



RESEARCH PAPER

Frontier Stations of Church Mission Society (CMS) and Its Educational Work in Punjab

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ABSTRACT

The main objective of this study is to encapsulate the role of Church Mission Society's (CMS) educational mission carried out through its Frontier stations in Punjab. The study also explains that the Church Mission Society (CMS) structuralized the whole education system in Frontier Punjab stations. Furthermore, the review of record shows that the prime goal of this society was to increase the literacy rate. Thus, by imparting education they were able to enhance the chances of achieving overall development of the society. This research paper also elaborate that the Frontier Stations of Church Mission Society were carefully lined up in terms of its location so that each station may serve the goal at its maximum by covering especially the most populated areas. With the availability of these stations the advent of missionaries and the role of prominent Christian missionaries started their functioning which in turn initiated reforms in Punjab. The Church Mission Society (CMS) formulated an educational policy for the betterment of people and for the oppressed community of Punjab and brought the concept of "Women Empowerment" in the region. The Church Mission Society (CMS) empowered the people of Punjab and took the local community to a level where they became capable to communicate and compete with the international community.

KEYWORDS Church Mission Society (CMS), Educational Work, Kashmir, Peshawar, Punjab

Introduction

In 1852, the Church Mission Society (CMS) made its debut in Punjab by establishing its center in Amritsar. This marked the beginning of its presence in the region. A number of influential government officials, including as Henry Lawrence, John Lawrence, Robert Montgomery, Herbert Edwards, and General Reynell Taylor, were instrumental in assisting the Church Mission Society (CMS) in expanding its presence inside the province (Richter, 1908, p. 194). The Church Mission Society (CMS) successfully established small frontier stations at the key outposts of Peshawar, Multan, Dera Ismail Khan, and Bannu during the years 1854, 1856, 1862, and 1865 (Allender, 2003, p. 275). There is a cluster of stations at Amritsar and Lahore, and another string of stations along the boundary from Simla to Karachi in Sindh (Clark, 1904, p. 65). The missionaries were the only agents who successfully accessed the far rural regions, comprehended the challenges faced by the impoverished population, and brought to light the indifference shown by the imperial authorities. The Hunter's report, presented by W.W. Hunter in 1882, provides an account of the operations of the Royal Commission of Education and offers a comprehensive analysis of the activities undertaken by missionaries in India, with a focus on their contributions towards educational reforms (Engen and Hilbert, 1996, p. 107).

Literature Review

No research oriented work has yet been carried out on Church Mission Society (CMS) i.e. Robert Clark in his book explains about the mission of Church Mission Society and the church of England Zenana Missionary Society and its role in Punjab and Sindh but did not explain the Frontier Stations of Church Mission Society (CMS) and Its Educational Work in Punjab comprehensively, Another writer Alexander Duff in his book elaborates the *Missions: The Chief End of the Christian Church* but slight touch the Frontier Stations of Church Mission Society (CMS) and Its Educational Work in Punjab

Material and Methods

This study has been conducted by implying the historical, descriptive and analytical methods.

Educational Reforms

Prior to the implementation of the 1854 dispatch, the establishment and operation of Boarding Schools in Tinevelly were mostly overseen by the Church of England Societies. However, it is worth noting that these educational institutions were predominantly frequented by female individuals who were the offspring of individuals who had converted to Christianity. This was the advancement of women's liberation which was a prominent objective within a missionary movement. The first endeavor to provide education to Hindu girls from upper social strata took place in Madras in 1841, spearheaded by the Missionaries of the Scottish Church. This initiative encountered several challenges and impediments along the way. The inaugural establishment of a ladies' school, which was partially under private administration, took place in Madras in the year 1845. According to Hunter's report of 1854, it was estimated that there were around 7,000 female pupils attending different schools in Madras, especially those operated by missionaries. In 1829, over 400 girls were being educated under the auspices of the American Missionary group. In 1840, the group expanded its educational efforts by establishing five more schools in the Poona vicinity (Ella, 2022, p. 96).

Furthermore, throughout the process of teaching individuals in India, much attention was given to ensuring that schools were not mostly attended by children from higher castes. Instead, efforts were made to focus on those from lower caste backgrounds. During the proceedings of the Board of Education, there was a proliferation of vernacular schools, accompanied by concurrent efforts to examine and promote indigenous institutions (Duff, 2019, p. 126).

Until 1854, the only endeavor that had favorable outcomes for the missionaries in Madras was the establishment of the Madras High School in 1841, under the supervision of Mr. E.B. Powell. This institution afterwards renamed Presidency College, was endured and flourished. The Society for the Promotion of Christian Knowledge's initiative to construct a school specifically for indigenous people led to the formation of St. Peter's College in Tanjore. In 1834, the American Board missionaries established many basic schools in the Madura District, whereby the English language was included in the curriculum. Church Mission Society (CMS) discovered in Masulipatam the college in the year 1841. According to estimates made in 1854, over 30,000 male individuals were receiving education inside schools operated by missionary organizations. Furthermore, within this group, approximately 3,000 individuals were acquiring the foundational components of a comprehensive education in the English language (Ella, 2022, p. 88). Educational institution for indigenous females in Western India was established by the American Missionary Society. The activities that yielded the highest level of success were carried out in Ahmedabad, located in the Deccan region. The Scottish Church primarily operated in Bombay and the Konkan region, while the London Missionary Society first focused on Surat

and other cities in Gujarat for its initial area of operation. Nevertheless, the Church Missionary Society operated on a somewhat broader scale, undertaking educational endeavors in the Poona and Nasik sector of the Deccan, as well as in Thana and Bassein in the Konkan region, and even extending its efforts to the remote province of Sind. Schools in both languages, namely English and Vernacular were opened by the Irish Presbyterian Missionary Society, ultimately took charge of Schools in Gujrat from London Missionary Society. Hence, missionaries were actively engaged in educational endeavors throughout all provinces under the Bombay Presidency. It is important to note that their efforts extended beyond primary education, including the establishment of schools for both male and female students. The success experienced by the Board of Education in 1840 served as a catalyst for its subsequent actions and initiatives. In 1831, a monthly magazine was started by missionaries in South India, which was in Tamil language. It was the exclusive endeavours of missionaries, in actual, that helped in finding majority of the papers and periodicals that left existed in South India in 1858 (Duff, 2019, p. 118).

Location of Frontier Lines of Stations

Some may argue that the decision to place Church Missionary Society Stations in their current locations was done at random. Upon examining the geographical distribution of stations in Punjab and Sindh, it becomes evident that a significant number of them are situated in a risky manner along the border of the north-west boundary. This region is dotted with stations at consistent intervals, spanning from Simla to Karachi. Simla and Kotgarh are situated in the region between the Punjab plains and Eastern China, and are inhabited by Tibetan and other hill tribes. Dr. Prochnow and other traveling missionaries have often brought their ministry directly to the homes of the people in these mountainous regions. The next stop is Kangra, the administrative center of a sprawling region that includes many Border States. Their journey begins in Kangra and continues via Kashmir and the neighboring areas of Ladakh and Iskardo. They arrive at Yarkand, a place frequented by merchants and the site of a diplomatic mission sent by the Indian government's Sir Douglas Forsyth from the Punjab. A doctor from Kashmir, Dr. E.F. Neve, has stopped by Iskardo. Then they moved on to Peshawar, where they had an impact on Chitral, Kafirstan, and virtually all Afghan tribes from the Indus to Kabul. Hazara and Abbottabad are satellite cities of Peshawar. As part of their missionary work in Kafirstan, missionaries from the Church Mission Society (C.M.S.) were sent from Peshawar; Rev. Imam Shah was one of them. In addition to Bannu and Dera Ismail Khan, the C.M.S. boundary line missions have collaborated with the residents of Dera Ghazi Khan and Multan. The Multan mission, together with its associated stations in Bahawalpur, Shujabad, and Muzaffargarh, serves as a connection between the Christian populations located on both sides of the Indus River (Clark, 1904, p. 170). Both the Church Mission Society and the Christian Evangelical Zion Mission have established bases in Quetta, which is located on the main road leading to Kandhar. We will go to the cities of Hyderabad and Karachi in the province of Sindh. These cities are located on opposite sides of the border line, extending practically to the sea. Aside from Kandahar, where a C.M.S. missionary Gordon lived and died, the ripple effects of these frontier Stations should be felt all the way to Merv and Bukhara, and even further to Kokan and Heart, which are located on major trade routes and are frequently visited by Indian merchants. The C.M.S. missionaries in Iran that Bishop French of Lahore had met with were the subject of their interactions, which took place in a variety of different ways. Missionaries from Karachi, such as Reverend J.J. Bambridge (late), were able to establish communication between the Christian Missionary Society and Reverend T.R. Hodgson in Baghdad with the assistance of the C.M.S. Christianity spread to the Arabian city of Muscat, as well as Bushire and Shiraz. This means that the whole length of the Punjab's border is dotted with C.M.S. stations. Notably, C.M.S. missionaries have been active in all of these Stations, undertaking the task of translating the Bible and other literary pieces into several diverse languages. In addition to Urdu, Hindi, and Persian, other languages including Balochi, Pushto, and Kashmiri, as well as the Barhui, Multani, and Thakari dialects, are aiding in the dissemination of Christian knowledge. Scripture and other literature were translated into Sindhi by the Reverend G.

Shirt of Hyderabad. Gospel of St. Matthew translated by Rev. A. Lewis of Dera Mayer in Balochi language. Rev. A. Lewis has also translated or authored in the Pushto dialect spoken in Peshawar and Bannu. Two Kashmiri clergymen, the Reverend Pfander and the Book of Common Prayer's translator, Bruce, are doctors of divinity. Their works are available in Kashmiri. Many works have been published or translated into Urdu and Punjabi by people like Bishop French and a slew of missionaries, woman missionaries, and indigenous brethren. A group headed by the Reverend Dr. H. U. Weitbrecht revised the whole New Testament in Urdu (Rhea, 2012, p. 34).

C.M.S. Frontier Stations and Its Educational Work

A small band of Christians gathered in Simla in 1840 to establish the first Committee for Christian Mission in the Himalayas. The organization consisted of the following individuals: Dr. Laughton, the Reverend C.J. Quartley, a clergyman, Mr. Innes and Mr. Gorton from the Civil Service, Captain Jackson from the Bengal Artillery, Captain Graham, General Smith, Dr. Dempster, Major Boileau, and Captain Rainey (Clark, 1904, p. 139). They moved to Simla early on and were among of its earliest citizens. Missions of C.M.S. in Frontier Stations' educational efforts include:

Simla and Kotgarh Educational Institutions

The Kotgarh Mission, established in 1843 by Reverend J.D. Prochnow and A. Rudolph, has the distinction of being the oldest mission of the Church Missionary Society in Punjab. Over time, the Missionary Church Society (CMS) (Bhasin, 1992, p. 33), Churches and mission stations were set all over Simla by Western civilizations led by London (Hutchison and Vogel, 2000, pp. 10-29), Both the hill states of Punjab and the northwestern Himalayas are home to some of the world's highest mountains. This action ushered in the societal and theological shift that characterizes these regions. Before the missionaries arrived, in 1843, British authorities set up the Gorton Mission School in Kotgarh. By 1847, the school had 21 boys and 19 girls enrolled, thanks to a permanent European teacher called Mr. Voss. These institutions had far-reaching impacts on the local population because of the widespread curiosity the locals had in western education and Christianity. For the following sixty years and beyond, many dedicated Missionaries came to the area to disseminate knowledge and the Gospel. Visitors travel to this outpost of the missionary movement from all over the world to study and make business deals (Hutchison and Vogel, 2000, pp. 45-60). According to Rev. J.D. Prochnow, "there were many visitors here in our solitude during this session, among them His Royal Highness Prince Walderman of Prussia, coming from the border of Tibet, spent a Saturday and Lord's day here, say the school and attended divine service (Willian and Gerard, 1821, pp. 56-58)." Eleven young men and women from the Kinnaur area of the Himalayas were provided with shelter and food in 1864 and 1865 so that they might study the Bible. They then brought the knowledge they had gained back to their home town. Christian schools were founded in many of the dispersed settlements dotting the hills and valleys in the area. The institutes were formed in the year 1865 for Dalan, Bhutti, and Shawat, and in 1866 for Pamlali. The establishment of St. Mary's Church in Kotgarh in 1873 serves as proof that missionary activities were well established at that time and had the support of the local community. The number of converts was small, and the process was tediously slow. In 1848, Reverend Wilkinson baptized two young women, ages 12 and 16, who became the first converts. When Reverend H.F. Beutal took over the Kotgarh Mission Station in 1890, the school was already up and running, and the mission was also providing refuge and education to orphans. The missionaries, with the support of some local volunteers, spread the word of God in a variety of settings, including classrooms and public squares. Occasionally, the expeditions would be prolonged into the adjacent areas of Bushahr, Jubbal, Keonthal, Kumarsain, Suket, Mandi, and Kullu. In all, there were probably not even a few hundred converts, yet the Baptist register has 184 individuals, 60 of whom are adults (Ahluwalia, , pp. 78-89). Thanks to Rev. H.F. Beutal and Mrs. Beutal's service, devotion, and missionary labour, the mission was given a fresh lease of life. A great deal of

shortage presided throughout the famine year of 1897 in Kotgarh and the hill area in general," Reverend H.F. Beutal said (Bhasin, 1992, pp. 55-58). For a period, he put between fifty and eighty people to work on the regenerating wasteland via his humanitarian efforts. About a thousand fruit plants were also planted by him. Among the many roles played by the Reverend H.F. Beutal as attested in the church's archives—were those of pastor, educator, physician, judge, constructor, farmer, gardener, accountant, correspondent, and so on (Handa, 2005, pp. 22-25). He oversaw the growth of a prosperous orchard at Kotgarh, and the missionary benefited from the income generated by the selling of apples (Ella, 2022, p. 33).

C.M.S. Educational Work in Kangra

Mr. Alfred's advice and work after Sir Donald McLeod made it possible for the Kangra Mission to be established. Prior to assuming the position of Lieutenant Governor of the Punjab, he held the role of Commissioner of the Jalandhar Division (Handa, 2005, pp. 37).

Kangra Middle Anglo-Vernacular Boy's School

The Kangra Middle Anglo Vernacular Boys' School had a total enrollment of 207 male students, while the Kangra Middle Anglo Vernacular Girls' School had a total enrollment of 39 female students. The Dharamshala schools in Kangra, which were also administered by the CMS, enrolled a total of 38 male and 64 female students. In 1897, the Sidhpur Church was consecrated using stones relocated from the Kangra fort Church, which had been abandoned by its congregation (Wan and Pocock, 2009, p. 99).

Kashmir Frontier Station

Reverend C.E. Tyndale-Biscoe, the vivacious and eccentric new leader of the Mission school work in Kashmir, quickly achieved enormous sway with his students thanks to his sincerity and moral authority. There were around 1,000 students enrolled throughout Central High's five campuses; 850 of them identified as Brahman. By and large, Kashmir was a fascinating place to do mission work. Because of colonial influences, the educational system of Jammu and Kashmir closely resembles that of the United Kingdom (Qadri, 1998, p. 76). Traditional religious schools were pushed to the margins while the people as a whole received an education more in line with western ideals, which had the effect of modernizing those individuals. Originally called the Church Mission Society Boys School as named by its founder, Reverend J. Hinton Knowles, in 1880, and later renamed after its first principal, British missionary Cecil Earle Tyndale Biscoe, who arrived in Srinagar in 1891, the school is now known as the Tyndale Biscoe School. The current educational system in Kashmir is often credited to Biscoe, who brought western modernity and rejected native customs to the region. There were 250 pupils in the pilot programme, all of whom identified as "Brahmin Hindus" and who first refused to participate in numerous school activities, including soccer out of fear that touching the leather would make them impure. To counteract the kids' belief in the caste system and collectivism, Biscoe taught them about social equality and the importance of being an individual. After dedicating his life to the Church Mission Society Boy's School, Biscoe retired. As early as 1890, ten institutions in the state were organized along similar lines. Every six months, students in Jammu and Kashmir took a standardized test that was based on the curriculum and syllabus used in schools connected with Punjab University. There was a small group of the most privileged Brahmin Hindus in Kashmir who were being educated and modernized by the mission school (Clark, 1904, pp. 174-175).

C.M.S Educational Work in Peshawar and Hazara

By 1883, there were a total of twenty C.M.S. missionaries actively engaged in their work in Peshawar. Unfortunately, five of these dedicated individuals passed away while carrying out their duties and were laid to rest in the white cemetery of the city. As October

1862 came to a close, four healthy missionaries were living and working in Peshawar. After two had passed away and another had been sent home sick in February 1863, there was just one left. Two long-serving ministers, the Reverends T.P. Hughes and W. Jukes, were able to stay in their posts for an impressive combined 19 years. Thus, the Peshawar Mission benefited by having the same missionaries serving for several years, all of whom worked towards the same goals and followed the same policies. Among the subsequent C.M.S. missionaries to serve in Peshawar were the Reverend T. Holden, T.E. Converdale, A.E. Day, W.A. Rice, H.J. Hoare, G.R. Ekins, C.H.A. Field, W. Thwaites, and M.E. Wigram, among many more (Neve, 2023, p. 91).

Edwards Memorial School

The Edwards Memorial School has been educating students for the last forty-nine years under its original name. Its peak enrolment was 571 students. Many of these young men come from respected families and have impressive academic and professional backgrounds; should they survive, they will likely move on to positions of power in the future. The number of Afghan male students has increased dramatically from previous years. Mr. MacCartie, Mr. Jukes, Mr. Rice, and Mr. Hoare have all done outstanding work fostering an environment where students may learn and grow. Two dedicated and competent assistants of Mr. Jukes' were Mr. Dutta and Mr. Ghose. They helped him not only with teaching the students, but also with preparing them for the responsibilities and challenges of adulthood, and they did all this while maintaining a calm, Christian demeanor and spirit throughout the school. It's worth noting that most of the other instructors are either graduates or at least former students who did well enough on the Entrance Exam to be hired. The original inspiration and primary focus of the Peshawar Mission's efforts began at this same school. When there was so little else that could be done on the Afghan boundary, the school kept on as usual. Many former Edwards High School students have gone on to prominent government positions since they were among the country's elite at a young age. After completing his schooling here, Qazi Syed Ahmed worked as a military secretary to the Amir of Kabul and then earned Rs.800 a month as an attaché to the Indian government at the Foreign Office. Qazi Muhammad Aslam was an Assistant Commissioner for the Boundary Commission and thereafter for His Highness the Lieutenant Governor as Mir Munshi. These positions of power have also been held by others (Whitehead, 2008, p. 77).

Other Schools in Peshawar

In 1903, CMS and C.E.Z.M.S. established a number of other schools, including the following: (1) Zenana visiting and teaching school; (2) Schools; (3) Industrial School for widows or deserted wives; (4) Work in graveyards, where a large number of Muslim women go on Thursdays to visit ziarats or the graves of relatives; (5) Work among the weavers outside the city walls; and (6) Itineration in villages. In spite of the fact that it is by far the most promising of all the strands, this last one is only often worked on. It's capable of rapid growth, even when restrained by constraints that are both necessary and prudent. Two missionaries from Europe, one Bible woman, and five local instructors make up the crew (Clark, 1904, pp. 185-186, 197).

CMS Bannu Station

Bannu was a Dera Ismail Khan outpost in the past. Reverend T.J. Lee Mayer, a resident missionary who arrived in 1883 and stayed for 10 years, undertook courageous and loyal service while facing numerous difficulties and at times harsh treatment at the hands of the local Wazirs. He dedicated his efforts to preaching, translating the Bible into Pashtu, Balochi, and Brahui, and establishing and managing the Mission school. The student population at the school had a significant growth, surging from 50 to 207 over a span of only five years (Clark, 1904, pp. 185).

Dera Ismail Khan Station

The current enrollment in the C.M.S. mission school in Dera Ismail Khan is 306 children. The school's success may largely be ascribed to the efforts of the Rev. H.J. Hoare and C.D. Fothergill, yet, it has also been negatively impacted by the influence of Christians inside the institution. Mr. Epharim, the former headmaster, and Mr. Henry, who has had a significant Christian impact in several aspects, are two noteworthy personalities. Mr. Khem Chund, who has passed away, held the position of the chief clerk in the Commissioner's office. He received his education at the C.M.S. College in Islington with the intention of pursuing missionary work. In Amritsar, Mr. Christopher enrolled in Mr. Rodgers' regular school. During a time of severe trial, the converts from this school were baptized in 1874 (Neve, 2023, p. 95).

Conclusion, Discussion and Recommendations

An impartial analysis asserts that the missionary endeavor was not motivated by personal gratification or national pride, but rather represented a complete dedication of one's life to God. The assertion lies on the fact that it was not a by-product of a British imperial scheme. The aforementioned work has had a profound impact on our intellectual development and has played a significant role in shaping our socio-political landscape. This can be attributed to its profound comprehension of the essence of spirituality and its recognition of the fundamental principles that underpin societal transformation. However, it also initiated the processes that led to the dismantling of India's conventional means of comprehending and practicing Dharma. Hence, it can be posited with a reasonable degree of confidence that the missionary effort was not a malevolent imperial plot aimed at subjugating India, but rather an endeavor to revitalize people everywhere, enabling them to instigate societal transformation. The post-Wesleyan Missionary Movement, which had a significant and extensive reach throughout our continent akin to the vastness of monsoon clouds, managed to achieve a certain level of success in showcasing the potential for India's regeneration. For more than a century, missionary endeavors were closely intertwined with and inseparable from British colonial domination in India. The primary aim was to ensure the continued reign of the British Empire by imparting Western education to the indigenous population. Paradoxically, these efforts also inadvertently worked against British interests, as they contributed to a growing awareness among the natives, ultimately leading to the erosion of their own cultural foundations.

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