7% increase per year. As the figure below shows.

Census Year	Population	Percentage Increase
1901	32,000	
1911	119,000	272
1921	214,000	80
1931	357,000	67
1941	421,000	18

¹ Ibid, p.180

After 1940 till the first census conducted by Government of Pakistan the ratio of Christian increase confined to 0.3% annually. Here the cause of decrease is understandable that perhaps the political ups and downs and creation of two independent states Pakistan and India, would have effected the growth of Christianity and the missionary activities would have been limited. The political atmosphere of country made Chuhra and other Scheduled Castes conscious of their separate identity and resultantly they avoided to become Christian. Because to be a Christian meant no political role in future emerging independent states of Hindus and Muslims. Here the name of Ambedkar can be refereed who became outstanding spokesman of depressed classes and caused great political and communal consciousness in these classes.

The other factors have been pointed out by F. and M. Stocks. They say that "the center of Chuhra group movement in Sialkot (including Pasrur and Zafarwal) and Gujranwala, had rarely any Chuhra left. Rawalpindi was gaining a few by migration, but less than 3000 scattered over the large Rawalpindi district did not actually constitute much of an evangelistic challenge. Therefore, little growth could be expected in these centers from the Chuhra caste channel other than biological growth".

This statement shows that all the would be Christian had already been proselytized and there was no room left for further conversion. Any how, if it was not the cause then the political factor definitely worked and stopped the Christian growth. Another historic event occurred in fifth decade of century is the Second World War. This war effected the number of foreign missionaries and funds necessitating a correspondence curtailment of mission work.

After independence the ratio of increase in Christian population never decreased from 3% per annum as is shown in the following figure.

Census Year	Population	10 Years Growth %	Annual Growth %
1951	433000		
1961	583884	34.9	3.49
1972	907861	35.7	3.57
1981	1314260	30.7	3.07

¹ Ibid p: 177. (F and M Stock)

Comparatively, in these years the increase in the population of Muslims had been as below.

Census Year	Population	10 Years Growth %	Annual Growth %
1951	32,732,000		
1961	41,666,000	27.2	2.72
1972	60,434,659	45.04	4.50
1981	81,450,057	34.77	3.47

The comparison between both figures reveals that the Christians increase after independence was as that of natural birth growth of Pakistan which is approximately 2.9% per year. This also establishes the fact that Christian missionary agencies could not succeed to convert the non-Christian peoples to their religion as they did in the beginning of this century.

However, the phenomenon of Christian growth at provincial level reveal some interesting changes in the ratio of increase and decrease in different provinces of Pakistan.

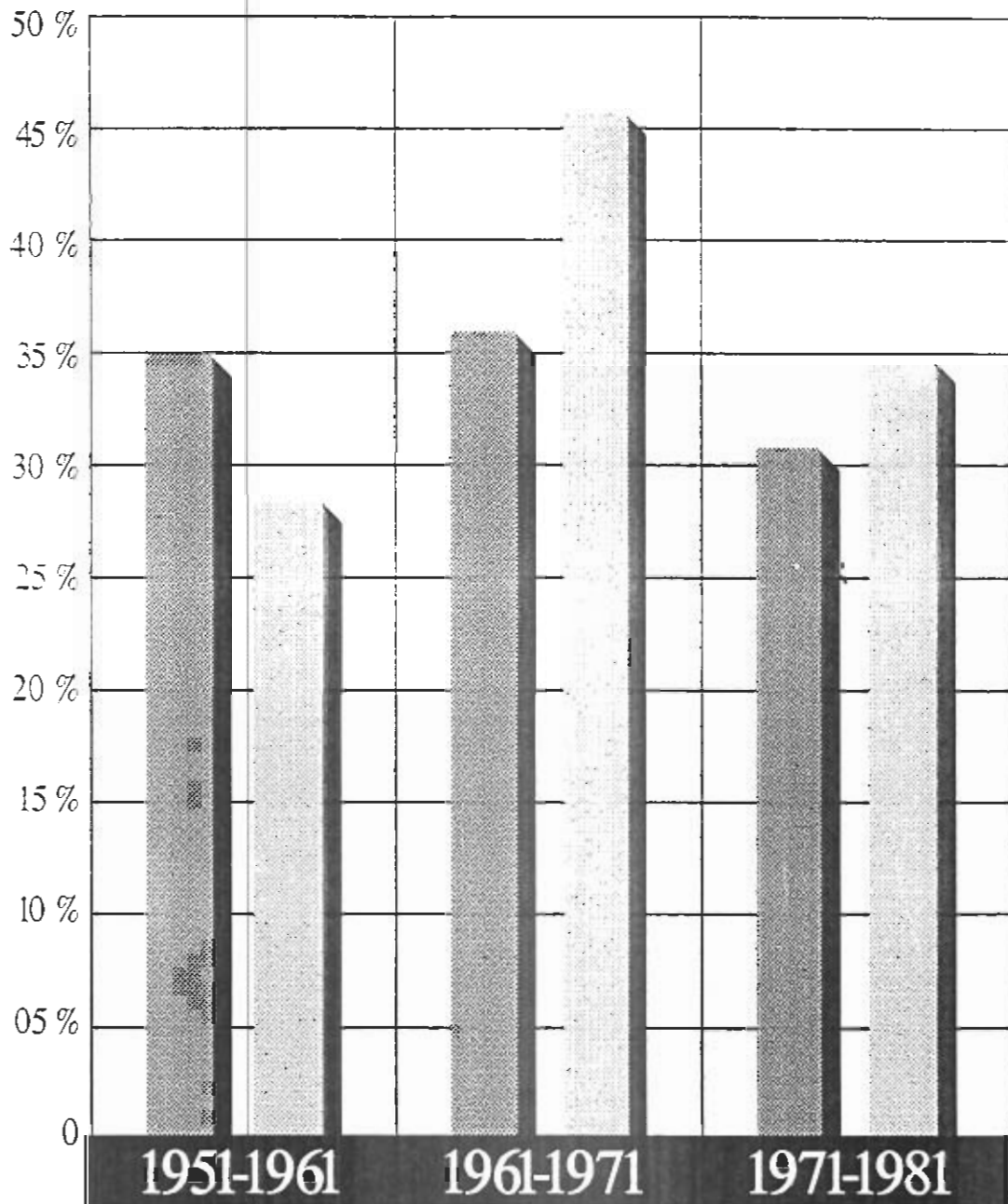
Growth in Christian Population After Independence

	1951	%	1961	%	1972	%	1981	%	2000 Estimated Value)
Total	433000	3	583884	35	907861	36	1310426	31	2096682
Punjab	403000	-	522617	30	786494	50	1061037	35	1697659
Sindh	23000	-	46923	104	95777	104	176898	85	283037
Baluchistan	4000	-	4728	18	9807	107	20131	105	32110
N.W.F.P	2000	-	7463	273	12828	72	38583	201	61733
Islamabad	-	-	-	-	-	-	7846	-	12554
FATA	-	-	-	-	-	-	5931	-	9490

The figure above reveals that the proportional increase in the population of Christian had never been constant in any of the province. For example in Punjab between 1951-61 was

COMPARATIVE GROWTH IN POPULATION

PERCENT INCREASE IN THREE DECADES



CHRISTIANS



MUSLIMS

29.68% while between 1961-71 it increased to 50.49% and between 1972-81 it again came down to 34.90%. The same phenomenon is found in all other three provinces.

The figure also shows that the Christian population proportionally increased in biggest rate in N.W.F.P. while this phenomenon remained less in the biggest province Punjab. It means that the birth rate in the Christians of N.W.F.P has been greater than their fellows in other provinces or there was a great migration from other areas.

According to census 1981 the great majority of Christians, more than 80% live in the province of Punjab while Baluchistan shares the lowest percentage about 1.5% of total Christian population. The following figure shows the provincial concentration of Christians in Pakistan.

Province	Population	Percentage
Punjab	1061037	80.96
Sindh	176896	13.49
N.W.F.P	38583	2.94
Baluchistan	20131	1.52
Islamabad	7846	0.59
F.A.T.A	5931	0.45
Total	1310426	100.00

The district level habitation of Christians in different provinces is greater in the most developed and industrialized districts than the less developed. The following figures show the percentage of the total Christian population in the respective provinces.

PUNJAB					
Lahore	18.0	Sheikupura	10.3	Multan	4.3
Faisalabad	15.5	Kasur	7.1	Rawalpindi	2.8
Sialkot	11.2	Sahiwal	6.2		
Gujranwala	10.3	Sargodha	4.7		

Besides the above mentioned ten districts, others have one or less than one percent of the Christian population of the province. The same phenomenon in other provinces is as under.

N.W.F.P		SINDH		BALUCHISTAN	
Peshawar	42.5	Karachi	68.6	Quetta	46.9
Mardan	11.0	Hyderabad	6.9	Loralai	6.1
Kohat	8.1			Zhob	5.7
Dir	8.0			Kachhi	4.1
Abbottabad	7.4				
D.I.Khan	6.6				
Swat	5.5				
Bannu	4.6				

The figures cited above show that the Christian concentrated the cities and districts that are considered to be urbanized and developed districts of Pakistan. The most developed districts of Punjab: Lahore, Faisalabad, Sialkot, Gujranwala and Sheikhupura have more than 10% of the province's Christian population while Karachi and Hyderabad share almost 75% of total Christians in Sindh. In Baluchistan its capital Quetta has almost 47% and Peshawar in N.W.F.P. has more than 42% of the total christian habitants. Another significant point about the Christian population in N.W.F.P. according to the Censes 1981 is its proportionate distribution in each district, while other four remaining areas Chitral, Kohistan, Malakand and Mansehra have 6.3% of total Christians in the Province. It is definitely the scarcity of the habitation and their non developmental status which could not attract them.

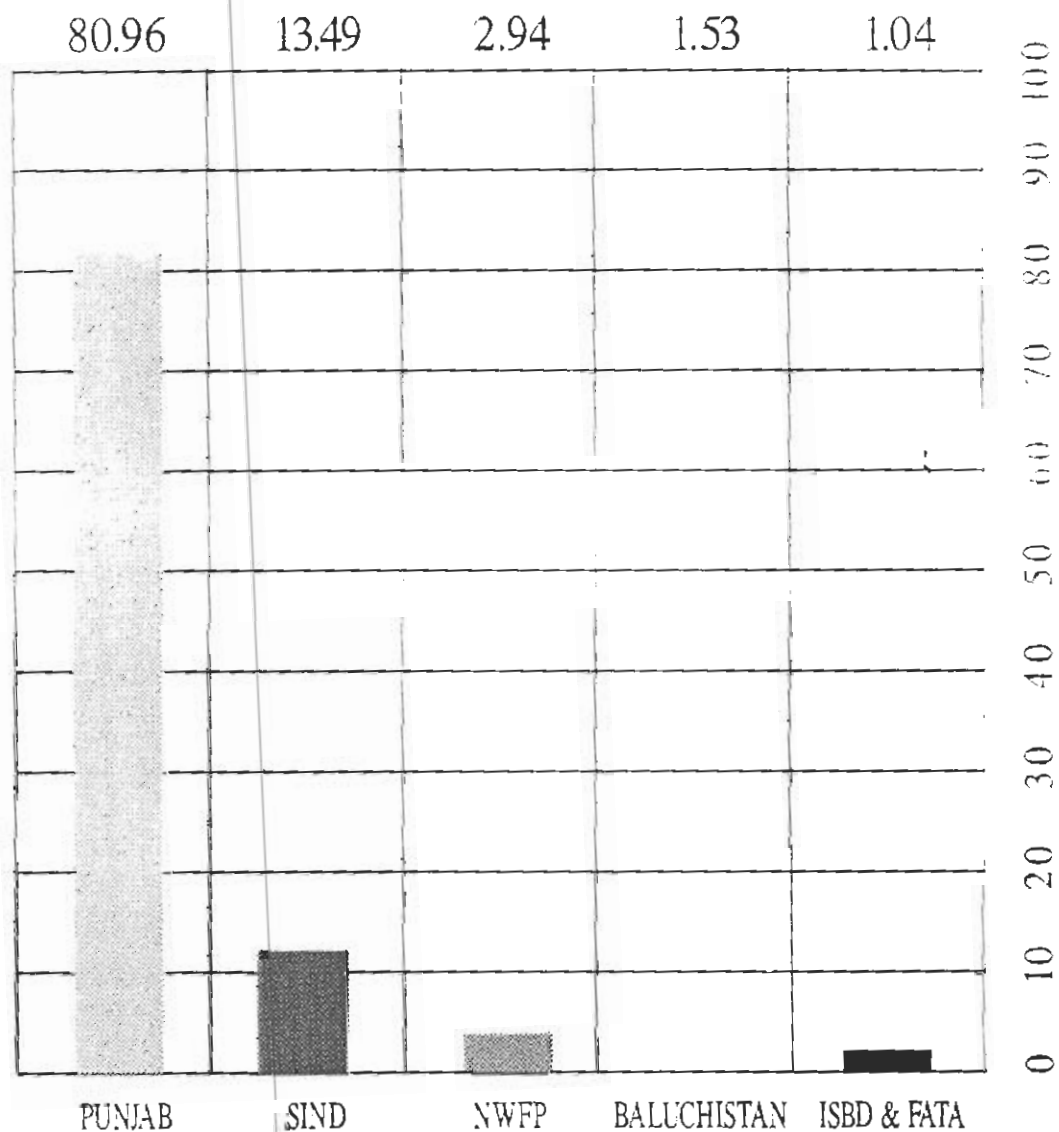
It is the established fact that the Christian distribution throughout Pakistan is the result of their migration from Punjab.¹ The Chuhra of Punjab who converted to Christianity after mid-nineteenth century migrated to other areas of Pakistan. There had been many factors.

¹ Jonathan S. Addleton, "A Demographic Note on the Distriution of Minorities in Pakistan" *Al-Musahir*, vol.xxvll no.1, Spring 1985, p: 33.

CHRISTIANS IN PAKISTAN

PROVINCE-WISE DISTRIBUTION

(CENSUS 1981)



Christians with other Punjabi ABADKARS shifted to Sindh on the completion of the Bridge and irrigation of the area. The Christians of Baluchistan and N.W.F.P. in search and services came from Punjab. The mother language of 97% Christians in N.W. Punjabi.¹ This only factor reveals that the Christians here are Punjabi migrants.

Comity Organization and Church of Pakistan

Protestant Christians, as claimed, make almost 60% of the total population religion in Pakistan. The Protestant missionary agencies have been working independent here since the middle of the nineteenth century. After the independence when independent these agencies increased, they had to make a mutual understanding to demarcate their area of activity. Most of the Churches and Agencies agreed on a comity set up within Pakistan to identify their areas of missionary work. Twelve denominations agreed to divide Pakistan into 16 comity areas. The denominations, agreed upon are as under.

1. Associated Reformed Presbyterian.
2. Conservative Baptist.
3. Church of Pakistan (Anglican)
4. Lutheran Church
5. Sialkot Church Council
6. The Methodist Church of Pakistan
7. Lahore Church Council (Church of Scotland)
8. Pakistan Mission (I.F.M.A)
9. Pakistan Christian Fellowship of I.C.F.
10. The Evangelical Alliance Mission.
11. The United Presbyterian of Pakistan
12. Indus Christian Fellowship.

¹ Laurits Vemmelund, "The Christian Minority in the North West Frontier Province of Pakistan." (Rawalpindi: Christian Study Centre, 1972) p.150.

The detail is projected on the Comity Map of Pakistan on the next page. It was agreed that major cities like Karachi, Lahore Hyderabad, Multan, Peshawar, Rawalpindi and Islamabad are not restricted to comity but open to all.¹

Another development in the Protestant Christianity of Pakistan is the union of different denomination into one single Church named "The Church of Pakistan". "The Church of Pakistan" was formed on November, 1970. The following Churches are the part of this organization.

- I The Anglican Church of Pakistan
 1. The Lahore Diocese
 2. The Karachi Diocese
 3. The Dacca Diocese (Delineated with the separation of East Pakistan)
- II The Methodist Church in Pakistan
 1. The Indus River Conference
 2. The Karachi Provincial Conference
- III The United Church of Pakistan
 1. The Sialkot Church Council
 2. The Rajshahi Church Council. (Delineated with the separation of East Pakistan)
- IV The Pakistani Lutheran Church

The Officers of the Church of Pakistan elected at the first Synod held in April 1971 were as under.

Moderator and Presiding Bishop

The. R.T. Rev. Inayat Masih, Bishop of Lahore

Deputy Moderator

¹ Ibid p. 233 (F. and M. Stock)

The Rt . Rev. J.V. Samuel, Bishop of Multan

General Secatary

Dr. Anwar M. Barkat, Prof. F.C. College Lahore.

Treasurer

The Rev. George W. Mall.

The Church of Pakistan later on was organized throughout the country in shape of different dioceses. Some of these dioceses were already organized but most of them developed after the union. The detail is as under.

Lahore Diocese. It was set up in 1877 and Thomas Volphy was the first Bishop.

Raiwind Diocese. It was set up in 1974. Dr. Michael James Nazir Ali was its first Bishop who was replaced by Rev. Samuel Robert Izrayah in 1984.

Sialkot Diocese. It was set up in 1970 with the union of the Church of Pakistan. Rev W.A. Young was its first Bishop. In 1977 Bishop Jonsten S. Qadir Baksh taken this seat and in 1986 Samuel Pervaiz became it's Bishop.

Peshawar Diocese, Its first Bishop was Rev. Dr. Khair ud Din while Rev. S.I. Alexander became its second Bishop in 1982.

Sindh Diocese (Hyderabad). It was set up in 1980 Rev. Bashir Jewan is it's Bishop.

Multan Diocese. Rev John Victor became its first Bishop in 1970 who was replaced by Rev. Samuel D.Chand in 1991.

Karachi Diocese. It was set up before independence. Rev. Chanwary had been it's Bishop since 1963. Since union Rev. S.N. Spence became it's Bishop in 1970. Later Rev. Army Rovendon replaced him.

Faisalabad Diocese. It was set up in 1982 and Rev. Dr. Zahir ud Din became it's first Bishop.

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STATUS OF CHRISTIANS IN PAKISTAN

Pakistan is the only country, liberated on the basis of an Islamic ideology. About 96% of the inhabitants of the state are Muslims. The remaining minority is divided into Hindus, Christians, Sikhs, Parsis and others. Christians and Hindus constitute the major populace of this minority, sharing 1.5 + 1.5 percentages of the total 4%.¹ Make up of the majority was due to living and migrating but the minorities living within the geographical boundary of Pakistan, automatically, became citizens. They had no choice but to accept this new position or to leave the country. Their option to live within the new country entitled them the status of minority because of the religious difference. This decision of the minorities was acknowledged by Muhammad Ali Jinnah at the inauguration of the Constituent Assembly of Pakistan on August 11, 1947 when he stated:

"You are free, you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed ___ that has nothing to do with the fundamental principle that we are all citizens and equal citizen of one State __ Now, I think we should keep that in front of us as our ideal, and you will find that in the course of time, Hindus would cease to be Hindus, and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State."²

This acknowledgment was further affirmed by Mr. Liaqat Ali Khan when he hoisted the national flag of Pakistan first time in Assembly on 11th August 1947. The minorities were extra-ordinarily represented in the white color that makes about 1/4th of the total composition in national flag. Albeit the fact, that they are not 25% percent but only four percent of total Pakistanis.

¹ Census 1981

² Hector Bolitho, *Jinnah - Creator of Pakistan*, (London, John Murray, 1954) p.197.

In the history of Pakistan early thirty years do not speak of the question of status or position of minorities in the country. The majority never questioned the decision of their leader Quaid-i-Azam or Mr. Liaqat Ali Khan on the point of the projection of minorities in national flag. And there were seldom complaints by minorities against majority at any aspect of human life, political or economic, religious or cultural. They felt and enjoyed the life of a free citizen on equal footing as Muslims in Pakistan. It was second half of the year 1977 when General Zia ul Haq imposed Marshal Law in Pakistan. In the wake of Marshal Law he introduced some religious reforms in the country. This Islamic legislation was perceived by minorities especially by Christians as discriminatory¹ which they thought were against the constitutional recognition of minorities as equal citizens in Pakistan. The constitution of 1973 gives every citizen the right to profess, practice and propagate his religion². Cees Bouma identified at least nine reforms by President Zia-ul-Haq that are contradictory to the rights of citizens given by constitution and termed it to be an effort to separate the minorities from majority. He writes that one may get the impression that the original vision has been lost. In the process of time, the constitutional rights of minorities have been limited more and more.³ Achilles de Souza is of the opinion that the Islamic revival in Pakistan is concerned with negating the rise of secularism and materialism and such atheistic beliefs and values that are part of modern day societies. It signifies the establishment of an ideological Islamic state in Pakistan, radically different from a Nation State⁴.

Dr. Charles Amjad Ali writes it is, therefore, quite disconcerting to see that in recent years the relationship between Christian and Muslims in Pakistan is the most strained, it has been since the foundation of Pakistan. This is due largely to the Islamization processes or at least their rhetoric, that have been introduced since 1977.⁵

¹ Cees Bouma, "Non-Muslims in Pakistan: A Question of Justice and Equality", *Journal Institute of Muslim Minority Affairs*, vol. 9 no.1, January 1988 p.37

² Article 20 (91)

³ Ibid. p. 38. (Cees Bouma)

⁴ "Non-Muslims in Pakistan: Leaven in the Dough", *Journal Institute of Muslim Minority Affairs*, vol 7 no2, p: 308.

⁵ "Islamization and Christian-Muslim Relations in Pakistan", *Al-Mushir*, vol. XXIX, no.3, p: 75.

The major points of concern in the process of Islamization under Zia regime for non-Muslims especially for Christians in Pakistan according to Cees Bouma are as under:-¹

1. The 1985 Constitution
2. Hadd Laws
3. Zakat and Ushr
4. Shariat Benches and Federal Shariat Court
5. Islamization of education
6. Qanoon-e-Shahadat
7. Islamic Banking
8. Separate Electorate
9. Qisas and Diyat

The nature of complaint and concern by the vocal scholars from Christian community can be felt by their writings. Some of the examples are recasted to know the severity and sharpness of reaction. Dr. Charles Anjad Ali writes on the issue of Objective Resolution in Constitution that "In the Preamble to this Constitution, as in all four prior constitutions, it is stated that "adequate provision shall be made for a minorities freely to profess and practice their religion and develop their cultures", (emphasis added). This statement is part of the "Objectives Resolution" of 1949 that has acted as the basis of all the following Preambles to the various constitutions of Pakistan. The Objectives Resolution has now been incorporated in an Annex to the Constitution of 1985 through an amendment, but in this new text there is a conscious or unconscious, deletion of a seemingly insignificant word. The text now reads: "adequate provision shall be made for the minorities to profess and practice their religion and develop their cultures". In the Annex the word "freely" has been removed from the text thus changing the actual wordings of the Objectives Resolution. The deletion of the word "freely" is not a small matter of concern only to the pedantic constitutional lawyers in their internal

¹ Cees Bouma, "Pakistan's Islamization 1977-88: The Zia Era in Retrospect" *Al-Mushir*, vol. 31 no. 1, Spring 1989, pp. 17-27.

debates, rather it impinges on the very nature of citizenship of the minorities and their social, political and religious rights within the polity of Pakistan. It opens up the possibility that the profession and practice by the minorities of their religion can be determined by others, i.e. by the majority Muslim community, almost as a constitutional right. This is not an empty fear, especially in the light of the recent debates in the Senate and the National Assembly of Pakistan over the "Ninth Amendment" and the "Shariat Bill". Both these pieces of legislation have a clear tendency towards minimizing the rights of those who are perceived as "unorthodox" Muslims and other minorities."¹

On the issue of separate electorate Mr. Aziz-ud-Din Ahmad² expounds that "separate electorate has made the minorities voiceless. Their election constituency comprises of such a vast area that the representatives cannot be constantly in touch with the electorate. The people who live in Chitral and Kalash, their representative is in Karachi. These people have not traveled more than 20 miles in their whole life, how can they find solutions to their problems through these representatives? The parties belonging to the right all over the country are fearful of the poor people getting united.... under the prevailing circumstances they are very happy. They want the minorities to remain cut off from the rest of the population, so that the country does not see the dawn of democracy and secularism and class and imperialistic exploitation continue. As long as separate electorate prevails in the country the democratic and liberal forces will always remain weak and the minorities will remain relegated to the position of 2nd class citizens".³

On the same issue Mr. Dominic Mougul after mentioning two conferences held at Pastoral Institute of Multan in 1987 and at Dominican Center Lahore in 1988 writes that in both conferences the separate electorate was greatly criticized.⁴

¹ *Al-Mushir* XXIX: 3 pp. 76-77

² "Elections: Separate or Mixed" *Jafakash*, Karachi, December 1989, p:15.

³ *Al-Mushir*, vol. 32 no. 3, pp. 76-77.

⁴ "The Rights of Minorities in Pakistan", *al-Mushir*, vol. 32 no.3, pp: 68-78.

Christian scholars were so furious that they began to think themselves no more Pakistanis and wrote that this system has in effect isolated them to the sidelines as non-citizens.¹ Dr. C.A. Ali expounding this theme wrote that now we know that since the unanimously accepted constitution (1973) the status of minorities as citizen has been done away with, and a non-Muslim can no longer participate in general elections as a citizen but can only vote within his/her community. This is often considered as a reduction to the status of second class citizenship, one is either a full citizen or not one at all.²

Dhimmis in an Islamic State

Before dealing such objections in the context of Pakistan a review of the perspective of Muslim scholars of 20th century regarding Islamic injections about the religious minorities is taken. The current writings that can substantially be considered to be fresh to the modern readers are being refereed. The focus will be question of definition and the treatment of the concept and other related issues.

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Dr. Nasim Hassan Shah, former Chief Justice of the Supreme Court of Pakistan defines that members of Islamic state who do not embrace Islam are not, according to Islamic law, to be deprived of protection of life, property or freedom of religion. They are, on the other hand, accorded membership of Islamic state under the Arabic term *ahl-al-dhimma* or *dimmis*. They are also called *al-mu'ahadun*, which means contractees or holders of covenant, because they are granted membership of the nation through contracts concluded between them or their ancestors and the Islamic state.³

¹ Dominic Moughal "Rights of Minorities in Pakistan", *al-Mushir*, vol. 32 no. 3. p : 77.

² Ibid. p: 78.

³ "The Concept of Al-Dhimma and the Rights and Duties of Dhimmis in an Islamic State"
Journal Institute of Muslim Minority Affairs, vol. 9 no.2, July 1988. p: 217.

These minorities (dhimmis or muahadun) enjoy a number of rights under Islamic teachings that help us to comprehend their status in an Islamic state. Maulana Mawdudi described following rights of non-Muslim in an Islamic state:

1. Sanctity of his life is equal to the life of a Muslim.
2. Muslim and non-Muslim both will be tried under the same penal code of Islamic state.
3. Non-Muslims will enjoy same civil rights that are for the other citizens of the state.
4. It is unlawful to tease, abuse or dishonor any non-Muslim in Islamic society or state on the pretext of his different religion.
5. It is duty of Muslims to protect Dhimmis but non-Muslims can give up this protection any time.
6. Dhimma of any individual dhimmi will not cease even he commits any big crime i.e killing of Muslim, impudence of prophet Muhammad (PBUH), or raping any Muslim women. His dhimmah will cease only if he betrays the state by giving hands with enemy state or on rebellion to the state.
7. They have all liberty to observe their religious laws in their personal matters.
8. Muslims can not demolish their places of worship, they can repair when damaged but cannot build new ones.
9. They can build their places of worship in the non residential areas of Muslims.
10. There will be no compulsion or aggravation to get jizyah from dhimmis.

11. Dhimmis who become bankrupt or poor will be exempted from jizyah and will be paid special financial scholarships and help from state.
12. If a dhimmi dies his due tax (dhimmah) will not be charged from his inherited property or from his heirs.
13. If government cannot protect his dhimmis from enemies, cannot levy dhimmah on them and is bound to repay the levied dhimmah.
14. Dhimmis will remain owners of their properties, lands, etc.
15. Dhimmah will be fixed on the economic position of the individual.
16. Dhimmah will be charged only from young men of non-Muslim community.

The aforementioned rights were given to non-Muslims by the Muslim rulers in the early days of the formations of Islamic states. But the issue in the present context and different geopolitical situation and different times needs a different kind of understanding.

Ismail al-Faruqi describes the rights of non-Muslims under the title "The Rights to Perpetuate Themselves".² He writes that.

1. Since the Islamic position tolerated the dhimmi in his unbelief, it follows that he should enjoy the right to bring up his children in his faith. Besides the right connected with the actual exercise of ritual worship, this implies the right to educate, to assemble, or organizes activities. The dhimmi's right to educate his children concerns religion only, not the civil or public life of the Islamic state as a whole of which he is a member.

¹ *Al Jihad fil Islam*, (Lahore: Islamic publications, 1971) pp.276-277

² "Rights of non-Muslims Under Islam: Social and Cultural Aspects", *Journal Institute of Muslim Minority Affairs*, vol.1 no.1, May 1979, pp: 99-102.

Hence, the Islamic state should grant his children right to hear a lesson in their religion at school, but not the right to run their schools, unless such schools conform in curricula and general spirit to the public schools. The demands of national integration do not permit small system contributing to fragmentation or dissolution of the unity of the state. If the non-Muslim wishes to impart more religious education to his children, he should be able to do so in the privacy of his home, after school hours. The non-Muslim may not object to his children receiving a lesson in Islam in the public school because, in so doing, they are instructed in the ideology of the state that is Islamic, and thus fulfilling a requirement of political integration and patriotism.

2. The rights of assembly, or organizing group activity, also guaranteed are by the spirit of the treaties as long as exercise of these rights does not adversely affect the security, stability, unity, or prosperity of the Islamic state. The dhimmis may organize a conference on Bible exegesis, systematic theology, Christian ethics, church history or iconography, as they please. But they may not organize a conference on the merits of war and peace with Israel, or on the fitness of the Arabic language for modern development unless the general purpose of such conference agrees with the position of the Islamic state.
3. In its long history, the Islamic state has fortunately never known any discrimination between its citizens, Muslims or dhimmies, in the field of economic activity. The dhimmies have always enjoyed unrestricted freedom to perform all the professions.
4. May the dhimmis work as government and army officers, and how far up the hierarchy may they aspire to climb? The answer is that they certainly may work in any government service to which their personnel training have prepared them, including defense of the Islamic State. Only those positions where the decisions to be made require personal commitment to Islam, may be removed from them.
5. Generally, the dhimmis do have the right to joy, as well as that of expressing themselves in works of art for their consumption within the limit of corruption of public morals or

undermining of public moral. In the privacy of their homes, the dhimmis are entitled to enjoy themselves as they please, to contemplate such works of art as they please. The moment such enjoyment poses a threat to public morals, the Islamic State has the right - nay the duty - to interfere and put an end to the activity. A test case of this right of the dhimmis may be found in the tendency of modern woman's fashions toward greater nudity.

6. The same has been literally true of the dhimmi's right to use alcohol and pork, and generally to eat or drink during the fast of Ramadan. Such acts are offenses against public morality. If carried out in private, they fall within the prerogatives of the dhimmi granted by the Islamic state.

7. In brief, it can be said in the Islamic state, 'religion' in the western Christian sense of the term (i.e. in the sense of worship, ritual, personal ethics, personal status) is free, without restriction whatever. In the political and economic realm, the dhimmi is also as free as the Muslim, the only limitation being the security and prosperity of the Islamic state. He can hold public office or engage in economic enterprise as long as the security and welfare of the Ummah do not depend on his decisions. In the cultural domain, the dhimmi is free only in the privacy of his home, or of his village if it is entirely non-Muslim. Once his action involves other not of his faith, his freedom becomes restricted by the cultural norms of the Islamic state.

Faruqi gives to non-Muslims the freedom of preaching their faith to Muslims on the analogy of Muslims right to preach their religion to non-Muslims. He writes that it is only natural that if the Muslim is entitled to present his case, that the non-Muslim is entitled to present his case, that the non-Muslim be equally entitled to do so. This reciprocal right is not affected by either party's abuse, since it belongs to each of them by virtue of their humanity. It cannot be argued that the non-Muslim may not present his case to the Muslims. The Muslims are presumed knowledgeable about the most precious truth they have. If they are unable to refute the non-Muslim's presentation, their duty is to instruct

themselves in their faith or at least to seek such instruction from their men of knowledge. If they are liable to be converted out of Islam through such presentation, their own weakness in knowledge and faith is alone to blame. Islam does not require the Muslims to shield the ignorant, but to instruct and enlighten them. At any rate, with the advances of modernity in communications technology, no much shielding or isolationism will be possible. The counter-argument is going to teach them any way; and the only protection against an argument is another better, sounder, truer argument".¹

Dr. Hamidullah furthers this discussion of right of non-Muslim to preach his religion in Muslim society that can result to the peculiar issue of Islamic legality that is called apostasy. He says that "the question of apostasy is difficult to resolve. Islam demands for itself the liberty of preaching, but do not give liberty to a Muslim to abandon his religion. Theoretically it is weak point for Islam to defend, but in practice it has not importance, except in extremely rare cases. For not only in countries under Muslims rules, even in non-Muslim environment cases of Muslims abandoning their religion are non-existent. Christian colonial rule proved this premise. Even present day ruthless communist regimes have had the same experience. In the metropolitan territories of Europe, America, Oceania, from Iceland to Argentina there are daily conversions of Christians to Islam, but not vice versa."²

Dr. Fazalur Rahman becomes more liberal on the issue of apostasy concerning the Holy Quran (3:90) which reads,

But those who reject faith after they accepted it, then go on adding to their defiance of faith - Never will their repentance be accepted; for they are those who have (of set purpose) gone astray.³

¹ Ibid. p: 99.

² "Relations of Muslims with non-Muslims", *Journal Institute of Muslim Minority Affairs*, vol.7 no 2, January 1986, pp:9-10.

³ *The Meaning of Holy Quran*, tr. Abdulla Yusuf Ali (Maryland USA: Amana Corporation, 1991)

Dr. Fazhur Rahman writes that, "this verse was revealed in Madinah where the Prophet (peace be upon him!) had the power to punish people. If apostasy had been considered punishable crime in this world, the Qur'an would certainly have provided some punishment. But the Qur'an only says that upon such people, i.e., those who repeatedly apostatized, they shall be God's curse. This shows that the medieval law of apostasy of Islam is out of agreement with the Qur'an." In the same article Dr. Fazalur Rahman says that the word *dhimmis* does not occur in the Quran or Hadith but it grew out of the early political military practice of Muslims.²

Regarding building worship places of non-Muslims Dr. Fazalur Rahman justifies that the Quran regards all earlier revelations as true revelations even if not containing the whole truth. The Qur'an also regards as inviolate the churches, synagogues and other places of worship where God's name is mentioned. On this account, there is no reason why Christians should not be able to raise their religious buildings. This is, again, one of those instances of classical law where the restriction on the building of churches and synagogues, etc. was imposed in the perceived interests of the solidarity of the Muslim community and the integrity of the state.³

Dr. Abul Hamid Abu Sulaiman in the context of Muslims and non-Muslim's relations opines that "in their understanding of early Muslim history, jurists seemed to be more impressed by the conflicts and animosities between Muslims and non-Muslims than by the real meaning of the Islamic mission. For instance, in discussing the relationship between Muslims and non-Muslims, jurists unduly focused on the word *SAGHIRUN* (Qur'an 9:29), which means 'vanquished' or 'overpowered'. It was mentioned in the Qur'an in the context of hostilities between Muslims and non-Muslims. At the same time, the jurists overlooked the significance of the *al-dhimma* agreement between the Prophet and the Christians of Najran and the

² "Non Muslim Minorities in an Islamic State", *Journal Institute of Muslim Minority Affairs*, vol 7 no 2, January 1986, p. 16

³ *Ibid.* p.20.

constitutional agreement (Sahifat al-Madimah) between the Prophet and the Jewish tribes of Madinah. These agreements, and not the word SAGHIRUN alone, should have been taken to determine the nature of Muslim relations with non-Muslims. This absence of a comprehensive theoretical idea of Muslim society is reflected in Ibn al-Qayyim's opinion. Classical jurists generally made the mistake of focusing on the micro rather than the macro aspects of the Islamic social system³.

Conclusively, the following points have been rectified by the scholars mentioned above.

- I. In Muslim state there is not any difference between life and honor of a Muslim or non-Muslim on the basis of sanctity.
- II. Non-Muslim cannot be deprived of the practice of his religion and the personal rights on the pretext of his religious difference.
- III. A non-Muslim has all liberty to own, purchase, sell or mortgage his property.
- IV. A non-Muslim can impart the religious education of his faith to his or her children.
- V. A non-Muslim can adopt any kind of profession: public or private according to his professional skill in an Islamic State.
- VI. A non-Muslim has all liberty to propagate his religion and convert anyone to his faith.
- VII. Non-Muslims have all freedom to build their religious institutions like; Churches, Synagogues, Temples etc.; in an Islamic State.

³ Ibid.

¹ "Al-dhimmah and Related Concepts in Historical Perspective", *Journal Institute of Muslim Minority Affairs*, vol. 9 no. 1, January 1988, pp: 10-11

Islamic Teachings and the Christians in Pakistan

So in the context of Pakistan as an Islamic State the religious minorities especially Christians enjoy all the freedom and liberty speculated by scholars. No one can point out that Christians have been deprived of from any one of the aforementioned rights.

For example there is no restriction for a Christian for having job in government. They are placed everywhere in civil or military, junior or superior services. In the field of judiciary the post of Chief Justice of Supreme Court of Pakistan had been beautified by the person of late Honorable Justice **A.R. Cornelias** who was a Catholic Christian and earned the fame and respect in the field which could not be achieved by any other person in the profession in Pakistan. Mr. Julian **Peter** was promoted to the post of Major General in 1993. He is the first Christian who had been promoted to such higher rank in Pakistan Army.¹ There had been many other officers who served forces on higher rank in Pakistan Navy and Pakistan Air Force. As for as the Christian employees in Civil Service are concerned there were 1759 person serving in 1985. Their ratio was far over than any other non-Muslim community in Pakistan as detailed below.²

Ahmadis	=	664	Jews	=	9
Hindus	=	200	Parses	=	9
Hindu (non Caste)	=	104	Buddhists	=	42

As for as the education is concerned they have all liberty to teach their children in their faith. The Christians have opened institutions not only for secular education of their children but the Christ King Seminary in Karachi, Seminaries in Gujranwala, Lahore and Quetta are the examples that Christians have full liberty even to prepare their local religious personnels to look after the religious needs of community. Fathers Aslam Barkat has mentioned 18 such institution in Pakistan.³

¹ The Fortnightly *Shadab* Lahore, May 31, 1993

² *Al-Mushir*, vol. 27 no.1, p: 61.

³ *Tarikh Kahsa Pakistan*, (Clarkabad: St. Peters Publications Socety, 1993)

The Christians have full freedom to own and purchase property for the religious purpose and to build Church etc. The allotment of Derekabad near Muzzafargarh__separate and exclusive Christian villages__after independence is the mere example of enjoying any kind of ownership and property in Pakistan by Christian community.

As for as propagation and preaching of Christianity is concerned there is no restriction in Pakistan. They can preach, convert and baptize anyone, even a Muslim in Pakistan. The punishment of apostasy is not practiced in the state which a true Islamic injunction according the orthodox belief. Not only the local missionaries but the foreigners also come here for preaching. About four hundred Protestant and one thousand Roman Catholic foreign missionaries were identified in 1975¹ in Pakistan. Such missionary organizations that came in Pakistan after 1947 have already been discussed.

The propagation of Christian faith through correspondence courses is also going on in Pakistan. Dr. Nadir Riza Siddiqui² gave a list of fifteen Correspondence Course Schools in Pakistan while Father Aslam Barkat wrote that such courses are initiated from Faisalabad, Lahore, Multan, Dera Ghazi Khan and Hyderabad by different Christian organizations.³ According to Fr. Aslam Barkat there are 23 Christian publishers and 44 Christian bookstores that disseminate Christian teachings in the country. He mentioned 21 Christian magazines and journals that are published in the country to present Christian point of view in political, social and religious matters.⁴

In this context Richard Bailey's statement can be refereed as an evidence of the situation of Christians in Pakistan. He writes that the constitution guarantees freedom of religion including propagation. Conversion is legal, preaching and publishing of Christian literature is permitted providing it does not result in communal strife and Christians have all

¹ Donald E. Hoke, *The Church in Asia*, (Chicago: Moody Press, 1975) p.496.

² *Pakistan main Masthat*, (Lahore: Muslim Academy, 1992) p: 303.

³ Ibid, p. 504

⁴ Ibid. (Aslam Barkat)

rights of other citizens except they cannot hold some of the highest offices in government. Missionaries are tolerated by government. Visas are granted to present missionaries to return to Pakistan after trips abroad, but no new missionary visas are granted except as replacements for present missionaries.¹

However there are some points that caused Christian scholars to see themselves in the category of second class citizens in Pakistan. In the following lines these points such as Separate Electorate for Minorities and Blasphemy law are being discussed due to the seriousness of the issues.

The Blasphemy Law

The government of Pakistan promulgated blasphemy law on October 12, 1986 under section 295-C of criminal law which reads "whoever by words, either spoken or written or by visible representation, or by any imputation, innuendo or insinuation, directly or indirectly, defiles the sacred name of Holy Prophet Muhammad (peace be upon him) shall be punished by death or imprisonment for life, and shall also be liable to fine".

The law was later amended on the recommendation of Federal Shariat Court and the phrase of "or imprisonment for life was deleted and only the punishment of death was sustained according to the teaching of Quran and Sunnah as observed by Federal Shariat Court and the same punishment was prescribed for the blasphemy of all other Prophets as well.

Since the promulgation of law a number of cases have been registered in different courts of Pakistan. The persons, as under, mostly from Christian community were accused for their blasphemous actions against Prophet (S.A.W).

1. Tahir Iqbal in Lahore
2. Gul Masih in Sargodha

¹ "The Comparative Status of Christianity and Islam in the Sub Continent", *The Gospel and Islam: A 1978 Compendium*, Don M. Mc Curry, ed., (California: MARC, 1979) pp: 315-316.

3. Dr. Akhtar Hameed Khan in Karachi
4. Salamat Masih in Gujranwala
5. Rahmat Masih in Gujranwala
6. Manzoor Masih in Gujranwala
7. Nemat Ahmar in Faisalabad.

Tahir Iqbal and Manzoor Masih were killed by some unidentified persons while the case of Akhtar Hamid Khan was taken back by the interference of Federal Government.

The other three culprits were sentenced to death by Session Courts and were later released by the Lahore High Court. All three were transferred to Germany with the help of international Christian community. Naimat Ahmar a school teacher in Chak no 242 R-B Dasoha was killed by Farooq Ahmed in the office of District Education Officer on January 6, 1992. Farooq Ahmad was later sentenced for 14 years imprisonment by District and Session Court. According to Christians Farooq Ahmad who was himself a school teacher and wanted to take his position of headmastership in same school. So he accused him for blasphemous statements against Islam and the person of prophet (S.A.W) and campaigned against him and later on killed him.¹

Adoption and promulgation of this law is thought to be discriminatory by Christian. Along with other unpleasant and discriminative matters regarding Christians Cees Bouma writes that during the past few years the government made changes and amendments in certain laws and provisions to make them (more) Islamic. Worth mentioning are the amendments with regard to the error-free printing of Holy Quran and the prohibitions of non-Muslims interpreting the Holy Quran according to their own independent understanding. In the same line was the prohibitions of insults against the Holy Prophet of Islam, an offense made punishable by death.²

¹ *Catholic Naqib*, July 1-15, 1994.

² *Al-Mushir*, vol 31 no 1, p: 25.

Bashir Masih (late Deputy Speaker Baluchistan Assembly) in his open letter to Christian community and Christian members of parliaments pointed out the law of blasphemy as a challenge for Christian.¹ Emanuel Zafar former member of National Assembly in his article advocated that Senate of Pakistan has not adopted the decision of Federal Shariat Court in toto, because the court instructed that the same punishment will be given to the act of blasphemy towards all messengers of Allah.²

Major T. Nasir writes that Christians are not against the blasphemous law. We only demand fair and transparent trial of the accused and such cases be heard in Higher Courts.³

In short with exceptions all Christian community has not accepted blasphemy law. They are unanimously trying their best to terminate it from Pakistan Penal code or at least dilute the severity of punishment. According to Kamran Rizvi, Advisor to the Prime Minister on Human Rights, Federal Government has decided the amendment in the punishment of blasphemy law and will be put in the National Provincial Assemblies.⁴ But this move was not accepted by Muslim community. Punjab Assembly unanimously passed a resolution that blasphemy law may not be amended.⁵

On the other hand the Muslim community favored this law on the following grounds.

- 1 Blasphemy of the Prophets well deserves this severe punishment because, if humiliation of a common person requires compensation then the sanctity of the respectful Prophets is more valuable. Khuram Murad writes that the first and foremost question is whether the blasphemy is a crime or not, and if it is a crime then what should be its punishment. Not of the Prophethood but the sanctity of a common person has been esteemed on the level that his oral or written degradation is considered to be

¹ Shadab, Lahore cited in *Alam Islam Aur Isaiyat*, January 1994, pp:21-22.

² The daily *Pakistan* Lahore cited in *Alam Islam Aur Isaiyat*, Oct, 1992, pp:20-23.

³ *Kalam-i-Haq*, Gujranwala, March 1994

⁴ *Nawa-i-Waqt*, April 20, 1995.

⁵ The daily, *Jang*, May 5, 1995.

crime and has been protected by law. It is out of question that disgracing or blaspheming others can be someone's basic right and if anyone is punished it may be thought to be against basic human right. However in Europe only the disgraced one has right to appeal in court. it means that Rasul or any other deceased person can freely be disgraced as they can not appear in the courts for the punishment of the accused. In the case of Sulman Rushudi this plea has been repeatedly argued by West. But this is totally irrational, if disgrace of a common man is a crime then one who is dear and near to billion of people and this number of people can sacrifice their lives and grace for him must be more prestigious.' (Translated from Urdu)

- 2 This law is not discrimination and against any non-Muslim i.e. Christian, Hindu or Sikh. If Muslim is found guilty of this crime will be treated equally. Safir Akhtar writes that it is the fact that no one has yet been punished under this law, however anyone who is proved to be blasphemous, Muslim or non-Muslim, must be duly punished. This had never been controversial among Muslim scholars.² (Translated from Urdu)

- 3 This punishment is not that severe and excessive as the crime itself is painful and stony. The punishment has been prescribed by Quran and Sunnah that is not amenable or challengable according to Islamic faith. In this connection a number of articles and academic works can be presented in classical as well as modern literature of Islam. The latest one is authored by Muhammad Ismail Qureshi.³

- 4 The punishment cannot be diluted on the plea that it can be misused by the corrupt administrative machinery of the country and it will be misused in personal or sectarian differences and enmities. Because in this way all other severe punishments will have to be lightened and softened in wake of their misuse. Mahmood Ahmad Ghazi writes that "some highly placed people have come out with an interesting, rather queer

¹ "Qanoon Tauhin Risalat aur Magharby Andaz Fikr" The daily, *Jang*, April 2, 1995.

² *Alam Islam Aur Isaiyat*, April, 1994, pp: 3-4.

³ Muhammad Ismail Quraishi, *Namoos Rasul aur Qanoon Tauham Risalat*, (Lahore: alFaisal Publishers, 1994)

argument against this law. They say that in view of the prevailing deterioration in the field of law enforcement and judiciary, it would be meaningless to punish a person on the charge of blasphemy against the Prophet (PBUH). If this argument is accepted then all laws in penal and criminal codes should be dispensed with, not only in Pakistan but all over the world, because the law and order situation today is deteriorating in every nook and corner of the world."¹

- 5 This law gives protection to the convict and accused till the charges are proved in the court. Otherwise Muslims have heroes like Ghazi Imdin Shaheed in their history and the examples of Naimat Ahmar can easily be repeated when people themselves take justice in their hands. Abdul Rashid Ansari writes Lahore High Court in it's decision on April 26, clearly indicated that clause 395-c about the punishment is not against constitution of Pakistan, if this law is nullified then people will take law in their hands and will take revenge themselves from the accused as in old ages. The court said this law protects the life of accused till it is proved and provides a chance to prove his innocence through legal process.²

(Translated from Urdu)

- 6 It is not only Islam but other religion like Christianity and Judaism that also prescribe death sentence on the crime of blasphemy of Prophets. This punishment has been indicated in Bible. It provides: "And he that blasphemeth the name of the Lord he shall be surely put to death", (Leviticus, 24-16) and also "therefore I say unto you all manners of sin and blaspheme shall be forgiven unto men but the blasphemy against the Holy Ghost shall not be forgiven unto men". (Matthew 12:31) German President Dr. Herzog visited Pakistan in first week of April, 1995 and discussed the case of Salamat Masih and Rehmat Masih with authorities. Israrul Haque writes that "Dr. Herzog who belongs to the Christian Social Union a party more conservatively Christian than the Christian Democratic Party and he himself should appreciate much better than others that even though the Bible is not an instrument of state policies or legislation in today's

¹ "Misgivings about Blasphemy Law" The daily, *Mushim*, April 4, 1995.

² The daily, *Jang*, May 27, 1995

Christian world but it does continue to be the Gospel of truth and an instrument of Christian faith. Hence anything provided for in the Bible even if it is not practiced, cannot be condemned as barbaric inhuman or degrading"¹.

Separate Electorate System for Minorities

Zia ul Haq during his regime enacted an ordinance that created separate seats for minorities in National and Provincial Assemblies alongwith other ordinance. this was later approved by the National Assembly constituted in the election of 1985 held on non-party basis. Minority members were also elected in this election. This clause of separate electorate was not found in the 1973 constitution of the Islamic Republic of Pakistan. This amendment had been of great concern for Christian community as well as some majority community. Both of the communities are separated on this issue. The religious groups of Christian community and secular parties of Muslim community have been criticizing and rejecting this clause while religious political parties of Muslim community and secular element of Christian community is in the favor of this law

In the past Christians and others appealed to the government several times to increase the number of minority seats.² This was now done. The "Houses of Parliament and Provincial Assemblies (Electors) (Amendment) Order, 1985" changed the number of seats for National and Provincial Assemblies and increased the number of seats for minorities. Instead of eight minority seats ten non-Muslim seats reserved as ... four for Christian, four for Hindu one for person belonging to Sikh, Buddhist and Parse community other non Muslim and the persons belonging to Scheduled Castes and one for person of Qadiani group..... (who call themselves Ahmadis) For the Provincial Assemblies the reservation is as under.

¹ "Blasphemy Law in Islam and Christianity". The daily, *Muslim*, Islamabad, April 27, 1995.

² The daily, *Muslim*, Sep 7, 1984

	Christian	Hindu	Qadiany	Others	Total
Baluchista	1	1	-	1	3
N.W.F.P.	1	-	1	1	3
Punjab	5	1	1	1	8
Sindh	2	5	1	1	9
Total	9	7	3	4	23

Mrs. Benazir Bhutto Chairperson of Pakistan Peoples Party addressing a gathering of National Christian Federation in Lahore said that "if Pakistan has to develop as a country of well-knit and homogenous people, the joint electorate system must be reintroduced along with a quota of special seats for minorities communities.

She again reaffirmed her stand on the issue while addressing to a seminar on the Constitutional Rights of Minorities and Women in Pakistan held in Lahore on October 21, 1991. She said under the pretext of Islam, the fundamentalists have deprived the minorities of their rights and equality of status. Moreover they have denied the people of Pakistan of the fruit of science and technology. One of the points of Pakistan Democratic Alliance is the restoration of the joint electorate.¹

Fr. Archie de Souza, Professor in Christ King Seminary Karachi is of the opinion that the system of separate electorates for minorities is the falsification of the guaranties already given by Muhammad Ali Jinnah to the minorities.²

After having a historical review of separate electorate system in United India when All Indian Muslim League was struggling for freedom on two nation theory and the past political

¹ The daily, Dawn, Karachi, May 15, 1987.

² Benazir Bhutto "Minorities, Women and the Political Processes", *Al-Mushir*, vol. 33 no. 4, p:110.

³ *Al-Mushir*, vol. 30 no.1, p: 33

process in Pakistan Christine Amjad Ali opines that it is important to note that those who advocate the repeal of the Separate Electorate and the restoration of the Joint Electorate do so on the basis of the 1973 Constitution. They are seeking the right of minorities to vote as full citizens of Pakistan in a Joint electorate while also having special reserved seats as a means of overcoming their social disadvantages in society.¹

Referring to the amendment Charis Amjad Ali writes that now we all know that since this unanimously accepted constitution (and also afterwards its amended version of 1977) the status of minorities as citizens has been done away with, and a non-Muslim can no longer participate in general elections as citizen but can only vote within his/her community. This denial of democratic rights of minorities is called Separate Electorates. It is often considered as a reduction of the minorities to the status of second class citizenship, but in fact, there is no such thing as second class citizenship, one is either a full citizen or not one at all.²

The same argument of making second class citizen has been given by scholars, religious persons and politicians of Christian community like Dominic Mougall, Sub-editor of *Al-Mushir*; Younis Rahi of Pakistan Christian Party; Feroz Khanwal, a politician; James Sutan, Khan of Pakistan National Christian League; Bishop of Lahore Church of Pakistan, Alexander John Malik; Juliee Salik of Quami Masihi Party; Editor of fortnightly magazine *Shadab*, Lahore; Samuel Saroya of Pakistan Christian Party; Bishop of Catholic Diocese of Lahore

¹ "Opening the Curtains: Minorities and Women in Pakistan", *Al-Mushir*, vol 33 no. 4, p. 136

² "Constitutional Rights for Minorities Women in Pakistan", *Al-Mushir*, vol 33, no 4, p. 119

³ "The Rights of Minorities in Pakistan", *Al-Mushir*, vol. 32, no.3, pp.68-78.

⁴ The daily "*Musawat*" Lahore, Oct. 23, 1991.

⁵ The daily "*Musawat*" Lahore, Oct. 26, 1991.

⁶ The daily "*Pakistan Times*" Lahore, Oct. 26, 1991.

⁷ The daily "*Pakistan Times*" Lahore, Dec. 21, 1991.

⁸ The fortnightly "*Shadab*" Lahore, July 31, 1993.

⁹ The fortnightly "*Shadab*" Lahore, July 31, 1993.

¹⁰ The monthly "*Alam Islam aur Isayat*" Islamabad July 1993.

Bishop Armando Trinidad;¹ Archbishop of Archbishopric of Karachi, Siemen Pererra;² Bashir Masih,³ Deputy Speaker Baluchistan Assembly.

Fr. Arnold Herydia further said that the Separate Electorate had never been our demand. If we the Christian had asked for it we would have been titled as non-patriot to the country.⁴

On the other hand a number persons from within the Christian community have advocated in the favor of Separate Electorate system in Pakistan. These people asked for it even before formation of the constitution of 1973. Foremost, among them was Jashua Fazalaldin. He was a Catholic Christian. Before partition he worked for Pakistan with All India Muslim League under his Christian League. He had been member of Parliaments from 1951 to 1958 and worked as deputy finance and law minister. He presented his argument in his book titled "Separate electorate, the life blood of Pakistan" in the favor of system. He was so much devoted to his point of view that he and his party "Azad Pakistan Masihi League" boycotted the national elections of 1970 that were not held under the Separate Electorate system.⁵ Lt. Gen. (Rtd.) W. Herbert is another Christian politician who favors the amendment. He opines that the people who present the argument of double voting for minorities are not realistic. He says that double voting will not only snatch the liberty of voting for Muslims but for their Christians too. He gives two arguments: one, that most of the Christian live as tenants or Kamis of landlords and if they have to vote to Muslim candidate they cannot cast the vote against the will of their Muslim masters, in this way their liberty of casting vote will be snatched and second, that these tenant and Kamis will be forced by the landlords to vote in the favor of that particular Christian candidate who assures to favor them in the District Councils or their national political party. So if the separate electorate is banned the identity of minorities in

¹ The fortnightly "*Shadab*" Lahore, July 31, 1993.

² The monthly "*Jafakash*" Karachi, Feb. 1994.

³ The monthly "*Jafakash*" Karachi, Feb. 1994.

⁴ The monthly *Jafakash*, Karachi Feb. 1994.

⁵ The monthly "*Alam Islam Aur Isaiyat*" Dec. 1991. pp: 18-20.

political sphere of country will disappear for ever which is the only example of safeguarding the political identify of minorities in all over the world.¹

Peter John Sahotra favors the system and thanks late Gen. Zia that he gifted the minorities without their demand or struggle.² Tariq C. Choudhry of Christian Pakistan Masihi Party also favors this system of Separate Electorate for minorities in Pakistan. He said that it is totally out of question that with Joint Electorate system any Christian member can be elected and work for the rights of Christians in parliament.³

Both points of concern by Christian minority of Pakistan have plus and minus aspects advocated by a number of scholars mentioned above. The discussions stated earlier contain the following stronger arguments that need to qualified here.

1. The blasphemy law enacted by Government of Pakistan is not against any minority but on the other hand it protects life of culprit till it is proved in the Court. Both of the decisions of Lahore High Court are mere example of the safety of accused other wise the fate of Nemat Ahmar and Manzoor Masih speak out the lawlessness and project social and legal anarchy in the country. In this connection the interference of international Christian community and western politician in wake of the protection of human rights cannot be appreciated and Government of Pakistan may take courageous stand to prevent foreigners to interfere in the state affairs which can be considered as a contempt of the courts of Pakistan and humiliation of the constitution of the Islamic Republic of Pakistan in the words of Safir Akhtar. And if this practice of international pressure is not restricted then the faith of Pakistani Muslim community on the government and legal system will be shackled and in the future these people not expecting justice from government and system will take law and order in their hands

¹ The fortnightly "Shadab" Lahore, Dec 16-31, 1991

² The fortnightly "Catholic Naqush", Lahore, June 16, 1992.

³ The daily "Muslim" Islamabad, August 22, 1993.

and will themselves revenge the blasphemy of Prophet Muhammad (S.A.W.) or other prophets from any Muslim or non Muslim.

2. Majority of Christian community thinks that the Separate Electorate system has deprived them from the status of full-citizenship, and it is overwhelmingly demanding for Joint Electorate. Realizing the democratic culture and traditions, if Pakistan has, this demand can be considered to rectify their concern. But it should be kept in mind that Christian make only 1.5% of the population and the silence of other 2.5% minorities ... Hindu, Sikh, Parses, Scheduled Castes on this issue of Separate Electorate does not second their demand. Are they prepared to sacrifice their representation in Parliaments and are they ready to lose their political identity saved in Separate Electorate system. Such question may be resolved before taking any final decision.

Now the question of the favor of Islamic religious political parties on Separate Electorate for non Muslim may be taken on merit. What reservations they have if minorities are permitted to have Joint Electorate? If these political parties believe in democracy then they must not disagree to minorities demand and let them join in the national stream. The danger that these Islamic parties look for is that the non-Muslim vote unanimously will go in the favor of secular parties and it can cause the defeat of their candidates in elections. Yes this is the valid fear that all non Muslims will unite against Islamic parties but why these Islamic element is so much divided? Do not they think that perhaps it will force to think the Islamic political element for unity and later on will help them to shun their petty sectarian difference for the noble cause. Other wise the atmosphere of sectarianism that is on the highest now will perhaps deprive them from the remaining percentage of the casted votes in the general elections of 1993, which is already less than the non-Muslims turnover.

Part Four

International Mission in Pakistan

International Mission in Pakistan

- *International Mission Incorporation
- *Jampur-An Introduction
- *International Mission in Jampur
- *Resistance Movements
- *Impact of Christian Center on Socio-Cultural Life and Belief Patterns of Jampur's

INTERNATIONAL MISSIONS, INCORPORATION

The organization is a non-Church related organization, evangelical and non-sectarian in character. It is affiliated with IFMA. It is dedicated to the propagation of the gospel. It seeks to meet every means at its disposal to accomplish the task. Its ultimate goal is establishment of self-supporting and self-propagating New Testament Churches in the world.

It was originally known as Indian Mission. The fellowship was founded by Benjamin Davidson in 1930. He was one of the co-founders of the Ceylon and India General Mission in 1893, and for many years worked as General Director of that Mission. Davidson had an increasing burden for the Telugu speaking people of Hyderabad state in Southern Central India. In 1932 the first missionary couple was sent to Chiryal, Hyderabad Deccan. The work experienced steadily growth, with many converts, especially among Hindu outcasts. Following Davidson's death in June 1948, B.R. Over and later Edward L. Frederick, headed the work. In 1953, when it became evident that no further visas would be granted to US citizens for entry into India, it became necessary to look for other fields into which new applicants might be sent. Simultaneously, the name of the mission had to be changed, as the work was no longer to be confined to India. In India the work is carried on in Telugu and Marathi languages in Mysore State. The Good News Literature Center located in Secunderabad, the heart of Telugu country, is working for the publication of tracts, books, booklets and monthly magazines; the Herald and Kiranam in Telugu language.

It was amalgamated with the Iran Interior Mission in 1955. The work is in Kemarshah in Western Iran. The Philippines Island work that was founded by Robert Kohler on the Island of Mindanao joined with International Mission in 1955. The pattern of work had been tent evangelism for an extended period followed by a preaching and teaching mission both adults and children.¹

¹ *The Encyclopaedia of Modern Christian Mission: The Agencies*. Burton L. Goddard, ed., (London, Toronto: Thomas Nelson and Sons, 1967) pp. 338-339

Pakistan was the first new field outside of India to be entered in 1954. International Mission is responsible for the evangelization of two large desert districts, Muzaffar Gargh and Dera Ghazi Khan, separated from each other by river Indus. In these two districts there was a combined population of 1,80,000 Muslims at that time. As Pakistan is avowedly a Muslim state, progress has been slow. The most satisfactory approach to reach men have been through literature and Christian reading rooms, while dispensaries provide the best contact between Christian nurses and Muslim women and children.

Since its inception International Mission started its work in Layyah in Muzaffargarh district and in Dera Ghazi Khan city and Jampur in D. G. Khan district. After the emergence of Layyah and Rajanpur as independent districts and Jampur falling in Rajanpur district, the work is confined now-a-days here.

As far as the work of International Mission Inc. is concerned, the Christian reading room and dispensary have been opened in Jampur. The publishing and correspondence course about Christian faith have been started from Good News Center in Dera Ghazi Khan. The literature is published in Urdu language. Mr. Dick Bailey had been the incharge of this Good News Center, later on Mr. Larson worked here. Mr. Gary Alan is looking after this Good News Center now-a-days.

International Mission Inc. in Layyah

Layyah district is situated on the Eastern bank of river Indus. Districts of Bakkhar, Jhang, Multan and Muzaffargarh are surrounding its other three sides. According to 1971 adjustment and Bandobast of area total land of Layyah district is 548262 acres.¹ Hundred percent population of the area was Muslim before 1949. After independence for the habitation of migrants from India and for the development of desert an irrigation project was launched here. In fact, the project was devised in 1912 by Government of Punjab but could not be implemented due to First World War. Government of the Punjab had no funds to act upon the project so this Act was canceled in 1932.² Thal desert comprises on the districts of Bhakkar, Kushab, Jhang, Layyah, Mianwali and Muzaffargarh but Thal Development Act covered the area of Mianwali, Bhakkar, Layyah, Khushab and Muzaffargarh districts.³ When the act was implemented all land was transferred to Thal Development Authority and later on given back to old owners and new settlers. In this new settlement some Christians were allotted land in Thal area specially in Chak 74 and Chak 120. These Christians settled there after 1951. Most of these Christians were Catholics in the beginning. The International Mission, headquartering in Layyah focused its activities for the service of these Catholic Christians. Although International Mission, officially is non sectarian and non denominational mission but the missionary involved in the evangelical work had not been Catholics. So it was natural to work for the propagation of their faith among these Catholics. Apart from this belief oriented job, the objectives of International Mission in Layyah were to make non practicing Christian a practicing one, to educate them about their religion, and to make them proud of their Christian faith in the dominant Muslim milieu. Along with the religious objective of International Missions work, the secular and non religious purpose had been the social and economic upliftment of local Christians. Although, with the allotment of land, they experienced a socio-economic mobility but it was thought necessary to launch a conscious movement among them about their changed status and some practical steps may be taken for their economic progress. The International

¹ TDA Records.

² Akram Mirani, *Greater Thal*, (Layyah: Layyah Kitab Ghar, 1991) pp. 32-33.

Mission also took the responsibility of education to Christians. They established Churches in both of the 74 and 120 Chaks for the religious service of people and opened a technical workshop of automobiles and a hostel in the town of Layyah. Both of the projects are working under the title of "Institute of Technology and Bible Studies". It is a non registered, non-commercial and purely social service institution taking care of only Christian community.

There is a hostel for Christian girls who cannot continue their education in their Chaks due to non availability of higher educational institutions, i.e., High School and College they stay in the hostel while studying in High Schools or College in Layyah. These resident girls have to pay Rs. 70 - for a month. The Institute arranges for their mess, tuition and other school expenditure. In the morning girls go to their educational institutions. In the evening, they are coached in special tuition classes for their courses and Bible in the hostel. Foreign female missionaries teach most of the courses. This girl's hostel was started in 1990 and has become popular for its services among the Christian community. About twenty girl students are living presently in the hostel.

Another sector of activity is technical education through Institute of Technology and Bible Study. In this institute the Christian boys who cannot continue their education or can not take admission in schools due to the poverty of their parents or other reasons, are admitted and taught automobile technology for three years. Mr. Garry Alan who himself is an engineer and graduated from Vancouver Institute of Technology, Canada, is the master teacher here. The main objective of initiating this project is to involve Christian youth in constructive and developmental activities. Pakistan where educated young people cannot get government job and there is no industry and trade to attract and engage these educated people, it is foolishness to think of the governmental employment of uneducated youth of rural background like Layyah. So the International Mission people thought to help Christian community by educating them in automobile technology. This training can help them to get employment in workshops or even to start their personal workshop. This earning is better in economic as well as social terms. This trade will help for their socio-economic betterment in the community and ultimately

this good service will cause the good name of their religion -- Christianity. These trainees live in the campus of Institute. They pay Rs. 60/- as a monthly fee in lieu of their stay, food and other facilities provided by the Institute. Here the trainees not only get technical education but the Bible Study is a mandatory subject of the syllabus of the Institute. About eight students have been graduated from the Institute. Now the administration is planning to multiply the number of students. These graduated students belong to Layyah district but new admissions will come from the Christian boys of Multan, Bahawalpur and D.G. Khan divisions.

As the International Mission in Layyah has no concern with evangelization of Muslims, they have not any project for them. The service of Christian community in the disguise of converting non-practicing Christian to practicing one is evident from the emergence of Churches of Protestant sect in both Chaks 74 and 120. The popularity of their social service, girl's hostel and automobile workshop is increasing day by day.

JAMPUR TEHSIL AND TOWN — A PROFILE

The Jampur Tehsil is named after its headquarters town Jampur, founded about 700 years ago, by Malik Jadam, head of Jakhar family. It lies in the North of the length of the Rajanpur district. It is bounded on the North by the D.G.Khan district and on the South by the Rajanpur tehsil. The foothills of the Suleman are its Western boundaries and the river Indus the Eastern. Its length from West to East, in its middle, is 64 kilometer. The total area of the tehsil is 572006 acres.

The tehsil occupies the Northern portion of the Rajanpur district. It is divided into three tracts: Pachadh, Chahi-Nehri and Sindh. The Pachadh tract forms the greater part of the tehsil, running from North to South along the foot of the Suleman Hills and extending toward East. The dominant features of this tract are the hill torrents with their network of major and minor distributing channels and the embanked fields with intervening stretches of waste. Trees are few and water is scarce, except in the Kalapani tract that may be considered a part of Pachadh tract where the flow of water from Kaha Hill Torrent is perennial. The subsoil water is brackish and available at the depth of 250 to 300 feet. The tract slopes gently from West to East and meets the Chahi-Nehri tract at a distance of about 18 miles from hills. Cultivation in the tract entirely depends upon hill torrents and if they fail the whole countryside presents a dreary spectacle and is deserted by man and beast who migrate to the Sindh tract. The Chahi-Nehri tract forms the intermediate zone between Pachadh and Sindh area. It slopes continuously down to river Indus, extensively irrigated by canals. The up land falls gradually in to the Sindh riverain area and there is no definite natural boundaries between them. The Sindh tract mostly comprises lands that are subject to river action. The cultivation in this area depends upon river spill. The climate is extremely dry, both in the Pachadh and the plains, in summer as well as in winter. The cold weather is short-lived comprising the months of December and January. November and February are pleasant ones while May to August the heat is intense, particularly in the Pachadh. The annual rainfall in the tehsil is meager. The main sources of irrigation are canals, wells, tubewells and hill torrents, the latter being seasonal. The link no.3 and the Dajal Canal offtaking from the D.G.Khan canal are the major sources of irrigation in

the Chahi-Nehri tract. However, it is supplemented by wells and tubewells in this tract, particularly in the riverain area. The cultivation depends upon the bill torrents in Pachadh.. The Kalapani circle is distinguished from the rest of the Pachadh in so far as it receives perennial water from the kaha and crops of both harvests are irrigated. The main crops during Rabi are wheat, gram, barley, oil seed and tobacco. In Kharif, the crops of cotton, sugarcane, rice, jowar and bajra are grown. In addition, there are subsidiary crops known as zaid Rabi and zaid kharif. The main fruits grown are mangoes, jaman, kinu and orange while date trees are scattered throughout the tehsil.

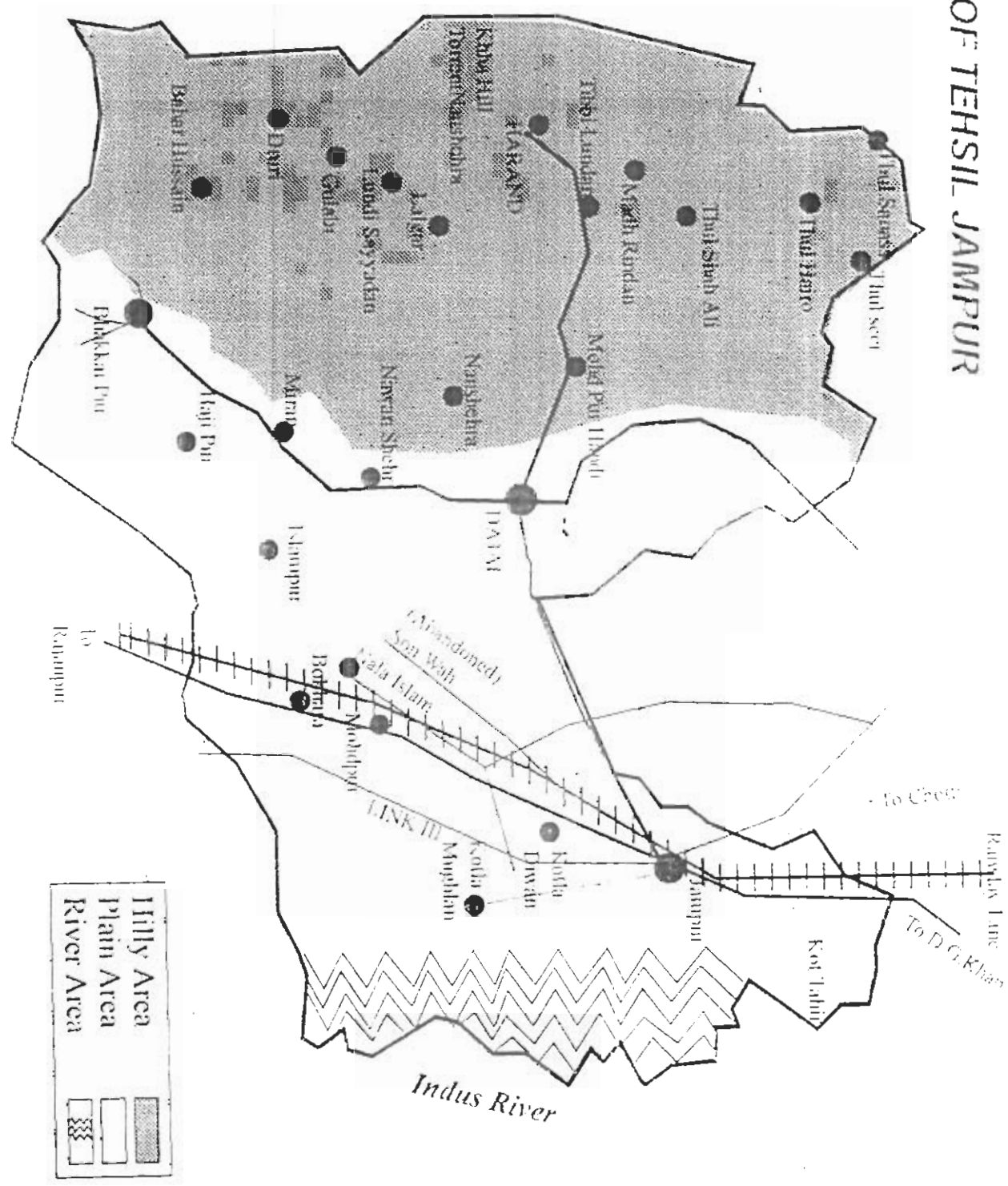
There are two cotton factories, two rice mills and three ice factories in this tehsil. Under small scale industry a carpet center has also been setup. Besides, the industry of woodwork which manufacture 'Pira-sets' and other articles of decoration are famous throughout the country. The tehsil is served by 48 miles of metalled roads and 81 miles of katcha roads. The main highway runs through Jampur and Mohammadpur Dewan onwards to Kashmore, connecting the tehsil with the important cities of the country. The tehsil is also linked with Lahore, Multan and Quetta by a railwayline. There is one hospital of 60 beds at the Tehsil headquarters, with two, male and female medical officers. The number of rural health centers is three while that of basic health units two. There are nine sub health centers. The number of veterinary hospital is four. There are two intermediate colleges, one each for boys and girls. The number of the high schools for boys is three and that for girls is one. Primary schools for boys are 119 and for girls 24.

Historical Background

The history of Jampur is closely linked up with Dera Ghazi Khan district and the adjoining areas of Bahawalpur, Multan and Baluchistan. It remained under Hindu rule before 711 AD. At the time of Muhammad Bin Qasim's invasion of India it became the subject to the Arabs till 750 AD when they were expelled by Sumra Rajputs. The subsequent Muslims dynasties like Ghaznavi, Ghouri, Slave, Khilji and Tughlaqs ruled over the area till 1398 AD when it was taken over by Timberline. After his withdrawal the Langhas ruled over it. Then

MAP OF TEHSIL JAMPUR

Koh-e-Suleman ■



the Lodhies followed to be ousted by the Nahars who in their turn were thrown away by the Mirranis. Zaheer-ud-Din Babur conquered the area in 1526 A.D. The Baluch tribes started pouring in the period of Babur and Humayun. They spread over the South and West of the Punjab. Nadir Shah invaded India in 1739 AD. He posted one wazir Muhammad Khan Gujar as his governor of Dera Ghazi Khan. Nadir Shah was assassinated in 1747 AD and Ahmad Shah obtained the possession of this area. In 1769 AD the Kalhuras seized power but they were driven out by the Talpur in 1772 AD. The distance held of Ahmad Shah offered an opportunity for the Nawab of Bahawalpur to intervene in the state of affairs prevailing in D.G.Khan. He gradually annexed the whole area upto the left bank of the Indus. The small portion on the right bank remained nominally subject to the Afghan governor. Ranjeet Singh seized the Derajat in 1819 AD. Gen. Ventura held charge of the area for two years under the Sikh rule. He was succeeded by Diwan Sawan Mal who governed the territory till 1844 AD. His son Mulraj defied the Sikh authorities resulting in the outbreak at Multan. After the conclusion of the Second Sikh War the district of D.G.Khan was annexed by the British and the boundaries between D.G.Khan and Dera Ismail Khan district were adjusted in 1897 AD. The Tehsil of Jampur, it appears, was set up in 1872 AD and since then the present boundaries with small changes are almost the same as earmarked one hundred years ago. For a century the tehsil Jampur has been a part of former district of D.G.Khan. It was included in the new district of Rajanpur on July 31, 1982.

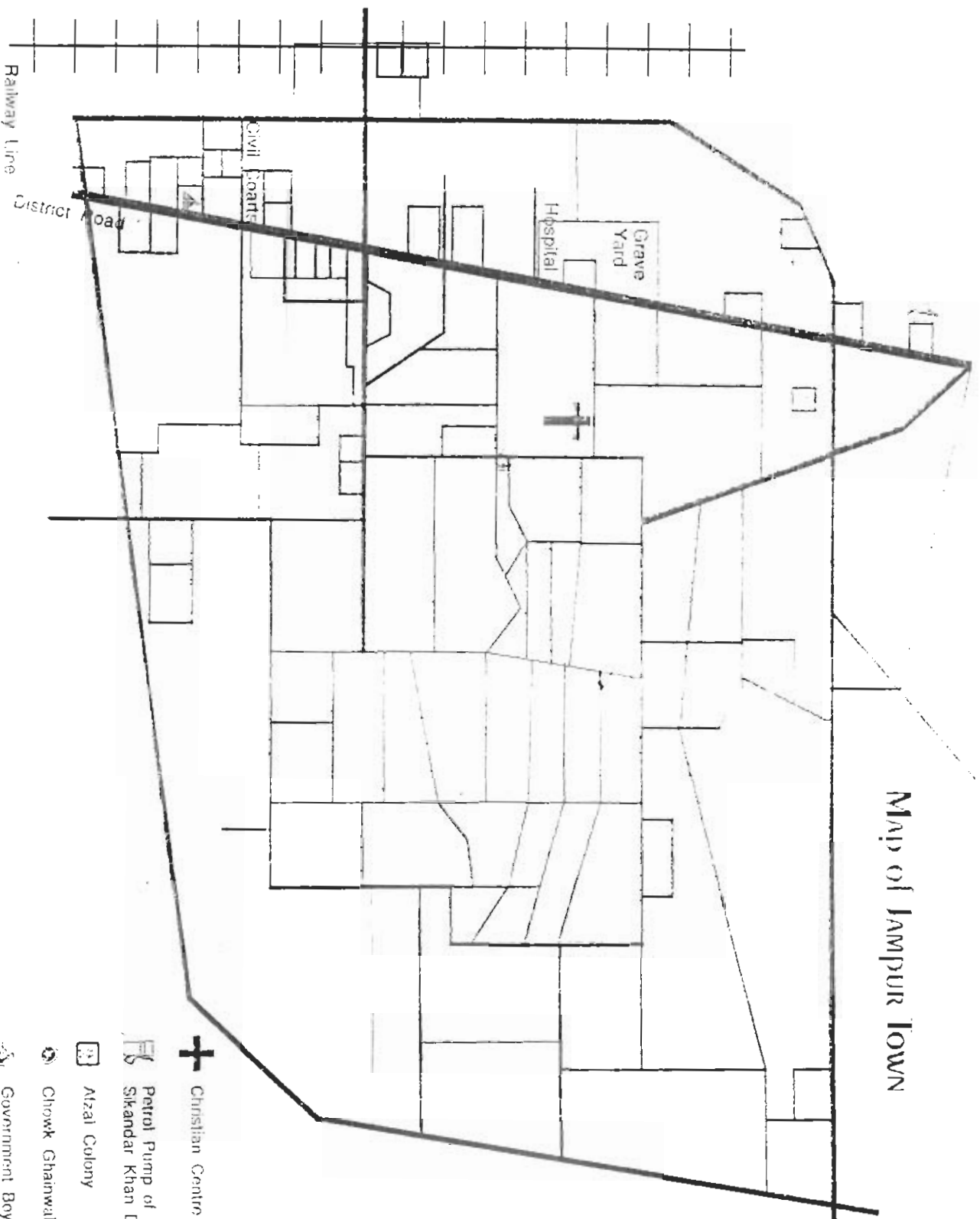
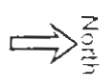
The inhabitants of the tehsil are Baluch, belonging to various tribal groups. The Gurchani and the Lund are in majority in the Pachad area. The Khosas, Leghari and Buzdar also own lands in the Pachad. The Jats are mostly found in the Eastern half of the Pachad. The Rinds live in Kalapani circle. The Sayyeds and Qureshis are scattered all over the tehsil. Pitafi, Ahmadani, Gishkori, Gulfaz and Leghari are found in the Chahi -- Nehri as well as Sindh circle. The Afghans and Mougals are found round about the town of Jampur and Kotla Moughlan. The castes in minority are Arain and Awan.

INTERNATIONAL MISSION IN JAMPUR

In late fiftys a couple of western missionaries Mr. and Mrs. Fillbreak hired the house of Sikandar Khan Durrani behind petrolpump. The petrolpump is situated on the Dera Ghazi Khan road near octroi post. They used to distribute tracts of Bible among school going pupils. The Middle school is situated, on the same road, in the North of the town of Jampur. Mr. and Mrs. Fillbreak used to go to the nearby places like Rajanpur, Kot Mithan, Muhammad Pur, Sakhi Sarwar and Dera Ghazi Khan. They used to visit these places during Melas and festivals of Urs of Khaja Ghulam Farid at Kot Mithan and Urs of Sakhi Sarwar. During these days they used to distribute tracts of Bible among the villagers. It is strange to note that although they knew that majority of the people cannot read and most of them are illiterate but they invested their energies in the distribution of Christian literature. When they were living in the rented house of Sikandar Durrani there was a theft and their belongings were stolen. As the house was situated alone and could be an easy prey of theft so they decided to shift to the vicinity of a Mohala in Afzal Colony. This colony is also on the way to middle school. People know that Christians lived in Afzal Colony in 1958. The missionary couple was very social and used to mix up with local people. Mrs. Fillbreak used to visit houses in Afzal Colony. One informer told that she did not know to greet womenfolk in the houses. She used to say Salam instead of shaking hands and hugging. She learnt to greet in local ways from local women. They used to visit the families where there were deaths and other such events. They used to present previous gifts to the marrying couples. They gave a suit of Shalwar Kameez as a gift to informers elder sister, Kanez Bibi. The same informer told that their children Tony and Johnny were fond of "Sona Halva" the local sweet, which reflects their adoption of local diet and dress. The Afzal Colony is in Mohala Kotla Piran Shah.

During their stay in Afzal colony Mr.Fillbreak hired a shop in the Chowk Ghainwala. He changed this shop into a Reading Room and named it "Masehi Darul Mutalia". He used to open this Reading Room early in the morning and close in the evening. The shop (Reading Room) was decorated with the pictures of Crucified Jesus and other revealing shots. The table

Map of Jampur Town



+ Christian Centre

⛽ Petrol Pump of
Sikandar Khan Durani

◻ Atzal Colony

◉ Chowk Ghannwala

🎓 Government Boys High School

placed in the center was used to be full of Christian literature in shape of tracts, leaflets, small booklets, parts of Bible and other colorful books narrating the teachings of Christ. He had a gramophone that was played by him and music with stories of Christ were narrated in Urdu and local Saraiki language. The voice of gramophone was a strange and rather attractive thing for bypassers. Specially the stories with music in their own local Saraiki language were a great charm for the people. It caused a definite stop over of the youngsters and children. This gathering gave a good opportunity to Mr. Fillbreak to have an introduction with the people and tell them about Jesus Christ. This Reading Room worked, at least, for one year.

The same kind of experience has been narrated by a Turkish missionary, Mr. Johannes Awetaranian, who worked in Muslims of Kashgar. He himself was a convert to Christian faith. He narrates, "for three years I worked in Caucasasia amongst Mohammedans and Armenians making missionary journeys. The Lord blessed my work. One Mohammedan was baptized, and many other heard the Gospel. In 1892 I was sent to Western China, to Kashgar. I found there two nominal Christians, one of them was a Russian Consul, and the other a political agent from England, both of whom were living outside the town of Kashgar. These two Christians discouraged my companion, Mr. Hoyer, by telling him that it would be utterly impossible to begin a mission in Kashgar as the Mohammedans were more fanatic there than anywhere else. He turned back. I myself, however, stayed confiding in the protection of God. I took a room in the bazaar where I exhibited the different books I had brought with me. Arabic, Persian and Chinese Scriptures. I put on the Kashgarian dress. Mohammedans of all classes came to call upon me in order to ask who I was and why I had come to Kashgar. My answer was almost always as follows: You are Mohammedans, and in your Koran it is written that God sent the Old and New Testament in order to lead mankind to truth. I have brought these books here, and if anybody is willing to hear what is written in them, I am going to read it to you. They were willing to listen and when I had read the fifth chapter of Matthew they said to me: 'That is the word of God; and a man could not have spoken in this way'. Let us hear more about it."¹ In the proceeding lines he mentioned the conversion of only one Muslim of Kashgar during his

¹ Rev. G.F. Herrick, D.D., "How to win Muslim Races", *Methods of Mission Work among Moslems*, (London: Fleming H. Revell Company, 1906) pp. 168-169.

evangelical work of five years. He learnt the language of area and translated four Gospels into it. The same fate has been observed in the work of Mr. Fillbreak in Jampur and even less fruitful from Mr. Johannes Awetaranian. Mr. Fillbreak could not convert any person of Jampur and even he could not learn Saraki to the extent that he could translate Bible into it.

The Medical Center

Miss Rose was the missionary who came in the city of Jampur in 1960. She was a very social woman. She took over the charge of mission from Mr. and Mrs. Fillbreak. The Christian Mission shifted from Afzal Colony, Mohala Piran Shah to the present Mohala Bhattian in 1963. Miss Rose before shifting here propagated that we are opening a medical center for free treatment of the poor women of Jampur and a qualified ladydoctor is coming here. As Miss Earlene Vase entered Jampur, her arrival was already in the knowledge of people.

The house where they shifted is the property of Khatrik family of the town. The family is famous in business and has many industrial units in area. The house was rented out for Rs. 100/- per month to Christians. The house is in rectangle shape and its area is 30 marlas. When Christians took the house on lease, it had only four rooms, constructed on the street side. All the enclosure was rented to the mission and they permitted to construct more rooms according to their need but the owner had no liability to bear the expenses of the new construction. Now there are seven new rooms in the enclosure added by the lessors. Monthly rent which was only one hundred rupees in the beginning now in 1995 has increased to four thousand rupees. The architectural design of the center is given on the next page.

Miss Rose and Miss Earlene Vase started here a medical health service center for ladies in 1963. As for as significance and philosophy of opening the opportunity of meeting people through medical service is concerned, Mr. Edmund Davison Soper writes, "medical mission make appeal to the human heart. We cannot turn away from suffering if we have a heart of compassion as Jesus had. And in addition we have his direct example. He went about

doing good and healing all manner of diseases both of mind and body. He did not heal because it gave him an opportunity to preach but because men and women were in dire need. The primary motive in doing medical work on the mission field is not that it offers a wide-open door to evangelism but that it meets a need and shows what the God, we declare is like. He is compassionate and full of tenderness and puts it into the hearts of his servants to deal with human need in whatever form it is to be found. It is a serious misconception of medical mission to conceive of them as merely a means to an end, to think of them only as offering an opportunity to evangelize. On the other hand, it would be a strange missionary doctor or nurse who would feel that when the purely medical task had been done, his work was at an end. A missionary doctor is a missionary as well as a doctor and therefore is interested in more than the healing of the body. His patients are human beings, in need of a gospel message as of what medical attention can accomplish, and he is there to minister to both needs. He is a doctor and his task is to heal. He may be better trained as a physician of the body than the soul, but -- and this is the important point--because he is a missionary he is a physician of the soul as well as his evangelistic fellow worker and finds his chief glory in helping men and women realize through his ministrations the meaning of the love of God in Jesus Christ".¹ Mr. F.J. Harpe highlighting the success of medical mission narrate that "it is hardly necessary to remind you that we have the very highest authority for combining "healing and preaching" both in the example of Christ Himself and His directions to His disciples, and of all the methods adopted by Christian missionaries in Moslem lands none have been more successful in breaking down prejudice and bringing large numbers of people under the sound of gospel. At the mission dispensary thousands hear a little, and those who are treated as in-patients go back to their homes with a very different idea of Christianity than when they came. As the number of patients increases, there are more and more opportunities for evangelistic work, and it will be found that the successful treatment of one or two cases brings a crowd of patients from one village, 200 or more coming to dispensary in one year"².

¹ *The Philosophy of the Christian World Mission*. (New York and Abingdon: Cokesbury Press, 1943) pp.243-244.

² "Medical Mission" *Methods of Mission Work among Moslems*. (London: Fleming H. Revell Company, 1906) p.101.

The idea of "dire need" recognized by E.D. Sopher is also found in the context of Jampur. In the time of opening this medical service center in the town, there was not any single medical service unit caring for the needs of women. This center gave an appropriate venue of the contact of missionaries with local women. Resultantly more than one hundred women and children patients have been taken care by the center in a day. It contrasts the estimates of Mr. Harper who confined the number of visitors only 200 in a year.

Miss Vase was a qualified Lady Health Visitor and was 25 years old when she arrived. Before coming here she was planning to marry but as she was introduced with the evangelical job she broken her engagement and offered her life for the work of God. She was very gentle lady and earned respect for her devotion to diakonia (social service). Miss Rose was helper of Miss Vase in the enclosure and had the responsibility of taking care of external affairs like driving and buying.

As the medical service center for women started, there was no holiday except Sunday. There was no restriction as for as time and number of patient were concerned. The entry fee for the patient women was only 25 paisa but they did not charge anything for medicine.

They worked for six days in the center and seventh day - Sunday, they used to go out to meet village women and tell them about the free treatment center. In these visits they used to distribute tracts of Bible, tracts and leaflets, to the illiterate village women. As the villagers are courteous and respectful for visitors, these ladies were served with "Lusy, Pani" and other eatable things. They were received with honor and respect. It was natural, because not only they were visitors but belonged to fair sex and Angraiz. (Every white colored is named Angraiz in the area even he does not belong to England) As well as the missionary ladies used to come to serve and council them in health affairs. In this way the center became popular for its free medical service in the area.

Jampur as a sub-division of Dera Ghazi Khan district in mid-sixty's had meager facilities of health service like, Basic Health Unit. It was out of question to have female doctor or even a nurse or a lady health visitor. Perhaps there were two or three "Hakims" and one to two trained dispensers who had their clinics in Jampur. This was the total medical care facility for Jampur's and all these "consultants" were males.

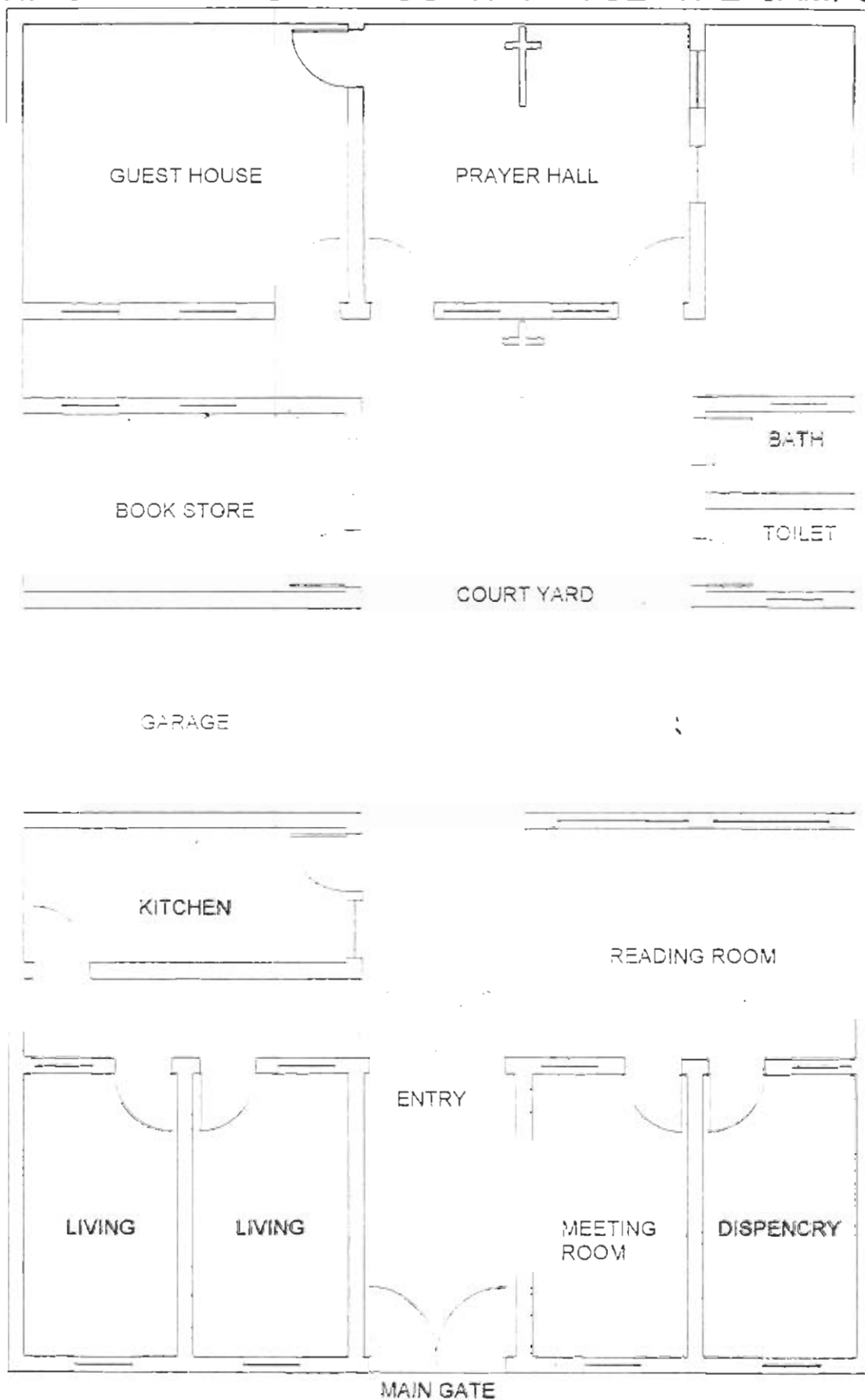
In the later years, the Christians ladies stopped working six days a week and they confined only on four days. As far as entry fee is concerned they used to get Rs. 0.25 from each patient later they doubled it and in the last two to three years they got Rs. 1/- from each visitor. Same is the case with price of the medicine. In the earlier days all medicine was free and each patient women and child was given tablets and syrup of vitamins other than the required medicine for the improvement of their health. In later years they started to get the price of medicine to the extent of 50% and 70% of the marked retail price. The patient women used to make que on the door of center from early in the morning and they had to wait for the opening of medical center as early as the time of Fajir prayer. The door was opened every working day at 7.00 a.m. All the patients were given purchy (entry ticket) according to their number in the line. After the issuance of ticket all the patients were asked to sit and wait till 10:00 a.m. in a room. Then Miss Vase started to read out from Bible and women were asked to repeat the verses after her. As they get entry tickets the children with mothers were separated from them and were assembled on other side where there were toys, seesaw, swings and other attractions for them. Miss Rose used to look after these children. She also distributed toffees, candies and biscuits among the children to make them busy and not to disturb their mothers during that half hour of religious service.

Although there is big gate of the Center but it used to remain close. It was opened when they had to go out on their car. There is a small window in that big wooden gate and enterer has to bow down. As they enter they will have the impression of bowing down before the Cross, inscribed on the front wall. It was observed that this first impression irritated in the beginning but it became routine matter for the regular visitors.

The entry door was closed at 10:00 a.m., but Miss Vase attended emergency cases even in the late hours of day and night. She was famous as an expert in obstetrics and gynecology. The complex cases were attend by a team of doctors coming from Christian Hospital Sahiwal. It was a regular monthly visit by these doctors. Sometime Miss Vase used to refer medical and surgical cases to Christian Hospital Sahiwal. There are a number of patients who were referred to Sahiwal hospital by Miss Vase. Mr. Zafarullah Khan, a teacher in Government Secondary School, Janpur told that her sister's kidney was operated in Sahiwal Christian Hospital. Another teacher Mr. Allah Diwaya Khan had the treatment of polio of his son in the same hospital referred by Miss Vase. Both of them were fully satisfied with the management and treatment in Sahiwal Christian Hospital. They told that their patients were properly cared by the nurses and doctors of hospital. They thought that the expenditure of their treatment was at least, eight times less than the market rates. Haji Karim Baksh told that her daughter in law who had Tuerlouses was treated in the same hospital on the recommendation of Miss Vase. He also praised the reasonably less expenses during their stay in Sahiwal. In short dozens of examples can be presented in the town of Janpur and the area that benefitted from the treatment of Miss Vase and Christian Hospital Sahiwal.

It is reported that daily more than one hundred patients were attended by Miss Vase and some times this number crossed the figure of 200. The average number of recorded patients was 130 a day.

CHRISTIAN MEDICO - EDUCATIONAL CENTRE JAMPUR



The Sewing and Embroidery Classes

Another diakonial service rendered by Miss Earlene Vase and Miss Rose to the women of the area was special classes of embroidery. After living here for some time they felt that women and especially unmarried girls did not go to school and remain idle in their homes, except petty kitchen work, brooming and playing with their small brothers and sisters. They thought to benefit from this golden chance of addressing these young souls for their purpose. They had developed good rapport and respect among the parents of the Mohala and town through their free medical service. As they launched the project of training girls on sewing and embroidery, they received a good response. They had different items for training including sewing the cloths with machine, embroidery with needles, plain knitting, Sindhi knitting and other local embroidery.

Many girls took admission in these classes. The class used to begin at 10.00 a.m. with prayer and other religious service and closed at 2.00 p.m. All the day girls used to stay with them and get training in different trades. Students had to pay Rs.10/- as monthly fee. Cloth, thread and other relevant things were provided to them free of cost. Miss Vase also used to pay salaries to the trainers. The sewed or embroided cloth was given to the girl who completed it. After the sale of these cloths, the price was given to the students. Cloths were embrioded on order from market and all income was distributed accordingly to the girls. In this way the monthly fee of Rs. 10/- was not a burden on poor parents. It is reported that these girls earned from these jobs to the extent that they contributed for their dowries on marriage.

The number of these students had been increasing and decreasing from 12 to 30. There was no limit of period for trainees. All girls were free to continue their visits of the center indefinitely, even after the completion of training. It was purely on the will of trainee to select the field like plain embroidery, machine sewing or needle embroidery.

The whole day's stay of the girls in the compound provided enough time to Miss Vase for preaching and discussing Christianity to them. It is the general impression that most of the

girls have become close to their religion and have been baptized. For this purpose of baptizing they had a tub made of parachute that used to remain folded and was filled with water when needed. This parachute cloth tub was purposefully kept in the center. They could face hard time or danger of search, any time by the authorities. So they kept this parachute cloth made tub folded and locked in a box hidden from any visitor.

Both of the lady missionaries benefited properly from this opportunity of influencing these trainees for their Lord. It is the popular understanding among people that all trainees of such classes have witnessed Christ as their savior. This claim can have some basis as these trainee girls stay all the day in the Center and have no restriction on exchanging views, opinions and even sharing their experiences of daily life, home affairs and other big or small issues with missionary ladies. The missionary women were always ready to hook such hungry fish and were always waiting for the chance of getting into the hearts of these poor girls. After winning confidence and sympathies of these uneducated girls it was easy to plant the good news of Savior in such fertile and welcoming souls. A missionary D. Smith narrating her story of evangelism in some Arab country narrates that "several women have felt free to confide information about themselves and their families to me, a foreign teacher and friend, for I am a safe person without ulterior motives to betray them. These confidences (about bitterness, sorrow and heartbreak caused by divorce, illegitimate children, poor health, death) give opportunities to counsel and to share God's love, pardon and provision in Christ. These may be an opportunity to pray openly then, or to promise to do so at home".¹

Now the question arises what had been the reaction of their families on the acceptance of Christ as their Lord, if it really was, by the trainee girls. Had they ever known such incidence? Had they objected on their "conversion"? Did the parents stop their daughters, sisters and girls to go for training? Did they ever discuss the "faith issue" with their girls? Did they punish the girls on refusal of their orders to obey? Did they really know consequences of the infiltration of new ideologies in their girls? Did they witness any change in the behavior of

¹ "With women in the East" *Missionaries and Christians on the Ennamos Road*, ed. J. Dudley Woodberry, (California: MARC Publications, 1989) pp. 202-203.

the trainee girls? Did they felt any alien idea expressed by these girls in their traditional familial atmosphere?. In the similar situation, Mr. Hasan al-Ghazali, a missionary working in Egypt writes that "when the family are our friends, they are not suspicious of 'Ahmads' relationship with us, and cannot very well forbid him to fellowship with us. Our first convert here a young woman, is facing strong opposition from her husband and family. Yet, as they are also our friends, they do not forbid us to see her. We still have access to the house and continue witnessing and encouraging her while they reject our religion, they appreciate our friendship and good influence on their daughter's life, which changed radically after conversion".¹

The same pattern of behavior was found in Jampur. It was the confidence and trust won by the lady missionaries that gave courage to the parents to send their young daughters in their center for training. The pleasant, friendly and cooperative conduct of Miss Vase and Miss Rose and later Miss Sherry had geared up the understanding that these foreign women and the company of other fellow girls will not cause any illfame for their daughters and sisters. Otherwise the society like Jampur was always vulnerable for the character of young girls in moral misdeeds and girls found in alien surrounding and strangers were easy prey for the blame or immoral character. Such stings could injure and damage the whole life of the girls and they were never respected in the family and rather hated in society. So, the sending of girls for the whole day in the company of foreign women was never thought to be dangerous or suspicious for parents. In brief, the atmosphere of confidence created by lady missionaries was the real secret of girls staying in their center for training.

The attitude of lady missionaries during their medical treatment and half an hour religious service before medication was another proof that these missionaries did not compel anybody to confess the faith in Christ. It was totally a voluntary option for anybody. The women of Jampur opined that Miss Vase or Miss Rose and later Miss Sherry performed their duty. They had all right to praise Jesus as they were assigned to do so and propagate their religion. It depended on each one of us to accept their faith or stick to our own. This

¹ "In the Coffee Houses" *Muslims and Christians on the Emman's Road*, ed. J. Dudley Woodberry, (California: MARC Publications, 1989) p.20.

confidence and freedom of will given by the lady missionaries to them provided no justification to restrain their girls from getting training in the Center. As mentioned earlier the training was beneficial in monetary terms and this skill was thought to be helpful to increase the merit on the occasion of girl's marriage. Such skillful girl was duly respected in her in-laws. So there was not any reservation in the minds of their parents for sending their girls to the center but on the other hand they could count many merits. For example they thought that it was better to get a hand in sewing or embroidery rather than to live in the houses idle and only listening radio or involved in the women-quarrels in the vicinity of Mohala.

What happened if someone was baptized? It was general understanding among the visitors of the Christian Center that there was not any real conversion to Christianity. They rather have the sense of humiliation as far as the religious concepts of Christianity are concerned. They laughed at the belief that how it was possible for God to have son, like Jesus Christ or after "Rasm Ghusul" (Baptization) all sins are washed. The idea of "Compound Christians" fits in the context of Jampur. It means to be and confer the faith in Christ before Miss Vase and Miss Sherry Chapman (Miss Rose left Jampur ten years earlier and was replaced by Miss Sherry who lived here till the refusal of her visa in 1994) and practice Islam in their homes.

So the horror of changing faith among girls was never considered to be a serious issue by their parents. They thought that in the society like Jampur which was patriarchal, traditional and material, where womenfolk had no say in the familial affairs, after the marriage, girls will again come into the traditional and folk milieu. First they do not accept that their daughter or sister has been baptized by Miss Vase or Miss Sherry. When they come to know about the factuality of the incidence, they did not bother about it. They think it to be mistake and ignorance of poor girl from the phenomenon of religion and conversion. In fact they themselves are ignorant and unaware about even their own religion. In the social set up like Jampur religion is considered to be the affair of Moulvi Sahib and related only to mosque. These poor people have not time to think about the minute details of religion and they can not afford this luxury of differentiating between the religions and to afraid from the consequences of the real

conversion of their girls. They remain busy all the day in work to earn to feed their dependents. In the evening, take food, go out in the street to sip a cup of tea in Teashop while watching drama on television and come back home to sleep.

The Tuition Center

After tremendous success in their projects of medical care and embroidery classes, they opened another venture of evangelical activities. This was organizing educational classes for boys and girls of Jampur. This tuition center began in 1974. Mumtaz Hussain, son of the sweeper of the center, who was P.A. was jobless. He was asked to start teaching boys and girls. They hired a shop in the street for this purpose. Mumtaz Hussain started teaching for two hours in the evening. The purpose of opening this tuition class in the street was the propagation of the activity other wise they had enough space to hold it in their compound. After two hours study, children used to go into the compound nearby to get candies, toffees and biscuits as well as books, notebooks, pencils and eraser from lady missionaries. Such visits of children provided a chance to missionary ladies to sow Christian concepts and ideas in their minds. Before distribution of toffee, candies they used to recite and sing verses from the Bible and asked the children to repeat behind them. Although the children did not know what they were chanting but were introduced with the elementary terms and names of Christian faith. The number of pupil increased to 40 within three months. There was no restriction as for as the grade of the pupil was concerned. Each one from grade one to eight was taught by Mumtaz Hussain. When the number of pupils increased and the tuition classes got proper introduction in the town, the classes were shifted in the compound of Christian center. Now they distributed the classes according to the grade and sex. The primary grade pupil and the girls of middle and high grades were coached from 3.00 p.m. to 5.00 p.m. After tuition there was a religious service class of half an hour. The attendance of this class was mandatory for each pupil. After 5.30 p.m. the girls and children were permitted to go home. At 6.00 p.m. middle and high grade classes were started. At 8.00 p.m. religious service class was taken by

lady missionaries. The same pattern of chanting Christian songs was repeated by the boys and teachers. In the early two to three years Mumtaz Hussain took the classes and later the pupils who completed their matriculation were engaged in teaching. The girl's classes were started after 4 years around 1977 when their own girl students had done middle and matric. They were very strict to maintain discipline in the classes. Miss Vase kept an eye on the regularity of the classes, as well as the proper attendance and engagement of teachers and students to their studies. Their presence in the class rooms made teachers and students attentive to their work. Sometime Miss Vase and other missionary ladies used to teach English to the high grade students but their ascent was not good enough to coach them in the proper way, so they did not teach regularly. Daily attendance of pupils was strictly observed and if a pupil made him absent for three consecutive days, his name was struck off and was not permitted to attend tuition classes. The attendance of last month of academic year was strictly observed and if a student remained absent for even one day was not allowed to come and join the classes. There were 500 students in both sections. The students who got admission in first grade continue till their matriculation. There was rare drop out during the academic session and if one or two leave the classes new students were not enrolled. In fact the rate of drop out was very rare. Every year the students who pass in their school, were promoted to the next class in this tuition center and were provided text books and note books for their new grades by the Christian center.

It is reported that the pupils of the tuition center used to show good performance in their schools and out of 500 pupils only about twenty could not pass their school examination otherwise a number of these pupils got positions in their annual tests.

After first year reading in tuition center each pupil was provided a certificate of admission in the center. The pupils' parents or guardian had to sign on the certificate. It was written on the certificate that I have no objection on the admission of my son or daughter in Christian tuition center where along with courses a religious class of Christian faith is imparted to my lad. It is noteable that this certificate was taken after one year. In this primary year, in fact, the importance of education with free textbooks would have

taken place in the hearts and minds of the parents of children. The child had shown great interest in the studies and other attractions of the Christian center as well. It caused the consent of parents if they had any reservation for continuing their children's study in the tuition center and there would have no hesitation for signing the certificate. These certificates provided the authentic proof of the consent of parent and could be produced when needed.

There had been many teachers male and female, who taught in this tuition center. Recently Mr. Nazik, Mr. Rafiq, Mr. Ramzan, Mr. Ghulam Hussain, Mr. Sajid, Mr. Ishfaq and Mr. Nadeem Amjad were teaching in these classes in both primary and secondary sections. The female teachers included Miss Kishwar, Miss Khurshid, Miss Qamar, Miss Hassina, Miss Shaista, Miss Shakeela, Miss Subhi, Miss Abida and Miss Khalida. In the beginning, when the tuition center was started, Mr. Mumtaz Hussain was given Rs. 1.50 to Rs. 2.00 per hour for teaching and he was paid weekly. Later, in recent month, teachers were paid Rs. 150/- to Rs. 200/- per week. This variation depended on the qualification of both, male and female teachers. Apart from the cash payments they were presented precious gifts on Christmas and Easter, by the lady missionaries. And if there was some one's marriage, was given special aid. This was also repeated on marriage of their sisters and brothers or any one of their family. The individuals who were assigned duties in the center by lady missionaries were the closest persons to them. It is reported that the lady missionaries did not preach the patient women but girls learning embroidery and students of tuition classes were regularly persuaded for accepting Christian faith. Male and female teachers were not new persons for the center. They were the old students of the center and knew the faith of Christian ladies and had heard everything about it during their tuition period. They had already been baptized and if not, they were baptized during their career as teacher. This is again remarkable, when some of these teachers where asked about their commission to Christian faith they strongly refuted the charge and even they refused the administration of baptism and sacraments to them. It again becomes clear that such persons are "Compound Christians". They affirm their faith in Christ before lady missionaries and take part in all the secular and religious activities within the compound

but whenever come out of the center they are again Muslims. Are these the "Secret Converts" as narrated by Christian missionaries? Do they have clear concept of the difference between two religions? Do they really know their own religion Islam and its obligations? Are they conscious of the aftermath of accepting Christianity even temporarily in pure Fiqhi terms? Do they know the punishment for "Murtid" in Islamic penal code? Were they ever warned by some Moulvi Sahib, school teacher or other social worker about the consequences of the change of faith? And if they are Christian only in the compound and come in the fold of Islam as they come out of the center, what is the basic reason behind this attitude? Are they afraid of the society or it is inherent respect and faith in Islam in the core of their heart which causes such behavior? Are there any social compulsions and fear of disrespect and boycott from their neighbor and friends that forces them not to denounce their own religion? Have they experienced any bitter or hard reaction from their friends and family on their job in the Christian center? Do their friends and members of the family consider them Christian? Do they find ill will and hate within their fellows for their job in the Christian center?

Most of the male teachers were asked about such question to assess the nature of interaction between them and their relations. The analysis of the responses reveal the following state of the social milieu in Jumper.

1. First the concept of "Secret Convert" that how much these "Compound Christians" can be included in this Christian terminological categorization as described by missionary writers. Rev. A.T. Houghton describing missionary method to be adopted by missionary, writes, "to the missionary it seems far easier if he first of all preaches the gospel himself, and then appoints paid nationals who carry out his orders. But those are missionary methods that need to be discarded as soon as possible in favor of the whole church rising to its God - given responsibility for witness. This means, also, that the old method of gathering the church on to it, or around the Mission compound for teaching and protection should be avoided if possible. however attractive idea seems, to be converts, wherever possible, should be encouraged to remain and witness in their old

environment, for only by so doing can a church be built in that area. The initial stages will inevitably involve opposition, persecution, and even danger to life itself, but the cost of discipleship will bear other in after lives redeemed through the precious blood of Christ".¹ Referring to Dr. Mc Gavran, a missionary in India, Houghton further advocates the concept of "Secret Convert" involved in the work of God, and opines that in the East public opinion is not individualistic as in the west, and that families and clans are far more closely knit together. The evangelistic approach, therefore, should be to larger unit rather than just to the individual, less antagonism is aroused and it is possible for converts to remain within the community.²

Martin Goldsmith explains the situation in Muslim countries where converted Muslims to Christianity have to face arduous circumstances and they have to adopt various positions or to opt for a secret convert. He writes that "in some strongly Muslim countries conversion from Islam into another faith is tantamount to suicide. Those who came to faith in Jesus Christ must therefore make a radical decision. They can make an open confession of Jesus as lord and savior, be baptized and then probably dies the death of a martyr. Otherwise they may perhaps be able to flee the country, find anonymity in Europe or North America and develop a true Christian life. But they then lose all contact with their own people and have no testimony to them. This second alternative is generally only open to wealthier and more educated men. Many ordinary people eschew the first alternative and cannot afford the second. They opt for a third possibility, namely to continue the outward forms of Islam while adding in their hearts a new spiritual dimension based on the person and work of Jesus Christ. Many of these will in practice live as secret believers".³

Dr. Khair Ullah, a famous missionary in Pakistan painting the picture of the "Secret Convert" phenomenon describes that "a Muslim would not come to a Christian in Pakistan, but when he is by himself, he can take the correspondence course, he can hear

¹ *Preparing to be a Missionary*, (London: Intervarsity Fellowship, 1956) pp.74-75.

² *Ibid.* p.75.

the radio, and we should pray that this work will be especially blessed. Then we have some people working entirely among Muslims. In my country there is a St. Andrews Brotherhood where Rev. Aslam Khan, who is a convert himself, from Islam is working among the Muslims. And during this last six months, I have been at three of there baptisms. public baptisms. In each of them, we found that the young man who had been baptized suffered persecutions from the home. He was threatened that he should not go back home, and it is not an easy thing. For us, I feel, it is luxury to be a Christian in Western world. You are free, you can do whatever you like. But when you accept the Lord Jesus Christ in a country like mine, you may be forced to be a secret disciple, and when you are a secret disciple, a group like St. Andrew Brotherhood - or there are groups in other countries - take them and speak to them encourage them, train them. After all in the Bible we read of many people who were secret disciple. There was Nicodemus, there was Joseph of Arimathea. There were the secret disciples and so we have many secret disciples in Islam".

The theme which predominantly reflected from all the writing is the danger of persecution from the family and society. It causes someone's hidden faith in Jesus Christ as Lord and Saviour and gives a solid ground for Christians to accept such secret convert into the fold of Christian faith. The perception and disagreement from the family is not found in the case of Jampur. As mentioned, parents and guardians have already given their consent for the teachings of Christian faith to their lads. And baptizing is considered to be the part of religious service by missionary ladies and does not threat the loss of their own religion --- Islam. They are treated to be Muslims as their parents and their neighbors. The parents do not observe Islam in their daily affairs and do not pay five times daily prayer in the mosque which is sole manifestation of the practice of Islam. As their fathers go to mosque on Friday, the sons also go to mosque, if they are married, other wise unmarried son is considered to be child even if he has got his puberty age, in folk set up.

³ *Islam and Christian Witness*, (London: Hodder and Stoughton, 1987) pp.134-135.

¹ *Let Earth Hear His Voice. International Congress on World Evangelisation, Lausanne, Switzerland*, ed., J.D. Douglas, (Minneapolis, Minnesota: Worldwide Publications) p.467.

The other article of Islamic faith is the fasting of Ramadhan. Parents as well as children are not much strict for fasting. They keep fast few and far between. Majority of people are poor so do not pay zakat. And if someone of their family has gone to Middle East especially Saudi Arabia as a laborer. He definitely performs Hajj. Otherwise most of the families have not enough money to bear the expenses of Hajj.

So it does not matter if someone is studying tuition, learning embroidery or teaching the classes in Christian center and has been baptized. He will not and does not lose his faith in Islam in local milieu. When the fact was inquired from "Compound Converts". They responded that we are Muslim and no one can snatch our faith from us and who are the people they ask us about our Iman. This is the matter between us and our Allah. We are not going to compel them to trust in us as Muslim. We are not askable and obliged to tell them about our faith. Our Allah knows us better. Do we not pray as they pray? Do we not observe Ramadhan? Do we disregard Qur'an or Mosque? Do we disgrace "Tazia" and "Alam"? We are Muslim and will remain Muslim as others.

The visitors of Christian Center have never been threatened or asked to stop going, even after they were baptized, by their family members or any one of their neighborhood. The reason is very simple that all these people have been benefiting from the medical service of the center and they are never in the position of forbidding their children. After baptism their child remains their child without any change witnessed in his behavioral pattern. They respect their parents and behave as other children of the society of Jampur. It is very difficult to differentiate the habits of visiting and baptized and non-visiting person in daily life. In brief the category of "secret converts" is not found in the city of Jampur. And no one from Jampur had link with St. Andrews Brotherhood of Rev. Aslam Khan.

2. As for as, the other major subject of the consciousness of "Irtidad" is concerned, it leads us to exploring religious knowledge and background of people. Simply, the people

are not properly educated about this phenomenon. They are totally ignorant of the seriousness of the matter. And there had never been any consolidated and aim oriented effort by religious or educational community to educate people about the hazardous of the change of faith. Moulvi Sahiban are busy in the propagation of sectarian issues. They are themselves: except some, not properly trained in their professional duties of addressing the issues of societal welfare and cultural improvement. The researcher never heard any Khutba of Juma delivered by any Moulvi Sahab in any of the mosque addressing the topic of "Itidad" or about the Christian missionary activity in the town. As for as the contribution of educational institution is concerned, had not been constant and lasting, so it did not prove to be consolidated effort to bring desired results. The teachers only concentrated on the boys going to the Christian tuition center. They tried to stop them to go there but could not provide an alternative. And if they talked to them about the religious harm of denouncing their religion and accepting the other one it was not according to the comprehension of the students. If someone asked the fathers of such boys they abruptly rejected the blame of baptism of their boys. They provided the argument of their poverty that was the sole cause of sending their children to the Christian center.

THE CULTURAL MILIEU OF JAMPUR

In this section, the general behavior of the community of Jampur about Christian Center is highlighted. It is obvious that non-friendly and antagonistic treatment towards the center was from the sector of the people who were not benefiting the services rendered by it. This topic leads us to the question that why Christian missionaries selected Jampur for their evangelical activities. Were the people easy fishes to be hooked by them? Were the people of Jampur comparatively less religious than the people of nearby towns like Rajanpur, Dera Ghazi Khan, Fazilpur and Muhammadpur? Did the missionaries saw any peculiar element of non-Islamic practice among Jampuris? Were they (people of Jampur) tired to their religion? Were there no religious organizations working in Jampur? Were there non-Muslims or Scheduled Castes living in Jampur who could easily be won for Christ? Did they (Christian missionaries) observe some psychological factors inherent in the personality of Jampuris, which could cause them to incline to Christianity? Did the missionaries think that Jampuris were neutral and secular and could not resist against their evangelical campaign? Were the Jampuri's divided in their religious and sectarian groups to the extent that there was not any chance of unity among them to challenge the missionary's endeavors?

The questions mentioned above were explored and enquired from the people during the field work. Perhaps answer to the questions is found in the social, cultural and historical development of the society. In this context Jampur has different dimensions to consider. These aspects of the culture of Jampur can help to understand the "motives" and "understandings" of Christian missionaries who selected Jampur for the evangelical endeavors. These cultural characteristics of Jampur are.

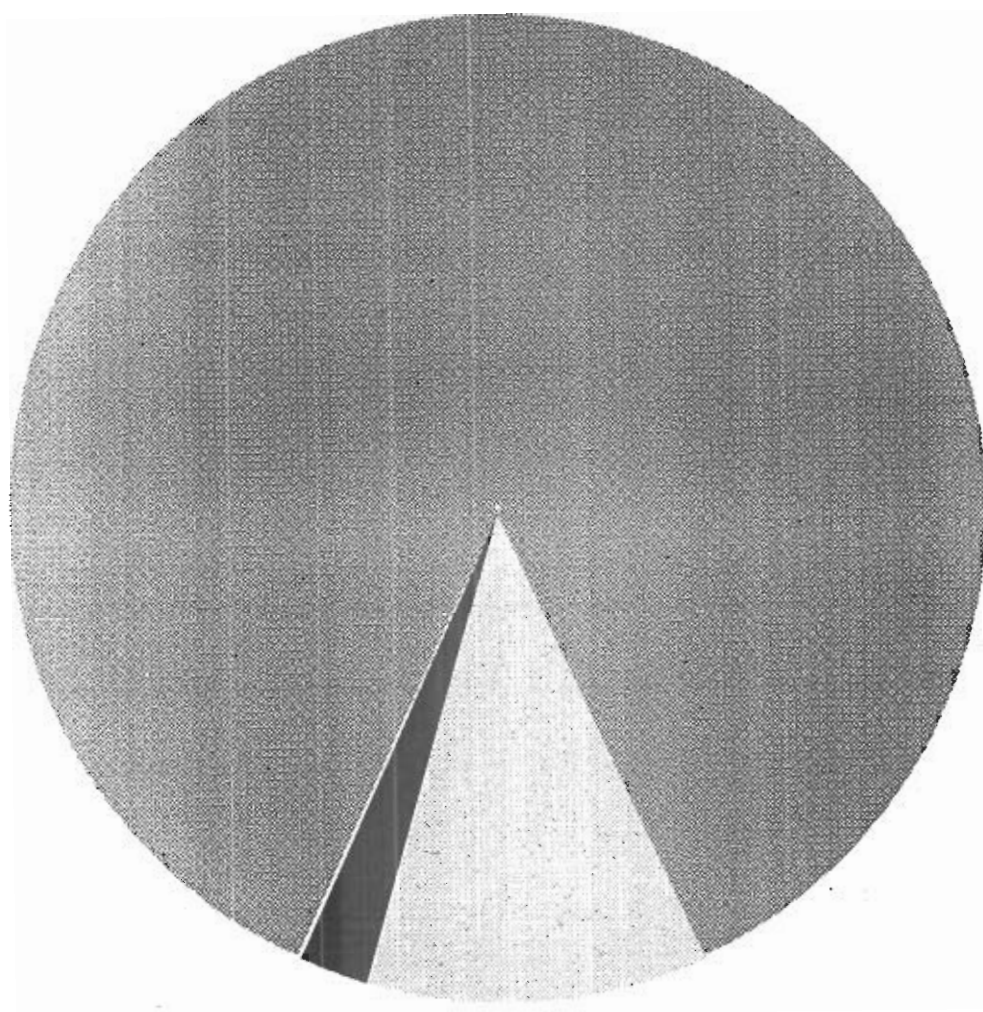
1. Material and Business Oriented life.
2. Strong Sectarian Groups
3. Ethnic Divisions.


Material and Business Oriented Life


This is the peculiar phenomenon of Jampur that if you enter the town, you will see that every one is busy in buying and selling. Each small or big street of the town has shops where the edible items are placed for sale. Most of the houses in streets have shops instead of a Baithak (a room for guests). You can find from the aged man with white beard and even with white eye brows to a small child of ten years running business in shops. It seems that whole population is in business. In this context the population of town can be divided into two classes -- the rich and the poor. You can hardly find middle class in town. Rich people like Shaikh Hafiz, Sardar Ghazali, Saith Bashir Ahmad, Khawaja Bashir, all are involved in business who have factories and industrial units earning millions of rupees a year. On the other hand, poor people like, Abdul, Nathu, Khairo, Ahmadu running small shops and vendors struggling for life. According to the Census 1981 there are about twenty-eight thousand people in the town. According to the annual 3.3% increase of Pakistan, the population of Jampur would have increased 43% in last 13 years. And if 3% of estimated deceased population is deducted and agree on 40% increase. The population of Jampur will be about 40,000. It makes 5000 families at the average rate of eight persons for each family. As mentioned earlier the town is divided into two classes, rich and poor. Considering the survey of the town, following figure projects the financial position of these 5000 families.


Estimated Financial Breakup of the Population			
Financial Position	No. of Families	Estimated Population	Percentage
The Richest	50	400	1%
The Rich	450	3600	9%
The Poor	4500	36000	90%

ECONOMIC STATUS OF JAMPURIES



90 %  THE POOR

09 %  THE RICH

01 %  THE RICHEST

The figure reflects the scenario of predominantly poor people, struggling for their life. The nature of people that makes traditions and norms of life is oriented to the business and trade. The richest class that has big houses, cars, lands and other manifestations of their wealth tempt and dictate the poor to come into the field of business to earn more and more. That is why the general trend of people to education and services was not witnessed in past. Fifteen years ago schooling of children was not a popular engagement of boys and girls in Jampur. One significant example of the city is Mr. Ghulam Rasul Aatish. He earned fame as educationist in the area. He had been headmaster in secondary schools and worked as divisional director of Education Department and Controller of Board of Secondary and Intermediate Examination, Dera Gihazi Khan. When he retired from the service, he opened a big shop of electronics in the city. He did not involve himself in any of the social welfare activity to serve community. This example reflects the norms and traditions of the town, attracting such a respected person. He passed his life in the noble job of education for nation building but now is forced to opt for business. The impression develops that where the life has become so much materialistic and business oriented, the teachings of religion and ethics of moral values cannot flourish on proper and desired levels. The rich and the highest class, which usually leads public, designed the culture of town in pure materialistic form where there was no room for constructive and positive values coming from education and religion. The majority of the people - the poor - had the only concern of feeding their families. They had no time to think and to plan for the education and personality development of their children. As their boys come into the age, were and are involved in economic activity, without any formal education and moral training. In this context Jampur was, perhaps, the best of the field suitable for planting and sowing the seeds of Christian message. Missionaries thought that the town of Jampur where rich is busy in increasing their bank balance and poor is forced to try hard for his livelihood, is the best spot for attracting women and children to the message of Christ. These innocent empty minds were the place, being searched for hunting by the missionaries. And they successfully impressed the community with their kind, friendly and helping attitude. The poor people and especially women considered the friendship of Angraiz women a worth and blessing, who were rich as well as belonged to the white ruling class before partition of India. As compare to the rude and rejecting attitude of the women of the richest class of the town, the friendly Angraiz women

had great impact on the minds and personality development of the poor women. Missionary women proved to be not only friends but councilors to their familial and health problems. Women and children are free from any serious attention of the men who are always busy in business. So the materialistic worldview of the people of Jampur hampered missionaries to work here for the cause of their religion. The parents were involved in their "business" etc., to the extent that the news of the so-called baptism of their boys and girls did not irritate and disturb them.

Strong Sectarian Groups

Sardar Ghulam Ahmad Khan Pitafee, the head of Pitafee tribe, was a religious man. His name is respected for his religious and social services rendered to the people of area. He was an activist Deobandi figure and had contributed for the organization of Tanzeem Ahl Sunat-wa-al-Jamat with famous orator and scholar of Islam Maulana Ataullah Shah Bukhari. Because of his personality Deobandi Sect became strong in Jampur and Muhammadi Mosque became the center of religious fervor and boosting of the activities of the sect. Moulana Abdul Hayee who is a scholar graduated from famous Madrasa Deoband in India and later Moulana Abdul Qadir Hashmi had been custodian of Deobandi sect and Muhammadi Mosque. Annual Tablighi Meeting held for three days, has been the salient feature of the religious activity in Jampur. Orators like Moulana Ataullah Shah Bukhari and later Moulana Abdulstar Taunsvi had been the main speakers and resource persons of these meetings. The major theme of such speeches was to condemn Shiite sect and try to prove the falseness of their teachings on theological grounds.

On the other hand Shies, although had been small in number but the cohesion and militancy in their faith has been great. And they could express their strength on Muharam-al-Haram. This show of power, on 10th of Muharam, in the form of mourning processio of Hazrat Imam Hussain's Shadat while passing through the street of Muhammadi Mosque has become legend in the town. On this occasion every year maintenance of law and order becomes

a serious issue for civil administration. Syed Kalimullah Shah and his father, Syed Faizul Hassan Shah are staunch shia, and the religious meetings of their sect are organized under their supervision. They are big Zamindars and can afford any kind of circumstances that is religious feuds, quarrels etc. The organization of Anjuman Sipah-e-Sahaba increased tensions in the sectarian milieu of the town. Another sect of Braiki school of thought, although was not strong in past but now is visible on the religious milieu of the town. These people have become organized under the banner of Anjuman Minhaj al-Quran. Religious people of this sect wear green turban and hold weekly meetings, although limited to their own people, have become significant factor of religious and sectarian life of the town.

Such atmosphere of sectarian differences also helped Christian to establish their medico-educational service center in Jampur. They knew that Moulti Sahiban of the town, who could be a serious hurdle in the evangelization work, were busy to renounce other sects. They will not have time to talk and guide their followers about the alien religion. So the sectarian groupings and cleavages nourished by Moulti Sahiban, provided an opportunity for Christians to set up their center in Jampur.

Ethnic Division

In tribal societies, where one or two tribes live, it becomes difficult for any outsider and alien ideology to penetrate in the tightly knit social fabric of life. Tribes have their traditions which are strictly observed by their people and incoming of the outer element becomes impossible and that has to face great resistance from within the society. But where societies are distributed in various ethnic identities and social fabric are not tightly knit, alien ideas easily come into the social ecology and get into the roots of it. Such diversified societies do not enjoy the norms and customs that are necessary for each member to follow. Where there are loose knit traditions, the members take liberty in their personal and familial affairs. They do not observe social and cultural binding obligatory for their existence in the community. There is no system of social taboos, breaking of which could cause for them penalty from the members of

society. Here personal likings and dislikings become the standard of social paradigms and people have all freedom to break or to maintain existing values transmitted from their forefathers. In such societies usually the myths carried out by older generations are treated as superstitions and it becomes mandatory to some extent for each one to break that false belief. And if the society, like Jampur, is exposed to the modern materialistic worldview, remaining traditions and norms are consciously attacked by the members.

Jampur is not at all a tribal society. There are about 45 small and large ethnic groups who live in it. Each group has its own experience making its separate identity. Apart from the local ethnic groupings, influx of Muhajirs from India after 1947 increased the diversity of town. The time, when Christian Medical Service Center was opened in the town, these Muhajirs had arrived recently and they were in the process of physical and social adjustment in Jampur. They were poor and needy and have lost their traditions and norms in their past homes in India. Here they were newcomers and had different attitudinal and behavioral temperament and personalities and were taking time to indigenize themselves in new environment.

This diversified atmosphere, provided an appropriate ground for Christians to set up their evangelical service center to shatter the social fabric of the society or at least, customize new ideas coming from Christianity.

RESISTANCE MOVEMENTS

In this broken and diversified set up, was it possible to resist and challenge the activities of Christian Center? Was it expected from the richest class of the town to take some time from their business to ponder upon the religious state of the people that was being "polluted" by missionaries? Had the poor and uneducated people capability to understand and comprehend the changing minds of their family members? Had the religious leaders interest to study Christian endeavors in their town, causing "fridad" within poor illiterate folk? Had the school teachers courage enough to object and challenge the standard of education imparted to their students in Christian tuition Center? Was there any organized localized effort from Jampuris to tackle this Center and its activities?

As for as the localized community based resistance movement is concerned, there was no such campaign in Jampur that ever caused problem and concern for missionaries. They had all legal and constitutional liberty to propagate their religion in Jampur. Here the missionary ladies had N O C's to impart Christian teachings from the parents of boys and girls, studying in their tuition center. However, some individual and one community based efforts to challenge missionary efforts emerged, which are necessary to be recorded in this study. These efforts were not properly organized therefore could not sustain for a commendable time, but reflect the love of these individuals to Islam, who's sympathy and commitment to their faith is worth enough to be appreciated.

Darul Mutalia Islami

As narrated earlier Mr. Fillbreak opened a Masjid Darul Mutalia in Chowk Ghainwala and introduced Christianity first time, in Jampur. It happened in early 1960's. This readingroom remained there for one year. This was the first open evangelical effort of Christians before starting their medical center. In those days Mr. Fillbreak used to live in the house of Sikandar Durrani. This was first penetration of the Christians in the core of the town -- the residential Mohala and was an eye opener for the residents. Mr. Iqbal Warsi lived in this

Mohala. He was about 30-35 years old at that time. He was photographer by profession and had no religious background. He considered the Masihi Darul Mutalia against the religion of people and thought that it can cause some social and moral problems.

As mentioned he was photographer and neutral Muslim. He confessed that I had in my mind the culture and life pattern of "Angraiz" as these people were shameless and immoral in their character. I had seen English magazines and movies projecting obscenity and immorality. You could see any kind of picture -- naked, semi naked, and young couples embracing, kissing and making love in those films and magazines. I thought that perhaps the religion of Angraiz - Christianity, taught such behavior. And if any element of their religion and conduct was infiltrated in the youth of my Mohala it will lead to their moral and behavioral destruction. Resolutely, I thought to counter Mr. Fillbreak's effort. To actualize my plan I contacted my neighbors and other youngmen of my family. The response was not encouraging for me but I did not lose heart. I hired a shop near Masihi Darul Mutalia for Rs. 5 - per month. I brought two chairs, one table and one CHARPAI from my home to put it in the shop. Mian Zahoor my relative gave me a bench to place in the shop. I wrote down "Darul Mutalia Islami" on white paper and pasted it on the gate of the shop. Some magazines like "Khudam-al-Din" and other big and small books on Islam were placed on the table in Center. I used to sit in the Darul Mutalia Islami whole day and keep an eye on the visitors of Mr. Fill Break's reading room. Not only I used to watch the visitors, but I tried to persuade them not to go in his Darul Mutalia. My neighbors: Mian Zahoor, Manzoor Ahmad, Saeed and Shahid took interest in my work and started sharing me for sitting in the Darul Mutafia Islami. In this way I got time to go to my shop of photography. In the beginning many people and children were attracted by Mr. Fillbreak. Because the loud voice of songs coming out of his gramophone was a thing of great attraction for them. He also used to distribute small pictures, leaflets and booklets to the people, which was a cause of temptation of people to go to Mr. Fillbreak's reading room. The boys and girls who belonged to my Mohala were easily controlled by me and my presence in front of Masihi Darul Mutalia was a great obstacle for their visit and get free literature. Although they could not comprehend and read the printed material but the pictures had great charm for children to see. Later I started chasing the boys and girls, who get literature from

Mr. Fillbreak, when I approached them, I snatch the leaflets and tear down or burn the material. I developed friendship with Mr. Fillbreak. Whenever, I saw him discussing his religion to a stranger, I used to enter his shop and start arguing with him to divert the inquirer's interest in his discussion.

I am sure that our efforts discouraged Mr. Fillbreak as he could not win, even a single person during his stay in the Masihi Darul Mutalia. Mr. Fillbreak totally failed in his mission and he had to close down his reading room. Resultantly, we also closed our Darul Mutalia. In this way, we succeeded to forbid children to be Christianized or be influenced by the immoral teachings of Angraiz.

The failure in penetrating the people of Jampur through Darul Mutalia, perhaps made missionaries to begin a new venture of medical service. They had seen that only some emotional youth has responded to their reading room and general public had been irrelevant to their campaign. Such cold and indifferent response of people encouraged them to strike on the most vulnerable sector of society -- the women, to use it to enter the houses of Jampur's through Zenana Mission.

Anjuman Tahafuz-e-Namoos-e-Risalat

Muhammad Ramzan Bhatti Urf Mani was the student of class three in 1958. Once on his way to school, he was introduced with Mr. Fillbreak. Mr. Fillbreak, became kind and friendly with him. Mani was obliged with books, notebooks, pencil and cash by Mr. Fillbreak. Resultantly, Mani and his friend Aslam started going in Mr. Fillbreak's house behind Sikandar Khan's petrolpump. There they read and recited from Bible with Mr. Fillbreak. Miss Rose was also introduced with them. Mani told that Mr. Fillbreak and Miss Rose used to give us half rupee or one rupee as pocket money. In late fifties, wages of a laborer were Rs.1/- for the labour of one whole day. Mani and his friends used to make merry with such a lot of amount. He told that whenever we carried a tin of Ghee from town shop to their home, we were

awarded RS. 5/- and I remember that the monthly salary of my elder brother was Rs. 50/-, sufficient to run house kitchen for whole month. Such awards and gifts from Mr. Fillbreak and Miss Rose caused our close acquaintance with them. That period of Mani's life was the most luxurious time when they got such big amount only after repeating songs of Jesus after Angraiz and Angraizny. Mani could not continue his studies in school after class six. He went to Multan and became a family servant in a doctor's house. In 1967 he came back after serving them for five years. He started learning the trade of radio electrician in his younger brother's shop. The shop was in the same street where there is Christian Service Center. It was month of Ramazan in 1968. Mani used to play in his shop the record of a Qawali "Muhammad Hamari Bari Shan Walay" at the time of Suhur to awaken neighbors to take meals for fasting. The volume of voice used to be highest. This helped to awaken neighbors and on the same time it disrupted the sleep of Miss Vase and Miss Rose. As Mani had cordial relations with them, Miss Vase came to Mani and asked not to play the Qawali. Mani refused her because the awakening of Muslims in this holy month of Ramazan increases the Thawab for him. On his reply Miss Vase became angry and ridiculed the Islamic teachings and practices. She said it was not piety to disturb others as you disrupt our sleep. Mani insisted on his argument that caused her to become more emotional, as a result she disgraced Islam and the person of Prophet (S.A.W.). This blasphemous act of Miss Vase flamed the feelings of Mani. Mani started hating missionary ladies. In the same year on Christmas, according to Mani, the food was prepared in the GHEE containing fats of pig to distribute among children and people. They threw out the empty tins of GHEE with the picture of pig printed on them. Mani took those tins in his custody. He with his father and other relatives started a campaign against Christian ladies and asked women and children not to go in the center to eat Haram food. This campaign succeeded to the extent that some children abused Christian ladies and threw stones and pebbles into their compound. Miss Vase reported to police and accused Mani for all this. Police came to the shop and house of Mani to arrest him but he made a hide and could not be arrested. This incident forced Dr. Ghulam Muhammad and Mr. Din Muhammad, the neighbours, to go to the influential people of the town and brief them about the situation. Shaikh Hafeez refused to ask missionary ladies to close the Center and same was the response of other rich people of the town. However, when Moulvi Sahiban heard that Christian ladies disgraced the person of Muhammad (S.A.W)

they became serious. Moulana Ghulam Kadir Doosi of Farooqui Mosque, Moulana Abdul Hayee of Muhammadi Mosque and other Ulema of town took the incident of disgrace of Prophet as a great sin committed by missionary ladies. They all united to take revenge of the blasphemy of Prophet Muhammad (S.A.W.). Mr. Ghulam Ghouse Khan, a local politician and landlord promised to cooperate with Ulema. However, Sardar Abdul Rahim Khan Pitafe and Syed Faiz Muhammad Shah remained neutral. A delegation of the citizens met Assistant Commissioner and asked him to conduct inquiry on the subject of mixing fats of pig in the food distributed on Christmas. He came to visit the center accompanied by Medical Officer Dr Khurshid Ahmad Chandia and a Sub-Inspector police Chaudhry Muhammad Hassan and inquired about the matter. Nothing was found in the center that could be objectionable for medical and religious point of view. In this way the dispute was resolved by the interference of administration of the town.

As the people failed to prove the use of pig's fats in food they decided to tackle the issue of disgrace of Prophet by themselves. As they had no proof of the blasphemous remarks of Miss Vase or Miss Rose, except the statement of Mami, they could not go into court to sue them. They decided to hold a public meeting near the Christian Centre to answer them properly and to threat them not to repeat such thing. A big plot of Sardar Abdul Rahim Khan Pitafe was vacant adjacent to the centre where a meeting was held and Ulemas of all sects gave lectures and speeches on the Sirah of Prophet (S.A.W.). After this first public meeting near centre, Ulema decided to organize a permanent body to keep an eye on the activities of missionaries and especially to look whether they again disgrace Prophet. The organization was named *Anjuman Tahafuz Namooos-e-Risaalat*. The Anjuman decided to hold such meetings every year to highlight the Sirah of Prophet (S.A.W.) on same place adjacent to the Christian Centre. It was further decided to hold these public meetings on 25th of December to answer missionaries on same coins and to depopularize their Eid of Christmas.

This is notable that all people of the Mohalla who were benefiting from the medical services of Center, fully participated in these meetings and they were as zealous and active as others. These annual meetings of Anjuman were held regularly for four years and after the

election of 1971, there no such activities of Anjuman. Christian ladies used to leave Jampur after December 20, and come back in the beginning of next year. The neglecting attitude of Christian ladies about the activities of Anjuman was one of the factor for cooling down the emotions of people. Their constant medical service also influenced them to review their attitude. The Anjuman was politicized by the personality of Ghulam Ghous Khan. It had not a constructive alternative agenda against the Christian medical service Center. It was not possible for such Anjuman to continue its activities. So it was forgotten by people and they continued benefiting from the services rendered by missionary ladies. In this way, this the only community based counter movement in the town could not sustain against the constant and patient diakonial evangelization of missionaries.

Secondary School Based Resistance

Some teachers of Government High School Jampur had been initiators of resistance against Christian Tuition Centre in the decade of 1970. Here the performance of some teachers especially Mouvi Ghulam Kadir Khan and Ghulam Rasul Aatish is recorded. Mr. Aatish was headmaster of the Government High School Jampur and Mouvi Ghulam Kadir Khan was oriental teacher in the same school. Mouvi Ghulam Kadir joined school in 1976, two years later the missionaries had started the tuition center and Mumtaz Hussain was appointed the to teach. When Mouvi Ghulam Kadir joined school, he started a project of helping poor and needy students of school. He himself was from a poor background and had completed his education in hard times and had to struggle a lot to bear the expenses of his education. His studentship had been an arduous span of his life. So his special behavior to poor and needy students was natural. When he tried to help the needy students in cash and kind he was told that such students are already helped by missionary ladies. The Christian ladies not only gave them books, notebook, pencil, pen etc. and pay for their school fee but they have organized free tuition classes for them. He further knew that in the disguise of tuition, missionaries are imparting Christian teachings in the minds of students. This phenomenon shocked Mouvi Sahib. He discussed the matter with Mr. Ghulam Rasul Aatish, the headmaster. Mr. Aatish

encouraged him and gave a speech in school assembly asking the students to stop going in Christian Center for tuition. Moulvi Sahib met parents of the children to persuade them to stop their children and tried to convince them on religious grounds. Mr. Aatish and Moulvi Sahib with the cooperation of other teachers established a free tuition center to provide an alternative to the students for Christian tuition classes. Moulvi Sahib had to work on multidimensional grounds. He persuaded the teachers who were his students and were teaching in Christian tuition center. Resultantly, some of them stopped teaching. Moulvi Sahib used to go in different mosques and requested the Khateeb some minutes for him to speak to audience. He visited almost all the mosques and discussed the issue of Christian missionaries in the Jumma Khutbas. The topic of his speeches used to be the consequences of disguised preaching of Christianity in tuition center. He also talked to them to establish a permanent free tuition center on the Christian's pattern for needy students. Some people came forward to contribute for the project. Moulvi Sahib used to buy book and other relevant things, on comparatively less price from Dera Ghazi Khan. These books etc. were distributed among the students who left Christian Center and opted for their classes. As a result of these practical steps of Moulvi Sahib and encouragement of Mr. Aatish, many students of the school stopped going to the Christian tuition classes. Moulvi Sahib also wrote letters to Headmistress and teachers of girl's school for cooperation and persuance of girl students to not to go Christian tuition center. He met teachers of primary schools and requested them to stop their pupils also.

Moulvi Ghulam Kadir even met Shaikh Hafiz and Dr. Ghulam Kadir, who had rented their buildings to missionaries and asked them to get their buildings vacant from them. But he could not persuade them to do so.

When lady missionaries felt the success of Moulvi Sahib's efforts they invited him to their center. They wanted to cool down his activities and argue with him about their religion. Moulvi Sahib refused to meet them. Miss Vase and other lady missionaries prayed many times for Moulvi Sahib's acceptance of Christianity in the religious service, participated by students of tuition and embroidery classes. They also send him books about Christianity in Urdu and Arabic language to read. But Moulvi Sahib could not be won.

Once Moulvi Ghulam Kadir planned to stop boys and girls to participate in the Eid of Christmas held in the center. He took his students with him and stationed them in the street of the center. He himself was patrolling the situation. As a result, only girls went into the Center and the boys could not enter from the main gate. However, a number of boys entered the Center after crossing the walls of nearby houses. In this way the effort of Moulvi Sahib could not succeed and Christian celebrated Christmas as usual.

Missionaries used to come in the school from Dera Ghazi Khan on a Jeep to sell small and large books of Christian faith to the students. But, this time when they entered the compound of school Moulvi Sahib asked his students to snatch all the books from missionaries. They obeyed the orders of their teacher. Moulvi Sahib made heap of all books and burnt down them all before the eyes of missionaries. Mr. Aatish also backed this action of Moulvi Sahib. He warned the missionaries not to come again otherwise their Jeep would be burnt along with the literature. This action stopped missionaries for all to come again in school.

Mr. Aatish told that I used to check daily mail, whether official or private to the teachers and students. Once I saw a big packet addressed to a student. I came to know that the packet had been sent by a missionary correspondence institute from Lahore. I called for that student and gave him a piece of advice about the matter. I wrote a letter to the institute and warned it not to send such literature to his students in school otherwise I will sue the institute in court for corrupting the student's faith. As a result incoming of such material in the school was stopped.

Moulvi Ghulam Kadir had good relations with the Ulema of Jampur. He himself was pupil of Moulana Abdul Hayee of Madni Mosque. He had heard about Anjuman Tahafuz-e-Namoos-e-Risalat and its result. He believed that the involvement of political element caused the inactiveness and failure of Anjuman. He thought that only the Ulema of all sects in Jampur should organize a movement against Christian Center. They should use their religious and moral force to make people conscious about the "Tridat" spread by the Center. He met Ulama

of Jampur including Moulana Abdul Hayee, Moulana Mushtaq Ahmad, Qari Shafiq-ur-Rahman to materialize his thinking. As a result all Ulema met for three times but could not agree upon the plan of work and organizational structure.

In this way the efforts of Moulvi Sahib to unite Ulema against Christian missionaries could not bear fruit. Meanwhile Mr. Aatish, headmaster of the school was transferred and Maulana Ghulam Kadir perhaps had not the potential enough to continue this struggle alone.

Khawaja Farid Evening College

Sadiq Khan hails from Pitafe family of Jampur. He is an educationist and had been working in secondary schools as teacher in Multan. He retired from his service in 1990. He came back to his town. He had in mind to open a private educational institution in Jampur. His program was to start the school for commercial purpose as well as to attract poor students who have been forced by the poverty of their parent to go in the Christian tuition classes. When he entered the town, he realized the severity of situation. He found that about five hundred boys and girls are being educated in Christian Center. He could not do any thing for girls but was free to work and establish a school for boys. So he discussed with his friends, Prof. Faziur Rahman Nasir, Lecturer in Govt. College Jampur and Mr. Ayub Khosa, teacher in Secondary School Jampur. They agreed to work with him on this project of providing a better substitute for the boys studying in Christian tuition Center. They hired a small house in the same street of Christian center and opened an institution named Khawaja Farid Evening College. The college was opened in summer vacations of 1991. In the vacations missionary ladies do not stay in Jampur, they go to Murree. This year, they were not in Jampur as usual, and their tuition classes were closed. So when Mr. Sadiq Khan opened his college with Mr. Fazalur Rahman and Mr. Ayub, they admitted 65 students who were students of Christian Center. They gave them notebooks, pencils, pens and other relevant material free of cost. They did not charge fee from the students because they were not admitted for commercial purpose. The classes continued for three months of summer vacations. The efforts of Mr. Sadiq Khan were partially

appreciated by Jampuris as they were waiting for the result. Some people came forward to contribute him in financial terms but he refused to take it.

As the vacations finished and missionary ladies came back from Murree. The very first day of opening of Christian's tuition classes none of 65 students returned to Mr. Sadiq Khan's college. He with his colleagues waited for all the time but no one returned to their college. Sadiq Khan told that we waited for two weeks, met the fathers of those students and inquired about the matter. He could not get a satisfactory answer from the parents. In this way he closed his college after three and half month. Mr. Khan elaborating the causes of his failure said that:

1. We could not distribute toffees, candies and biscuits as missionary ladies do
2. We were very strict as far as the education is concerned. We used to penalize the student who could not prepare their lessons and there was no such practice in missionary classes.
3. We involved the students in studies whose time during their stay in our compound as compare to the easy atmosphere in Christian center.
4. We were new and people were suspicious about our aims and were not sure that we will successfully continue for a longer time.
5. We would offer only education to the children not medical treatment and people thought that missionary ladies will not attend our patient women and children if we get our boys out of their tuition classes.

There could be any reason. It is the fact that this individual effort of Mr. Khan could not sustain for one day against missionary's tuition classes.

Refusal of Re-entry Visa to Miss Earlene Vase and Miss Sherry Chapman

Missionary ladies visited their homeland many times during their stay in Jampur. It had been their routine to visit their country after four years. Before leaving for their country they used to confirm their re-entry visa to Pakistan. Last year in the beginning of 1994 when Miss Vase and Miss Sherry planned to go back to USA, they applied for re-entry visa. This time, they were refused to have visa by authorities. Behind this refusal there were some local factors. In the following lines these factors are being described.

1. Mr. Saeed Ahmad Bukhari was a teacher in Government Secondary School Jampur. He was one of the persons who not only had been perturbed on the activities of Christian ladies but was thinking to initiate a fatal campaign to finish their evangelical efforts. He joined the school in 1987. He had heard about the unsuccessful efforts of Mouvi Ghulam Kadir and other earlier endeavors. He wanted to involve local administration and political pressure in this issue to put a decisive blow on mission. He wrote an application to Assistant Commissioner about the matter and asked him to look into the real objectives of the activities of Christians, disguised in the social services. Fortunately, a new young Assistant Commissioner had assumed the charge some two months earlier. In May 1992, he was called for a meeting by Assistant Commissioner. Mr. Bukhari met him and gave him a detailed information about the impact of Christian lady missionaries. This information shocked the young A.C. He took Mr. Bukhari with him and raided on the center. There, they met Mr. Dewight. Mr. Dewight told them about the programs of the center. He told A.C. that all of our efforts are according to the legal rights given to them by constitution of Pakistan. As well as we impart Christian teachings to the students with the permission of their parents. This was perhaps the first inquiry conducted by administration. In past, although administration people came to the center but there were some community based reasons that forced it to interfere. This time, the effort was totally an individual initiative of the two persons.

2. Senator, Qazi Hussain Ahmad, Amir Jamat Islami, Pakistan was on his organizational visit to Jampur. There he addressed a public meeting. In the meeting he was informed about the missionary activities in the town. Later he visited the house of Mr. Iqbal Khan Pitafe, in the same Mohallah where the Christian Missionary Center is located. He came in the Mohallah for condolence of the death of Mr. Iqbal Khan Pitafe's father. On this occasion Mohallah people came to see him under the leadership of Mr. Amin Bhatti Urf Meena, a resident of Mohallah. They gave an application to Senator Qazi Hussain Ahmad duly signed by 50 residents of Mohallah. The application was about the missionary center and he was requested to put up the issue as a privileged motion in Senate or raise it on a proper forum. He promised them to discuss the issue with Mr. Ghulam Ishaq Khan, the then, President of Pakistan or the relevant authorities. It is noteworthy that the same people of Mohallah who were benefiting from Christian Center's services, signed the application to ban their activities.

3. Mr. Ijaz Jaffer took charge of Jampur as Assistant Commissioner in December 1992. The responsibility of the affairs of town was on his shoulders, as the municipal committee was dissolved before national election in Punjab. Mr. Ijaz Jaffer visited the town after resuming the duty. He was briefed about the sectarian nature of town that had been the problem for administration especially on Muharam al Haram or on the public meetings of any of the sectarian group. He also came to know about the Christian missionary center and especially after meeting with Mr. Saeed Ahmed Bukhari. He collected information about the activities of Christian center. He personally visited the center. He told that about four hundred people mostly women had become closer to the missionary ladies in last forty years. He told that according to reliable sources about 50 women and men had definitely been baptized which means 50 families had been effected by the Christian religion. Mr. Ijaz Jaffer as a responsible officer, wrote a detailed report about the situation in Jampur and anticipated the issue of law and order in future and sent it to higher authorities. He anticipated that the development of this center can cause grave consequences in the life of town in coming years.

Incidentally in the beginning of 1993 the visa of Miss Vase and Miss Sherry Chapman was expired. They planned to go back to their countries for one year and applied for the

confirmation of their re-entry visa. As the applications recieved in Ministry of Interior, were redirected to the administration of Jampur to report. The Assistant Commissioner of Jampur repeated his remarks on the quarry from Interior Ministry. Resultantly, both of the missionary ladies were refused to come back in Pakistan. In this way Miss Vase had to leave Pakistan after 40 years of evangelical service among Jampuries.

In the previous section the constant and forwarding missionary endeavors of Christian center, to win more and more people of Jampur were studied. Later, a glimpse of reactionary efforts against these evangelical activities by the different sections of society was taken. The forthcoming pages will present a portrait of the phenomenon of impact of the missionary work on people of Jampur.

Impact of Christian Center on Socio-Cultural Life and Belief Patterns of Jampurals

The general atmosphere of Jampur generally is indifferent and cold about the activities of Christian center as discussed in earlier section. People are neutral and do not care for the evangelical efforts, penetrating alien and quiet different elements of faith of the Christian religion, into hearts and minds of visiting women and children. As mentioned, during this long span of forty years, only about four to five incidents reflect some serious reaction by different sections. These efforts could not invite the majority attention and collective focus of the people of Jampur. If religious people organized a campaign against Christians, it could not attract politicians and business community. When school teachers tried to save their pupils from the Christian teachings, the parents were not cooperating and encouraging their efforts. When Sadiq Pitafi or Iqbal Warsi practicalized their feelings, it was considered by the people as "Akaly Jhomar" and no one came forward to contribute in their efforts. This religious sterility of people provided opportunity to missionary ladies to work freely in women and attract these innocent and ignorant females for Jesus Christ. The modus operandi of the missionary ladies was to serve women in most crucial and secretive aspect of their health -- the feminist diseases and helping their children in education. It opened enormous ways of contact and gaining sympathies of poor women. This method of diakonial service had great impact on them. Their life pattern totally changed after the friendship with missionary ladies. Their economic position has been influenced in a way that they could never have dreamed such change for generations. The same generation which could not get admission in middle schools, as their parents were not able to pay the nominal admission fee of Rs. 2 - only, is now sending their children in high schools and colleges. The people who could never thought of buying bicycle now own motorcycle. The people who could never expect response of their greeting from rich people of town, are now friends and companions of the children of the richest families of Jampur. The boys who could never thought to get the menial job of peon or watchman in government offices, are now respectably placed in these offices. All that became possible because of the help and cooperation of Christian center. The girls who got training in embroidery and sewing from the center were able to prepare their dowry that helped their parents on their marriages.

Apart from this financial help, the psychological improvement of their personalities contributed a lot for further nourishment and rearing of their children. Now they got an identity which was not possible to be achieved in the past when their mothers were always ready to respond the call of the rich women of town to do their petty domestic work. Their position was like tenants and unpaid servants who had not any alternative but to serve the rich ladies. The coming of Christian missionary ladies in the life of women had tremendous impact on the thinking and behavioral pattern of women of town. These rich white ANGRAIZ ladies became their friends, councils and helpers and resultantly won all the sympathies, passion and service of local women. Now they could sacrifice their lives for these ANGRAIZ women who were a blessing of God as compare to rich proud and unfriendly women of town. The phenomenon of impact can easily be revealed from individual life histories. As the individual case studies provide a rich detailed "portrait" of a particular social phenomenon in the words of Cathrien Hakim.¹ Here case histories of some individuals to have substantial data about the subject of "impact" are described. This discussion will help to have a comprehensive microscopic look of the particular aspects and issues of the study. It will also highlight the role of Christian center in the socio- cultural and economic life of the people, both in positive and negative dimensions. It will also give an account of the process of change, if any, at work within the belief pattern of people.

Incidentally, this researcher found a diary of a missionary who worked in Jampur for fifteen years. He is sure that the writer of this diary was Miss Rose or Miss Vase. The diary was published by International Mission, Inc. New Jersey, titled *what is that in your hand?*. The name of writer printed on the book is Ilaim. The diary was printed in 1979, revealing first hand experience of early fifteen years of a missionary lady. Although she tried to camouflage the facts by changing names of persons and place for certain reasons but the fact can easily be discovered with a mere purposeful visit of Jampur.

¹ *Research Design: Strategies and Choices in the Design of Social Research*, (London: Allen and Unwin, 1987) p.61

She wrote the diary to show, perhaps her successful evangelical work in Jampur and narrated the stories of individual's conversions towards Christianity. In the following pages, the nature of the conversion is examined boasted by her in Jampur analyzing the life of these people

Case Study No 1

Mumtaz Hussain—A Case of Social Mobility

Mumtaz Hussain, 38 years old, is a primary school teacher. He is doing M.A in English literature from the university of the Baluchistan, Quetta. He belongs to Shaikh family. His father Kaora was sweeper in the town committee of Jampur. Mumtaz Hussain was about four years when Christian dispensary was opened by missionaries in Jampur. His mother was employed in the center by missionary ladies for cleaning and other petty work. Mumtaz Hussain has four sisters and one younger brother. His parents lived in the Sweeper's Colony of the town where there had never been an idea of education or sending children to school in these families. This is true even today for such non- developed and far flung areas of Pakistan it is still out of question for poor people as well as the lowest stratum of society, like sweepers to think of imparting education to their children. But, not only Mumtaz Hussain and his brother but all of his sisters were admitted in schools. All of them now are educated and two of his sisters are teachers in school. It was only the contact of his parents with Christian center that gave them consciousness about importance of education. They were, definitely encouraged by missionary ladies to send their children to school for education and it can easily be deduced that they were financially helped by them for this noble cause. It is the fact that every parent wants betterment and prosperity of their children. Definitely other sweepers would have thought to educate their children but they, surely, had not enough sources to actualize their dreams.

As the mother and elder sisters of Mumtaz Hussain had easy access to the missionary ladies, he used to visit Miss Vase and Miss Rose, off and on, during his student life. He was helped in the courses during his studies in school and college by them. Mumtaz Hussain was employed in the tuition classes of Christian center when he completed FA. He used to teach for

two hours in the evening and was paid for Rs. 1.50/- per hour. Later on the wages of his coaching were increased.

After graduation Muntaz Hussain was introduced with Murree Christian School by Christian ladies. This institution is run by Protestant Christian missionary organizations working in Pakistan. This is a training and educational institute that caters for the improvement of linguistic abilities of missionaries who come from abroad. Local Pakistani teachers are engaged to coach the trainees. The classes are held every year from the months of May to September. Muntaz Hussain was simply BA and had not any professional training or teachings. He was appointed teacher of urdu language in this Murree Christian School under Murree Language Board on the recommendation of Miss Vase. He was firstly trained how to teach urdu by same missionary institution. After four months training, he was appointed as D grade teacher in the same school. This was the institution of Protestant organizations and Catholics had not such separate program to train their incoming missionaries, so they used to send their missionaries in the same institution for training. They had to pay 60% more fee than the Protestants trainees for this training. So Catholics planned to establish their separate training classes. They contacted Muntaz Hussain to teach in their program with other two non-Christian teachers, one from Taxila and other from Lahore. Now these three teachers are engaged by Catholics every year in the classes held in summer.

This experience of teaching missionaries not only added the income of Muntaz Hussain but it had great impact on the psychological development of his personality. The company of foreign missionaries gave him an opportunity to widen the spectrum of mind as well as enrich his knowledge of international communities. This international exposure is reflected in his manners, style of speech, etiquette and extra ordinary use of English language in discussions. His interaction with people of various nations is unique. This particular qualification gives him a proper ground to think himself distinguished in the context of Jampur. He has not any inferiority complex or any other psychosomatic problem, although he comes from most dejected class of the society. He is friendly, courageous, frank, cooperative and helpful. He has friends in every biradary. His officers like Assistant Education Officer and

Headmaster of high school have good friendly relations with him. Such people coming from respectable profession do not feel ashamed for having relations with Mumtaz Hussain, a primary school teacher living in Sweeper's Colony. Even, his relationship with Christian, does not harm their friendship. This distinction is not only the identity of Mumtaz Hussain but all his family members are duly respected by their fellows. His sisters who are teachers in girls school do not have any problem in the regulation of social contacts with their colleagues. Their house is in Sweeper's Colony but it is the only Pacca house, with courtyard wall. This distinction gives an impression of their socio-economic difference. Mumtaz Hussain's younger brother Aftab Hussain runs a video shop and earns handsome amount from this business. He is also an educated person.

Mumtaz Hussain himself runs a shop of stationery and textbooks. He is the sole supplier of textbooks and other stationery material to the Christian tuition center. About 500 students study in the Christian center. The center provides all textbooks, notebooks, pen, pencils and other relevant material to them. In this way "Mumtaz Kitab Gkhar" is the only shop that has the opportunity to earn through this supply. Mumtaz Hussain told that his annual income through this supply is about Rs. 300'000 -. Such a big amount reflects the prosperous position of Mumtaz Hussain. This income is besides his salary as primary school teacher and the remuneration from the coaching Christian missionaries every year in Murree. This all income became possible due to his contact with Christian center in Jampur. The life he and his family are enjoying is beyond the imagination of his parents. Now their home is full of modern amenities and luxuries present in the house of any rich family of the town. They have air-conditioner, telephone, television, carpeted drawing room, refrigerator and all other necessary items of household in their home. Was it possible in the income of his father who was a sweeper in Town Committee? They would never imagine for such change even in their coming generations if Mumtaz Hussain's parents had not contact with Christian ladies. They would never have seen the books or school in their lives and now Mumtaz Hussain and brother Aftab would have been sweepers in the town.

All this change in their life pattern has caused the economic as well as social mobility and now they have become respectable in the business and Mammon-oriented temperament of Jampuries. The criterion of respect and esteem is money not the familial background. One who is rich in financial terms is dear and near to every one and no one care for the morale features or virtues of the character. Social values have totally changed and one likes to have relations with rich people even if they have no moral and religious standing. Every one in the town says that Mumtaz Hussain and his family have accepted Christianity but no one can see any sign of disrespect or hate among people against them. The officers of education and other departments are his friends. This shows that the well-known "Irtidad" of Mumtaz Hussain has not effected his circle of friendship, perhaps because of his sound financial position. When Mumtaz Hussain was asked about his faith, he did not confess the change of his religion. He said it is the matter between my God and me. I am not supposed to answer any one about my faith. He explained that the Christians believe salvation through the crucifixion of Jesus. He said I am Shia and I believe that our salvation has become possible through the sacrifice of Hazrat Imam Hussain and his 72 fellows. How can I prefer the salvation caused by one crucifixion on 72 sacrifices?

Mumtaz Hussain told that once Mr. Baily, a senior missionary visited Jampur and asked me to help him in translating Bible in Saraiki language. Mumtaz Hussain translated "John" in Saraiki. Later on he helped Bible Society Karachi to translate full Bible into Saraiki.

Mumtaz Hussain has a number of good qualities as mentioned earlier. One peculiar thing about him is the adoption of an orphan girl. He is married and has four children. The adopted girl has not any relation with him. On the one hand Christian missionary ladies helped him and his family to change their socio-economic position in society and on the other hand Mumtaz Hussain personally has developed a very kind temperament. It is due to his company with missionaries that a sense of serving needy and helpless people has come in his person. His adoption of a non relative orphan girl is the direct influence of the teaching of missionary ladies and the Christian religion.

Case Study No 2

Ghulam Haider Haidry— A Living Example of Health Service

Akin to Mumtaz Hussain's case is the life story of Ghulam Haider Haidry. This person is the living example of Christian humanitarian service in the town. His story is very much fascinating and has been narrated by the earlier mentioned missionary in her diary under the title **What is that in your hand.** This is the diakonial service in the field of health. In the following lines story of Ghulam Haider Haidry is reproduced in the words of missionary. In the footnote the real names have been explained.

It was September 1963 when my co-worker and I arrived in the small town of Saithabad,¹ Pakistan where our mission had assigned us to open a dispensary for women and children. We found a good place for rent, the former vegetable market², which would lend itself to the kind of place we needed. The heavy iron doors opening onto the street could be kept locked at all times, except when we needed to take the car in or out. A smaller door we could use for patients entering and leaving. This also we would keep locked except when it was in use. In a Muslim society where men and women are completely segregated, this was a necessity. We had the compound walls repaired and remodeled the small offices and storage rooms, making them into living quarters, dispensary and a meeting room.

In Saithabad³ were people with all kinds of physical needs and our hearts went out to them. Across the road from our compound a young boy lay every day on his rope bed selling candy in the narrow shaded street. For several years he had been crippled with tuberculosis of the spine. The deformity of his spine and contractures of his joints and muscles made it impossible for him to stand, sit or walk. We realized that in this land of "purdah"--seclusion of women--he was already too old for treatment at the women's dispensary, but we longed to help him. A wealthy neighbor⁴ also begged us to do something for him.

¹ Jampur

² Jampuries know that the place where the christian centre is located was formerly SABZIMANDI.

³ Jampur

⁴ Haji Yusuf Khateek

Shortly after we opened our dispensary we invited Khalid into the courtyard one day, explaining to the women that we would like to help him if we could. "Please ask your husband if they would object of his being treated here," we told them as Khalid crawled toward them. He moved like a crab with his weight borne on the heels of his hands and feet.

"Would our husband mind?" the women jeered. Some spit on the unfortunate boy. Others kicked him. "No, they wouldn't mind," they mocked. "Khalid¹ is not a man. He is less than a dog!" Khalid was used to such treatment, for the children of the neighborhood often took advantage of his difficulty in maintaining balance and tipped him over into the open gutters.

As Khalid's treatment for tuberculosis began, so did his spiritual treatment. One was never given without the other at the Saithabad Clinic. He had been in public school up to fifth grade level², so he easily understood the Gospel of John. Frequently his physiotherapy and injections caused him tears, but he continued to come. He began to eat some of his meals with us too, as his family was unable or unwilling to feed him the high protein high vitamin diet he needed. After five months³ of treatment he could lie flat on a bed and partially straighten one leg, though the other was in a locked position. One day as his injection was being prepared Khalid said, "No one has ever accepted me before you two took me in. If I receive Jesus Christ as God's Son, will God accept me?" It was a thrill to open the Word of God to Revelation 3:20 and other passages to show him that God was not only able but willing to accept him if he received the Lord as his Savior.

Gradually a pattern evolved in Khalid's physiotherapy. We had him hang and swing from the rafters of the courtyard, then ride his bicycle around the compound. Finally, one joy-filled day, he was able to walk upright like a human being. Regular treatment⁴ and medication had been used of God to bring the miracle of healing. Later a surgeon pronounced the spinal

¹ Ghulam Haider Haidree

² Mr. Ghulam Haider Haidree was in class five when he fell down from a tree which caused deformity in his spine.

³ Mr. Ghulam Haider Haidree narrated that this development occurred after two years.

fusion stronger than one that could have been achieved by surgery. God's miracle of grace was apparent to all as Khalid proudly through with a limp, accompanied his cousin's marriage procession through the town.

Day by day improvement continued until he was able to walk with a steady, firm step. His spine, though still slightly curved, causes him no difficulty at all now. Day by day, too, his love for the Lord Jesus grew as he participated in Bible studies. Throughout the many long months of treatment and in those early years Khalid studied verse by verse through the entire New Testament and most of the Old Testament, in addition to doing the Christian Life Bible Studies by Keith Brooks. Once when he borrowed the cycle and went out to distribute tracts in the Town, he was attacked by an angry crowd of young men. They pushed him down and scattered his tracts.

In 1969 Khalid was examined for baptism by a group of born again believers. Several from a nominal Christian back-ground were rejected for baptism that day, but Khalid was accepted. It was thrill for him in obedience to God's command, to step into an irrigation canal with the Pakistani brother who baptized him.

Khalid is working as an electrician's assistant in Saithabad now. He is still unmarried¹ at the age of 28, a very difficult thing for young man in his culture. Several arrangements have been made but then dissolved. At one time plans were in progress for him to marry a fine Christian girl. Both the young people were excited at the prospect, but a great-aunt² stepped in and brought an end to the preparation. As Khalid's father is dead, the aunt, as oldest member of the family, has final authority in such important matters as wedding arrangements. The girl

¹ The duration of regular treatment according to Ghulam Haider Haidree was five years.

¹ Ghulam Haider Haidree says that I never distributed tracts but affirms that he went with other missionaries in Malas & Urses.

² Mr. Ghulam Haider Haidree does not accept his baptizaton.

³ Now Mr. Ghulam Haidree is married with four children.

¹ Daddy (Grandmother) Havva. She was Bo'oa (Father's sister) of Ghulam Haider Haidree and use to teach Holy Quran to the children of Mohala and she hated christian ladies and she never visited christian centre and never got medicines from them.

has since been married to another man. Khalid is still waiting and praying for a Christian life partner.

During the past three years Khalid has had the privilege of attending converts' Bible camp in the hills¹ and has come away with a heart bursting with praise for the fellowship and ministry he enjoyed there. He has shared in services in other parts of the country what God was doing in his life. He is a small but steady light shining for the Lord Jesus in the heart of Pakistan.

Apart from the narrated story, Ghulam Haider Haidry had constant contact with missionaries. He was offered job in Good News Center, Dera Ghazi Khan. This center prepared and distributed the tracts and Bible. Another salient activity of the center is to organize correspondence courses in the study of Bible. Dick Baily, Arson and Sulaiman Muhammad had been running the center. Haidry served in the center as watchman and peon. He used to live in the center with his family. Christian faith and teachings had great impact on his life. His nephew Ibrahim told that once I visited the house of my uncle. His son was born and was of seven days. I asked my uncle that who said "Adhan" and "Iqama" in the ears of your son. Ibrahim told that the answer of my uncle was according to my expectations as no one had said "Adhan" and "Iqama". This incident shows that how Haidry was away from the life pattern of Muslims. Not only he himself but his wife did not remember the sacred ritual of Islamic teaching. Ibrahim told that I went there with the purpose of saying "Adhan" and "Iqama" to newly born baby because I expected that my uncle would not have done this. When Ibrahim said "Adhan" and "Iqamah", Haidry and his wife did not forbid him to do so. They were sorry and expressed their forgetfulness for the execution of the ritual.

Haidry does not accept to be Christian. He told that I am Pir Parast (follower of Pir) and name of my Pir is Pir Palan. Once I visited the Urs of my Pir with Arson --- the missionary. The Urs is held in the village of Jakhar Imam near Dera Ghazi Khan. Arson had tracts to distribute in the Urs and Mela. I introduced Arson to my Pir. My Pir permitted me to serve Arson and live with him but he asked me to keep faith on Pir Palan and Islam. So I

¹ Mr. Ghulam Haider Haidry attended Mubarak Camp Murree several times.

continued my job in Good News Center along with my belief in Pir and Islam. The description in the referred diary affirms the baptism of Haidry but now he says prayer in mosque of Mohala and his life is not different from his neighbors and family members.

Another incident narrated by him explains the nature of religiosity of Haidry and his family. He told that once people came to my father and accused that I have converted to Christianity. My father replied that Miss Earlene Vase has conferred favor on us and gave my son a new life. If our life is needed to her that can be sacrificed. We are grateful to her and her religion. This statement shows the extension and impact of the service of Christian missionary ladies on the one hand and on the other hand religiousness of obliged people. As far as the nature of religiousness according to the formula of Stroke and Glock is concerned, the dimension of belief is very much present in the life of Haidry and his family. They proclaim to be Muslim and claim the discipleship of Pir Palan. He falls in the category of non-practicing Muslims missing the dimension of practice. The other three dimensions of experience, knowledge and consequence in the model of Stroke and Glock, are rarely found in the context of this family. Haidry is a Muslim believer as others are and same casual nature of religious practice is found among most of the dwellers of Jampur.

Case Study No 3

Rafiq Ajjo — An Orphan Finds Matrimonial Partner Through Center

Rafiq Ajjo is a building laborer. His expertise is painting on walls. He is famous for his skill and usually is hired to serve to the far flung areas like Multan. He has big family of ten children--six boys and four girls. He is about 45 years old. He is illiterate. He narrates that when he was ten years old his mother died. His mother was patient and was under the treatment of the Christian ladies. She left four children Rafiq Ajjo two brothers and one sister. His father was alive but did not care for his family. He was addict of marijuana and had no concern with his kids. Christian ladies knew the situation of the family. After the death of his

¹ "Dimensions of Religious Commitments", *Sociology of Religion*, ed., Roland Robertson, (New York, Penguin Education, 1984) pp 255-257

mother, Christian ladies took keen interest in the affairs of the orphan children. Rafiq Ajo was the focus of their special attention. They used to keep him most of the time with themselves. Ajo could not be admitted in school due to the illness and poverty of his mother. After the death of his mother when Christian ladies tried to put him in school or tuition classes, it was too late for him to begin studies.

Someone introduced him with Choudhry Khalil Ahmad an officer in Irrigation department. Choudhry Khalil employed him as house servant. As he was an orphan Choudhry Khalil kept him in his family as a family member. Choudhry Khalil served the department in different cities like Faisalabad, Multan and Kot Adu. Rafiq Ajo lived with his family in these cities. After ten years living with his family as house servant Rafiq Ajo came back to Jampur. Now he was a young man in early twenties. Although he used to visit Christian ladies whenever he came to see his relatives in Jampur. Now he regularized contact with the Christian ladies as he returned permanently. They employed him in their center as helper to do petty work related to the gardening and maintenance of the compound. After sometime the services of Rafiq Ajo were transferred to Arson in Good News Center, Dera Ghazi Khan. He was appointed as cook. Rafiq Ajo served there for one year and had to resign for some reasons. He came back to the Jampur and served as salesman at the general store of Saith Hafiz. The general store was situated in the same street where there was the Christian center. In the day time he used to serve in the store and at night he worked as night guard of the Christian center. As earlier, along with the Watchmanship he used to do the petty job of the maintenance of the lawns in the center.

Rafiq Ajo was 26 old but was still unmarried. This was a quite strange thing in the contexts of traditional society of Jampur. No one from his family was ready to marry his daughter with him as he was a poor fellow. Miss Vase took initiative to find a suitable girl for him. Fortunately daughter of Wahid Buksh Bhatti, the oldest of the servant of the center, was young enough to be married with Rafiq Ajo. Although Rafiq was from the same family but even Wahid Buksh would never have been ready to marry his daughter with Rafiq without the

persuasion of Miss Vase. Rafiq Ajo is still grateful to her for this special favor along with other kindness on him,

Miss Vase gave money to Rafiq Ajo to open tea shop in the street. Amanullah Bhatti was his business partner. The sponsorship of the business by Miss Vase was reflected in the pictures of Christ and Christian faith pasted on the walls of the tea shop. The people of Mohala still remember that Christian tea shop in the street. According to the people, Miss Vase advised Rafiq and Amanullah to be fair in the business but they could not maintain standard. As a result they had to close the tea shop and another venture of help rendered to Rafiq Ajo by Christian ladies went in vain. His wife used to sell toffees and biscuits in the Christian compound. She used to sell these things to the children of patient women who visited for treatment in day time. This has been one of the source of income for Rafiq's family.

Rafiq was a security guard in the center. Once there was a theft in the center and some of the friends of Christian ladies blamed that Rafiq himself was involved in the theft. This suspicion caused Rafiq Ajo to leave the service of the center.

In the later days he had no relation with Christian ladies but they used to help his wife and children. On the birth of children his wife received all kind of medical care, medicines and other relevant help from the center. He always praises the ladies. Rafiq Ajo expressed the gratefulness to the ladies for their help to him and his family even at their absence. He said that I was an orphan and when there was no one from the Mohala and my family to take care of me, these ladies proved angels from God. They always helped me even I could never perform according to their expectation. They gave me a job in Dera Ghazi Khan that I left after one year. They gave me money to open tea shop but I could not succeed. They employed me as watchman and due to my negligence the theft occurred. They themselves never blamed me for the accident. They had been calling for me again and again and asked me to continue my job. I did not go before them because of my irresponsible show. Otherwise they always forgave me on every incident. He asked, was it possible from any of my neighbors or family members, to

forgive me repeatedly? I committed mistake and they forgave me every time. You cannot think of such behavior from any Muslim fellow.

Case Study No 4

Kamar Bibi — Special Assistant in the Center is divorced before Marriage

Kamar Bibi belongs to sweeper's family. The family believes in Shia sect of Islam. They live in the Sweeper's Colony. The family relatives live in Multan who are Christian. Kamar Bibi took admission in sewing classes in her early teen age. She was not educated in school but due to her mental alertness learnt reading quickly in the center. She improved so much that she became special Assistant to Miss Vase. Now she could administer all sewing and religious activities in the center independently. She got all confidence of Christian ladies and was considered to be a real Assistant of Miss Vase. Story of her acceptance of Christian faith is interesting and Alaim described the tale in the earlier mentioned diary **What is that in your hands** on page 19 under title Subai. This Subai is really the story of Kamar Bibi. The author purposely changed the names. Here the same description is reproduced.

Only an illiterate teenager, a girl, at that- Subai¹ lived in a mud-walled, thatched-roof, two-room house with her mother and father and a whole army of younger brothers and sisters. Because her father² was an illiterate sweeper, Subai felt inferior to other children of her age. His job had been to clean community streets and latrines in private homes. After pinching pennies for many years he had finally been able to buy a truck, which he used in his own business. It was a big step up economically, but that did not change his status in society. He was from the sweeper community and would always be considered a sweeper.

Muslim or Islamic culture is not fragmented by a caste system as Hindu society, but a very decisive wall exists between classes. Usually this class distinction is made according to the

¹ Kamar Bibi

² He is relative of Kaora Shaikh, father of Mr. Mumtaz Hussain.

occupation of the family members. Sweepers are the very lowest class. As in all cultures, the discriminatory instincts of the parents are readily transmitted and cruelly applied by children to their peers. Subai suffered in this way. She felt hopeless and unaccepted.

One day Subai heard of a sewing program at the mission dispensary that provided materials and required no entrance fee. Instruction was free for both machine and hand sewing. However, there was a problem. Her father would have to take her for admission and give his permission for her to attend daily Bible classes and church services. Would he be willing to do that? He knew about Christianity. In fact, several of his relatives in another town¹ professed to be "Christian". But would he allow his daughter actually to learn the teaching of the Bible?

With fear and trembling Subai approached him with her question. "Father..." she began hesitantly, "I want to learn to sew. They have classes over at the mission dispensary and they're free too!-but you have to go with me and give permission. But I can't take the sewing lessons unless you give per-mission for me to go to the Bible classes too".

Breathlessly she watched her father's face to see his reaction. Oh, if he would only say yes! It was almost too much to hope for... She could hardly believe her ears when after a pause, she heard him say, "I'll go with you this afternoon."

Literacy is a darkness, not only of the mind but of the heart and spirit as well. When Subai came to the sewing class she felt like a loser and thought she could never accomplish anything. She had to endure considerable teasing and mocking by the other children because of her background, ignorance and color. (Sweepers are darker than most Pakistanis). But slowly, inch by inch, she scaled the mountain peak of peer respect. The ability to sew came more slowly. And proficiency in reading, the final summit to be gained, is still in the future. With a longing to be able to read the whole Bible, she is struggling up this mountain every day.

Somewhere in the midst of the daily classes and Scripture memorization, an awareness of her spiritual need crept over Subai. In 1974 she experienced the new birth. Now she eagerly

¹ Multan

prayed, though haltingly at first. She prayed for small things, like help in her sewing and reading. And for more important things, like her family's salvation. A deep heart joy radiated from her face. She was utterly sincere in all she understood of the Word of God, and her store of knowledge was growing daily. Progress in all areas of her life resulted.

One day when she was having trouble understanding her literacy book while studying at home, Subai paused to pray and ask God's help. She folded her hands and closed her eyes as she had been taught. Her older brother, entering just then, was enraged to see his sister praying. Snatching her book away, he grabbed a piece of fire wood and pulled her to her feet, shouting, "What are you doing? Praying to the Christian God? A good beating will put some sense into you!" Her father heard the noise and rushed into the room. "What's going on her?" he demanded. "Let your sister go and drop that stick". "But, Father..... she was praying to Jesus. I caught her at it," the brother explained, sure the father would back him up when he understood the seriousness of the situation. "So she was praying," the father astonished them both with his answer. "This is my home and if my daughter wants to read the Bible and pray here, she can do so." Angrily the older brother cried, "Are you a Christian too?" "Yes!" was the father's reply.

Subai's father had heard the Gospel during home visitation and also when surgery had been performed for his wife and older daughter, but he had never before given such a testimony. Nor has he since. But he does remain open and friendly and in no way opposes Subai.

A young rascal of a ten-year-old sister is a problem to any teenage girl. Lal Mai¹, with her wild hair, agile body and sharp tongue, was a thorn in the flesh to Subai. But having learned the power of prayer in her own life, she now began to pray earnestly of La Mai's salvation. Daily Bible classes and much contact with believers gave fuel for the Holy Spirit's ministry in the younger girl's heart. In the spring of 1978 she asked the Lord to be her Saviour.

¹ Kaneez Bibi

Day by day Subai came to sew, to read, and to hear the Word of God. Often on Sundays she would bring her mother to the services, where she heard the Gospel message, but until this time the mother has not trusted Christ.

Subai's ability in embroidery work increased so much that she started to receive orders for her work. Machine sewing and machine embroidery work was a challenge she conquered too. Soon all the family sewing was given to her, and it was a joy for her to serve her loved ones in this way.

Because Subai had struggled so hard to learn to sew herself, she understood the struggle others had. So when she was given the assignment of teaching twelve primary age girls to sew, she gathered them around her and patiently taught the little inexperienced fingers how to form stitches. And as the children sewed, she drilled them in Scripture memory verses. Also she saw to it that each one attended Bible classes.

One day we looked in to see how Subai's class was progressing, but all thirteen of them had disappeared! We found them in the classroom, sewing forgotten for the moment. Subai stood at the front of the room holding a large Bible picture and explaining some Scriptural truth. After ten months of her steady witness to this group, each of her twelve girls accepted the Lord Jesus into their hearts.

Praise God for his miracle power to cross all barriers and break down discrimination, and to open blinded, dark, illiterate minds to Himself. Subai is an example of that grace and power.

Now, Kamar Bibi is more than 35 years and she has more than 20 years company of Christian ladies. The company had earned for her confidence and special position in the Christian center. Besides this status she progressed a lot in her person. She became a good

councilor and orator to satisfy the women visiting center for medical and other purpose. She became expert speaker. That is why she did not live idle when the center was closed.

As the family is Shia, she started going Karbala Muala on every thursday. She became mediator between the spiritual power of Karbala and the needy women. She started performing "Munut" (a religious ritual) for the women. According to the local belief if someone promises to donate some money for the Karbala Muala his/her desire will be fulfilled by the grace and blessings of Imam Hussain. Her becoming of mediator proves that she had been only a "Compound Convert" and she did not accept Christian faith in heart and mind and the "other reasons" had been working behind her closeness to Christian ladies.

Another fact of Kammar Bibi life is the breakage of her Nikah. She was engaged with his paternal cousin and both were married in Islamic ritual of Nikah. There had been many other reasons for the delay in her "RUKHSATI" to the home of her spouse. One of the reason was her link with Christian center. Her spouse's family had great objection on her closeness with Christian ladies. They were insisting that she must leave her friendship with them; but Kammar Bibi was reluctant to do so. This feud lasted for about twenty years and resulted on her divorce.

Impact in Broader Perspective

Besides the mentioned above case histories other incidents occurred in Jampur concerning the impact phenomenon of Christian missionary activities is narrated in the following pages. The description will further help to understand the phenomenon of the "give and take" of Jampur from the center in socio-religious context.

Coordination with other Christian Organizations

It has already been mentioned that International Mission Inc. is an independent non-denominational mission and has not any formal link with Church of Pakistan or any Catholic diocese in the country. Christian ladies working in Jampur had constant link with the personnels of International Mission Inc. working in Dera Ghazi Khan and Layyah. These missionaries hold regular weekly and monthly meetings to discuss and develop the pace of evangelical work. The Christian Hospital Sahiwal has been considered to be the extension of Jampur Center for medical help in complex surgical cases.

Besides the organizational and medical link with the aforementioned organizations, the Jampur Center had theological, educational and missiological link with the Christian organizations in other parts of the country. One of the significant link of the center was with Pakistan Bible Correspondence School Faisalabad. Its most prominent venture had been Camp Mubarak Murree. The school had been holding these Camps in Murree under the Correspondence Club. The participation in Camp was restricted for the members of the Club but the Jampur Center had privilege to nominate and send participants. The Camp was held for one week in June or July every year. A delegation of five to eight members used to join the Camp from Jampur regularly from 1978 to 1984. Some of the participants had been Wahid Buksh, Ghulam Haider Haidry, Kaora Shaikh, Abid Hussain, Altaf Hussain, Muntaz Hussain, Zafar, Saber Hussain, and Jamil. These persons were considered to be the closest to Christian faith.

Detail of one such Camp is reproduced in Annex no 1 to highlight the proceedings that will reflect the degree of the teachings imparted to the participants. The objectives of the camp according to the circular dispatched to participants in 1985 were as under.

1. To organize a fellowship of the members at a pleasant hill station.
2. To benefit from each others point of view and experiences in the faith.
3. To educate about the Christian teachings and explanations of the truth of Christian faith and to provide an opportunity to express the comments in an open forum.
4. Visit of Ayubia or Nathiagali.
5. To establish a personal contact and a coordination among the participants.

According to the circular the participants had to pay registration fee and to share the cost of board and lodging. Christian ladies used to bear the expenses of the delegations from Jampur.

The visit of Murree had been a great charm for youth of Jampur and it worked as a powerful incentive for their baptism and attaining the status of "Compound Christian". The term of "Compound Christian" is repeatedly used because these people never accepted Christianity as their religion and even such people who accompanied Christian ladies to Murree or any where else to participate in their religious gatherings did not give up their religion -- Islam. One of such person, Lal Khan told that I used to pray Salat during such visits because something in my heart pinched me to pray to Allah. He told that once Miss Vase saw me praying in Islamic way, she strictly forbade me to do so. After that incident she never asked me to accompany her in such visits. These persons were presented by Christian ladies to other fellow Christians as faithfellows. These persons used to discuss the topics of Bible and address the gatherings to show their commitments to Christian faith. So the acts like Lal Khan's, expounding their "real Christianity", could not be tolerated.

Construction of Church in Jampur

The long period of evangelical work in Jampur and the claim of substantial success by missionaries would have resulted the open confession of Christian faith by some persons on the

one hand and some empirical manifestation on the other. At least the erection of the Church in formal building would have come out if four to five hundred people had really accepted Christianity. If people like Haidry and Ajjo were courageous enough to distribute tracts in Melas then it was expected that they would have led the campaign to build Church in Jampur. They would have bought land to build Church. Mumtaz Hussain told that Miss Vase had deposited money in bank for the construction of Church whenever possible. Some people in Jampur told that Christian ladies were trying to construct the building of Church near railway station but the plan did not turn up. A room was selected in the compound for religious service and was named Fazal-de-Kalisa "Church of Fazal."

Accusation of Immoral Atmosphere in the Christian Center

Jampur is a Muslim community where women observe Purdah and segregation of male and female has a cultural significance. The Christian center was initially a center of attraction for women for medications later young girls come here for sewing and embroidery. After some time the tuition classes for boys and girls were started in the Center. Although the coaching timings for both sexes were different but the time for religious services offered on Sunday and Friday was common. The participants of both sexes used to sit and listen religious service in one room although segregated with a hanging cloth between them. But this restriction was not sufficient for the boys and girls both who wanted to see each other.

Such combined religious meetings held in the center were objectionable for people and accused them for providing such immoral atmosphere to youth. The young boys told that the purpose of their visit had been to stare at girls and especially when these young girls were baptized wearing wet dress. Provision of such opportunity caused the objectionable immoral habits in youth of traditional society. There are a number of the cases of elopement of girls who had constant relation with the Christian center. Such cases earned bad name for the center and caused hatred against the Christian ladies. A number of divorces of the visiting women reflect ill fame of the center in Jampur.

Sweepers of Jumper

Jampur emerged as a town in beginning of 20th Century. In past it was purely a rural society. This change influenced the life style of people. In the beginning there was not any custom of latrines in homes and people used to go out of the residential area for toilet. Later when the life pattern changed, people constructed latrines in their homes. There were no professional sweepers in the town for cleaning of latrines. Some people of Kutana family started the job of cleaning home latrines. In the earlier days only some houses of the respectable families like Syeds and Pitafes constructed latrines for the use of women and some Kutanas used to do the cleaning job. As the Kutanas were kammies of mentioned big landlord families so they did the job. Meanwhile, other families following Syeds and Pitafes constructed latrines for women in houses and some Kutanas were not sufficient for the job. So to fulfill this dire need of the town about 50 sweeper families from Multan were engaged. It happened after 1930. These sweepers were Christian. Syed's and Pitafe's dominance caused their acceptance of Islam. Now all of sweepers of Jampur are Shia Muslims except three Sunni families. So the closeness of sweeper to Christian center is not amazing for Jampuries. They think that as in the past they accepted Islam for their economic benefit now they are prone to Christian faith for their material gain in the shape of medico educational help.

Part Five

Analysis and Conclusion

ANALYSIS AND CONCLUSION

About five years ago, when the work on this topic was initiated, a number of assumptions were inhering the mind. The most significant point was the conversion of Muslims to Christianity. It was thought that hundred of missionaries in every nook and corner of country are not without any reason. They are found in scanty deserts of Thar and Thal. They are working in rocky valleys of Baluchistan. They are active in dangerous parts of Chitral and Swat. In short, they are every where in Pakistan. The missionaries do not care for the favorable living conditions. They do not opt for the civil amenities and luxuries of life that are part of their lifestyles in their native countries. Dozens of missionary men and women are working in Megwar and Bhils of Thar, where the life is so much arduous that one can never imagine. The life of late fifty's in Jampur can be visualized which is still backward in Punjab and was without electricity, roadlink, gas and other living facility. More than 35 years ago a lady leaves New York and opts for Jampur. She gives up the luxurious life of his home and preffers the deserted place of Jampur. Such sacrifices must complement victory. It must not be without results and achivements. This all calls for success. This success was the major incentive to study the subject. That is why the selected field was thought to be rich in substance. Jampur with all its social, economic educational, political, sectarian, factional and religious characteristics could be a model to present the success and failures of missionary efforts.

But an objective study of the town gives the impression that there is no Ditt, Dilawar Khan or Fakirullah in Jampur. There are no Khalids and Subais in Jampur. They are still Ghulam Haider Haidry and Kamar Bibi. The missionaries change their names in records and diaries but could not change their faith and identity. Haidry's saying "Azan" in Mosque of the Mohala and Kamar Bibi's performing "Munnat" in Karbala Moa'la is open reflection of the thirty years constant effort of Miss Earlene. It failed. The Christian center in Jampur has been a source of material benefits for Jampuries. They used the services rendered by missionary ladies. Books, medicines, tuitions, embroidery, all was utilized.

They praise for their behavior. They regard their behavior. They respect them. They prefer the Christian ladies on the ladies of the noble families of town. They can opt for the respect of these ladies as compare to the politicians of town. They can even go against the Moulvies of town for Christian ladies. But the phenomenon of faith is a different thing. Ramzan Mani's story is an illuminating example that even a poor, illiterate, oppressed and obliged Muslim cannot compromise on his religion. When the person of Muhammad (SAW) is the subject, a Muslim practicing or non-practicing can cross all boundaries. He does not care for his life, family and livelihood. He can go against all the obligations. It is the unique element in Islam that the Prophet is the most dear and near to every Muslim. This love is power base of Muslim's faith. History bears witness to the fact that this power base could not be weakened by all the efforts of missionary and Oriental writers. This love could not be minimized. The establishment of Anjuman Tahafuz Namoos Risalat is the mere example of the unity of Jampuries, for their love to Prophet. All the Mohala people and beneficiaries stood against the center and expressed their deep love for Prophet. Apparently, these were merely the words, expressed by Miss Earlene about Prophet and presented in blasphemous phrasing by Ramzan Mani which flamed the emotions of people and resulted the formation of a single unified lasting organization in the history of town. As for as the authenticity of the blasphemous words by Miss Earlene is concerned, it does not qualify for the truth. A missionary, who has lived for a reasonable time in Muslim society and is well educated and equipped for his target group cannot commit such hazardous mistake to hurt the most vulnerable feeling of his people. If the elegation is right, the questions arise. Did she conciously expressed these words? Was she mistaken? Was she testing the quantum of faith among Jampuries? Anyhow, she came to know the most sensitive part of Jampuri's belief and she never made such mistake in following years.

In this discussion another point is about the element of convinceability of religious teachings of Christianity. As it was mentioned in the dimensions of Mission, the purpose of Mission is to expiate man from the original sin. The only liberator is Jesus Christ. This phenomenon is weak and non-convincing. Here the words of Mumtaz Hussain seem to be

better argument and reflect the superiority of Muslims faith. Mumtaz Hussain said that if man is sinner and needs purification and expiation then the sacrifice of 72 persons in Karbala is more in number to depend. Their hardous journey from Medina to Karbala and their sufferings in the deserts of Karbala for three days and at last killing of very near and dear persons of Rasul Allah is much better to depend, as compare to the crucifixion of one person, the Jesus Christ. Hundreds of the prophets were killed by their people but the sufferings of the martyrs in Karbala are unmatched. In this situation Ismail Faruqi seems to be right that the argument of Muslims is much stronger than the Christian, so Muslims may not fear from the missionary movements throughout the Muslim world.

It also seems true when the history of Christian success in Muslims World and particularly in Pakistan, is studied. Frederick and Margaret Stock write that almost 90% of Pakistani Christians belong to Chuhra and animistic nomadic tribes. It means that remaining ten percent were Muslims or belonged to other religions. This claim of Stocks does not qualify on the standard of Jampur. Unfortunately, there is not any other empirical study for comparing and contrasting the findings of Jampur. There is a gulf between the actual situation and the authenticity of the diary of missionary named Ilaim. What has been reported in **What Is That In Your Hand** and the real life histories and religious behavior of the mentioned persons, does not complement. Only this example of Jampur encourages to proclaim that perhaps Stocks claim of 10% Christians belonging to Islam is not acceptable and needs further objective and realistic analysis and demands logical proofs. Definitely it cannot totally be denied that Muslims did not accept Christianity as a faith and religion. Muslims converted and died as Christians. But how many? According to census 1972 there were more than 0.9 million Christians in Pakistan. It means that about 90 thousand were non-Chuhra and non-nomadic animistic people. This figure included former Muslim, Sikh, Hindu and other religion people. Suppose 50 percent of this figure belonged to Muslims. Is it acceptable that 45 thousand Christians in 1972, according to Stock, were former Muslims? On this analogy if the past record is studied in 1951 there were 433,000 Christians in Pakistan. Accordingly there must be 21650 former Muslims who converted to Christianity at that time. This researcher doubts that the Christian mission and Churches in Pakistan could provide the records of 45 thousand or

more than 21 thousand proselytized people in the respective years, who gave up Islam and accepted Christianity. This argument is profoundly supplemented by William Montgomery Watt. Discussing the issue of Christian missions in defensive cultures he writes that "the recent missionary movement also attempted to penetrate the cultural regions of the world dominated by the higher religions. The inhabitants of these regions also wanted European technology, and material culture: but at the same time many of them had of deep loyalty to their religion which they felt to be superior to that of the Europeans. Thus the success of the Christian missionary movement in these regions was extremely limited. Most of the converts came from groups on periphery of the culture or with an unsatisfactory social position within the culture. The intellectual and spiritual leaders of the great religions, however, were virtually untouched, except that some of them became aware of Christianity as a challenge to their religious system, and took steps to meet the challenge. In these alien cultural regions, then, Christianity has hardly begun to get foothold. This is especially true of the Islamic cultural region".

In the previous section a term "Compound Christians" has often been used. This phenomenon needs a comprehensive analysis to justify the argument. The situation of Jampur to the extent of conversion at least in "compound" and the analysis of the phenomenon of "root" and "surface" in life of the people concerned is being discussed in the following lines. This search of root and surface will surely help to identify the social variables working behind the drama of "Compound Conversion" in Jampur. The question of the impact of invading religion has been a significant subject of the scholars in a number of studies. This topic has been dealt from both the "root" and "surface" level. The scholars have described the phenomenon of "conversion" from one to the other religion. The roots of conversions lie in the causes of giving up the faith of forefathers while on surface the impact is revealed in the form of a substantial change in the life pattern of people. Accordingly, in the following lines a brief review of the studies is being made to look into the matter of "Compound Christians" in Jampur.

¹ *Islamic Revelation in the Modern World*. (Chicago: Edinberg University Press, 1969) pp: 113-119.

Duncan B. Forrester took up the phenomenon of the conversion of depressed classes of India which happened during 1860 and 1960. The study significantly points out the nature of the conversion in groups rather than in individuals. He named it a new experience in the history of Christian missions.¹ He does not simply accept that this large scale conversion of depressed classes of India is due to the Ruler's religion. And it provided an escape from oppression or improved their status. He goes into the depth of the social fabric of Indian life and explores it from micro level of the society. He says that the English dominance had introduced new notions and disturbed traditional society and economy in the ways which were felt even in the remotest villages. The general loosening of social links within the community set the depressed caste groups free to fend for themselves, to look for new patrons or to change their life style and religious commitments without the old pressure to conform to norms of village community being enforced by higher casts.² In this context he further writes that dignity, self-respect, patrons who will treat one as equal, and the ability to choose ones own destiny - - all these are power incentive to conversion.

The hunger of land has been considered as one of the factors of the conversion of Chuharas of the Punjab in Sialkot and adjacent districts. He writes that missionaries persuaded the government to allocate land, on which Christian settlements such as Montgomerywala, Batemanabad, Youngsonabad, Martimpur and Khushpur -- their extra ordinary names reflect in most cases the names of local missionary patriarch -- were set up. Almost all the colonists in these settlements were Christians and their existence gave the missions an ability to do something to meet the land hunger of converts as well as providing an escape from situation of virtual serfdom.³

The satisfaction of land hunger does not mean an act of charity by missionaries to new converts. The agrarian nature of the society of Punjab says that the ownership of land is

¹ The Depressed Classes and Conversion to Christianity, *Religion in South Asia*, ed., G.A.Oddie, (New Delhi: Manohar Publication, 1991) p.65.

² Ibid p.85.

³ Ibid

considered to be a real token of respect and dignity to Punjabis. So this form of settlement of converts to newly allocated lands, as mentioned, with the rights of ownership was the strategy of boosting and establishing honor and status of these new Christians. That is why Forrester says that self-respect, as missionaries have long before discovered, is more important than charity, even if charity comes from the Government¹.

G.A.Oddie has also described the phenomenon of conversion among non-Brahmins in Andhra Pradesh. It was the story of the evangelical efforts of Anglican Missions and the Domakal Diocese during 1900 and 1936. He writes that Malas and Madigas, as member of the Hindu social system, are deliberately kept in a state of ignorance, poverty and degradation. When they become Christians they are treated as human beings, their children are educated, men and women are taught the truth of the Christian faith and ----- meet together for worship. The Waddars and Erkalas are other two castes of Andhrapardash.² G.A. Oddie describes that both castes has a reputation for being involved in thieving and one of the reasons for their interest in Christianity appears to have been a desire to escape the intimidation and harassment of local police.³

The development of positive humanistic characteristics have been the cause of popularity of Christian faith among non-Brahman Hindus as narrated by G.A.Oddie. He writes that some were impressed by knowledge, ability and influence of Indian clergy and catechists of untouchable origin. Many others were especially impressed by the improvements they noted in the convert's cleanliness and hygiene ---- the great majority of caste Hindus interested on the subject in Telugu country stating their belief that Christians were cleaner in personal habits and kept their living quarters cleaner than before they accepted Christianity.⁴ "Because of their honest work" and "Christians have become more industrious since there conversion" had been some of other factors of conversion noted by scholars in India. "The effectiveness of Christian prayer" and "the patients recovery" was regarded as the proof of the

¹ Ibid

² "Christian Conversion among Non Brahmins in Andhra Pradesh", G.A. Oddie, ed., *Religion in South Asia*, New Delhi: Manohar Publications, 1991, p. 101.

³ Ibid p. 103.

power of Christianity, was probably, in many cases, the final cause which led to an individual or group decision to join the Christian church¹. G.A.Oddie highlighting the Spirit haunted and Ghost ridden people of Erkalas paints Christianity as a kind of spiritual protection, bringing with it in new kind of confidence and, at least, a partial liberation from fear of unseen world. This new faith, in the context of Hindu social and psychological fabric, appeared to be positive advantage not only because they had more to gain but probably very much less to lose.²

Rudolph H. Fischer explains the story of Christianization and social mobility in South Kanara and Malabar with reference to Basel Mission experience. Basel mission attacked on socio-economic backwardness and provided an alternative of tightly-knit caste structure of the people of South Kanara and Malabar. The community changed into the largest single industrial entrepreneur with seven tile factories and seven weaving establishments. There were 3500 persons on their payrolls in 1910. Besides the benefit of creating jobs for Christians, it allowed the converts to undergo training in modern industrial behavioural patterns and thereby to acquire a taste for those high qualities of modern man.³ Fischer referring to an event explains the social mobility of a low caste Hindu convert. He mentions the entrance of a native Christian in a Hindu temple who could not be allowed to enter if he would have still a low caste Hindu. He quotes that when an Indian convert was baptised, he did not simply join a voluntary association of a religious nature as did his counterpart in the West, he entered a new community and assumed a new social identity. By the change of religion the converts not only join a new community but experience a change in the dresses and hair knot styles in area which was peculiar to their particular caste symbol.⁴ Basil mission set-up special residential areas for converts where their traditional endogamous marriage practises were changed. N. Koshy commenting the work done by Basil mission in south Kanara and Malabar writes that "the Basil missionaries, when they made converts, drew them out of their castes and religious moorings

⁴ Ibid p.112.

¹ Ibid p.115

² Ibid p.116

³ Christianisation and Social Mobility in Nineteenth Century South Kanara and Malabar, G.A.Oddie, ed., *Religion in South Asia*, (New Delhi:Manohar publications,1991) p.128.

⁴ Ibid p.136.

and gave employment to them in their own institutions and factories. At the time of marriage nobody paid attention to caste background of the individual concerned. The result was a kind of casteless Christian community. Therefore it may be stated that caste is no problem to Christians of the Malabar Area".¹

Frederick S. Downs articulates the Christian conversion movements among the hill tribes of North East India in Nineteenth and Twentieth centuries. Christians in North East India constitute between 15 - 20 percent of the total Christians in India. Head-hunting was one of the major traditional feature of Naga tribes of North East India. That's why the British government had to send a number of expeditions to control the tribe. In this context it has some time been suggested that Christianity itself was a major agent of change and thus the creator of cultural trauma from which it benefited through subsequent conversions. Downs writes that, "this was the function of Christianity among many of hill tribes of North East India: and accumulative function that helped the tribes retain their distinct identities (even though modified from the traditional) in the new circumstances. It provided them with an ideology that helped them maintain their identity in the face of the serious erosion of their traditional, religious, social and political institutions"². Christianity contributed towards the preservation and some times even the creation of tribal identities under the new circumstances in atleast four ways. It provided, written language (for fifty tribes), education, new politics and a more relevant ideology.³

John C.B.Webster skillfully postulates the impact of the work and conversion of untouchables in North India. The area had been focus of evangelical activities of United Presbyterians. Webster names the conversion as family tragedy as well as a threat to social order. The conversions caused split of village on religious lines. They were not allowed to visit neighbours, buy and sell in bazaars and were deprived of the use of the village well. In his

¹ N Koshy, Cast in Kerala Churches, *Social Research Series NO:4*. (Banglore: The Christian Institute for the study of religion and society, 1968) p.24.

² Christian Conversion Movements among the Hills Tribes of North-East India in the Nineteenth and Twentieth Centuries, G.A.Oddie. ed., *Religion in South Asia*, (New Delhi:Manohar Publications,1991) p.164.

³ Ibid.

words "what this meant, in a sense, was that conversion to Christianity did not involve, loss of ones civil rights even if did involve loosing castes saw the conversion of out castes as a threat to their village social order. The assumption of self respect to conversion endangered the social fabric on the one side and invited the attention of educated city dwellers upon the plight of the depressed classes in the villages on the other.²

Judith Shapiro considers "Ignorance and Innocence" of Tupi-Guarani people of Brazil as a basic reason for their conversion to Christian faith. These people were so much ignorant that the idea of the religion was not found in their life.³

Cornelia Ann Kammerer considers the conversion of highlanders of Burma and Thailand as a mean of identity. He writes that conversion to Christianity by South East Asian mountain minorities is simultaneously a claim to difference from and a claim to equality with valley dwelling Buddhists. Christianity in that tribal context has replaced their traditional religion Akha-Zha.⁴ That's why Kammerer further writes that most Akha converts to Christianity are simply seeking a replacement "Zha" that is cheaper and easier than their own.⁵

In the preceding discussion a number of social variables working at the "root" and surface" level of conversion have been discussed. The crux of the phenomenon, as follows, will help to formulate a model for "Compound Christians" in Jampur.

¹ *The Christian Community and change In 19th Century North India*. Delhi: Macmillan Company of India Ltd, 1976, Pp. 139-140.

² Ibid.

³ From tupa to the land without evil: the christianization of tupi-guarani cosmology, *American Ethnologist*, vol. 14, no.1, feb, 1987, p.127.

⁴ Ibid.

⁵ Custom and Christian Conversion among Akha Highlanders of Burma and Thailand, *American Ethnologist*, vol.17 no.2, May 1990, pp.277-291

In brief these social variables according to Duncan B. Forrester are

- a. Disturbance of village society and economy
- b. Dignity and self respect
- c. Hunger for land

According to G.A.Oddie are

- a. Ignorance, poverty and degradation.
- b. Escape from police harassment
- c. Development of humanistic characteristics
- d. Effectiveness of prayer and medicine
- e. Spiritual protection

According to Roudal H. Fischer are

- a. Economic change through jobs
- b. Social mobility
- c. Provision of new residential patterns
- d. Change in customs i.e. endogamy to exogamy

According to Frederick S. Dowus are

- a. Provision of a new viable ideology
- b. Formation of separate languages
- c. Education of people

According to John C.B. Webster are

- a. Self respect and dignity
- b. New life pattern and identity

According to Judith Shapiro is

- a. Ignorance and innocence

And according to Cormelia Ann Kammerer is

- a. New identity and ideology

Briefly, the scholars seem to agree upon the conversion model identifying social variables working at the "root and surface" as under.

- | | | |
|----|--------------------------------------|--------|
| 1. | Dignity and self respect | (DSR) |
| 2. | New identity and ideology | (NII) |
| 3. | Religious and social mobility | (RSM) |
| 4. | Ignorance and Poverty | (IP) |
| 5. | New educational and social structure | (NESS) |
| 6. | Social and Economic Change | (SEC) |
| 7. | Spiritual protection | (SP) |
| 8. | Refined personal habits | (RAH) |

When this model is applied to the case histories collected from Jampur to identify social variables working in "root and surface" of the "Compound Conversions", the following picture emerges.

Social Variable	Mumtaz Hussain	G.H. Haidri	Rafiq Ajjo	Kamar Bibi
D.S.R.	Yes	Yes	Yes	
N.I.I.	Yes			Yes
R.S.M.	Yes	Yes		
I.P.	Yes	Yes	Yes	Yes
N.E.S.S				
S.E.C.	Yes	Yes	Yes	Yes
S.P.				
R.P.H.	Yes			

The model drawn above, mostly, confirms the social variable found in the studies of the scholars and their workability in Jampur. In all four cases dignity, identity, poverty, education, economic change and in one case development of refined personal habits are behind the closeness of these people to Christians which resulted in their post "conversion" life. Here two variables, new social structure and spiritual protection could not be observed in any one of the cases of Jampur. The acceptance of new faith by them is still question mark. Are they Christian in real sense. Have they changed their life style according to the demands of new religion and such other questions cannot easily be affirmed. This jumble, in fact, projects the different nature of societies. The societies studied by mentioned scholars, and Jampur are quite different. The difference of religion culture, historical background and socio - political experience of the people does not permit to include the effected people of Jampur into Christian faith and community. The social variables of the model seem to be present in the life of Jampurians, but the picture in toto does not advocate the factuality of complete religious change among them.

ANNEX NO 1

CAMP MUBARAK, MURREE.
2ND -- 7TH. JUNE.

Program

Wednesday 2nd.

6:00 p.m. Dinner,

7:30-9:00 p.m.

Fellowship Meeting.

a. Welcome - Club Director.

b. Introductions - C.M. + guests.

c. Message - J.M.

Daily Programme

6:00 am

Rise and Shine

6:30 - 7 am

Quiet time, meditations,

7:15

Breakfast

8 - 8:30

Devotion

8:40 - 9:30

Bible Study (Prof. Y. Jaleel)

Tea Break till 10:10 am:

10:30 - 11:15 Message on Christian Doctrines. (Prof. Y. Jaleel)

11:15 - 12:30 Discussion or question and answers.

1:00

Lunch

Rest and Reading till 3:55.

4: 00 p.m.

Tea

Free time till 5:50 p.m.

6:00 p.m.

Dinner

7: 15 p.m.

Evening Meeting.

Message on Christian Ethics. (Rodney Stent)

9:30 p.m.

Questions and Answers (If Possible)

10:00 p.m.

Bed time

10: 30 p.m.

Lights out

Sunday morning programme may be different from the schedule.

A day for an outing will be chosen by the campers.

All campers are bound to obey the rules as described by the local camp manager and the above given programme schedule.

Smoking inside all buildings is strictly prohibited.

Glossary

Abadkar	Settled (Newly settled habitants).
Azan	Call for prayer.
Baithak	Guest room
Biradry	Originates from Persian language. It is a social group of the people who trace common lineage. All affinal and blood relatives are included in this circle.
Charpai	Bed.
Deobandi	A religious scholar graduated from the famous institution in the city of Deoband, India.
Eid	It is a religious festival celebrated by Muslims.
Haram	Religiously prohibited.
Iqamah	Pre-prayer call.
Jumma Khutba	Sermon of Imam on every Friday.
Karbala Moa'la	A place of religious sanctity in the memory of martyrs of Karbala. Muslims of Shia sect start and end the mourning processions from here.
Musabaqah	Originates from Arabic language. It means the competition.
Mohala	Residential area.
Muhajir	The citizens of Pakistan who migrated from India on 1947.
Munnat	A ritual performed by a specialist to invite the blessings of Allah.
Pacca House	A house made of bricks and cement.
Purchy	A small piece of paper. In the text it has been used as entry ticket.
Suhur	It is the time when Muslims eat meals for fasting. The Muslims are prescribed to finish eating before morning prayer.
Sirah	The biography of Prophet Muhammad. (SAW)
Thawab	Reward.

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