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## News and Notes

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

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1st September = 18th Muharram (1st mo.), 1342, A.H.

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### Dealing with Enquirers.

#### II

DEAR MR. EDITOR,

THE subject to which your correspondents W.T.A. and H.W.M. refer (in the July issue) is of paramount importance to us missionaries. The difficulties involved have undoubtedly damped the enthusiasm of many a one in the work of making converts. The ladies have met the problem in the only way they could, by providing for every woman who comes to Christ. The Converts' Homes not only shelter such women, but also teach them how to earn their own livelihood if arrangements are not made for their marriage.

It is with the men that the difficulty arises. Young men are drawn into the meshes of the Evangelistic net who have never been called to face life seriously, or who may have been dismissed by their non-Christian employers. Now no Mission can be expected to give employment to every young fellow who becomes a Christian. Yet it is imperative that he should work. The principle laid down in II Thess. 3: 10-12 is quite clear. It would test a young man, if employment was made a condition of baptism just as the ability to read the Bible is made a condition of baptism in Uganda. An inquirer should not be looked upon as the *protégé* of a missionary but as a convert of a Mission or Church. Thus whether the individual missionary stays in the country or not, the whole body will look after him. Further, every Mission or Church should have a reserve Fund, which should be in the hands of the Secretary of the Mission or other responsible person to be used to defray expenses connected with the convert. If he knows no trade it may be necessary to have him trained and in this way the charges for upkeep and the expense of training can be met. This is

most essential, for if a young fellow after baptism does not get into regular, lucrative work, he at once deteriorates, and becomes a stumbling-block to other inquirers. As missionaries we are too sensitive to the charge of "bribery and corruption" and allow this to cripple our efforts. We put a somewhat expensive machinery into operation to win our converts, and having won them refuse to complete the work, or pass it on to a feeble and uninfluential church to bring to perfection. That benefit may accrue from this discussion is the prayer of

*Divinity, College,  
Cossipore, Calcutta.*

Your fellow worker,  
E. T. BUTLER.

### III

Three or four years ago I baptised a Mahommedan sepoy in the regiment stationed here, after several months acquaintance and instruction. At first he suffered some persecution, and threats of violence from his fellow soldiers (Mahommedan), which so far as it was open, was suppressed by the intervention of the Colonel of the regiment. After some months the man went to Peshawar to learn army motor vehicle driving and kept in touch with me and our missionary at Karachi and our Indian preacher there for some time ; but I went on furlough in 1921 and have since lost touch with him. I never gave him any money, and he never asked for any. The question of finding him a wife, which was raised several months after his baptism, was a difficulty not solved up to the time I last heard of him. I believe he was sincere in his profession of faith in Christ and am very hopeful that, wherever he is, he maintains that profession.

Early this year I made the acquaintance of a young Mahommedan studying in the Baroda College for his B.A. examination. His father is a rich land owner in Baluchistan and has kept this son (his eldest) well supplied with money. The father learned, through another Mahommedan student here, of his son's association with missionaries and Indian Christians, and called him home by telegram on some domestic plea, and when the son arrived the whole family tried, in every possible way, to induce him to abandon all thought of becoming a Christian. As he would give no such pledge, they refused to give him money to return to college, and the lad borrowed Rs. 100 from a friend and escaped from his home at night. This was two months before his exam., and I undertook to finance him (at the rate of Rs. 40 per mensem) till he was through it. But before he went to Bombay for the exam., at my suggestion he wrote to his father stating that if he would give him what he needed until he got employment, he would trouble him no further. In response to this letter a Mahommedan turned up in Baroda saying he was commissioned by the father to pay all expenses connected with going to Bombay, during his stay there,

and as long as necessary. The two went to Bombay together and there the Mahomedan friend probably kept the young man under close supervision and away from Christians, as he never presented letters of introduction which I gave him to missionaries there. I have neither seen nor heard anything of him since. I believe the young man was sincere, and a true believer in Christ, and would have been willing to have baptized him, but the money question arose and seems to have upset things. I am by no means without hope that the lad is a Christian at heart and that I shall some day find him to be making a brave confession of Christ and living a Christian life.

J. LAMPARD.

*Nicholson School of Theology,  
Baroda Camp.*

### Among the very Poor.

A lady member writes to us as follows :—

“WE have about 300 beggar or begging women who come to our town weekly, some young, some middle-aged, some blind and halt, some with a half dozen children in their trail. When we ask them why they beg instead of work, they say, ‘Who will give us work, or what can we do? We must beg or starve.’ We know a number that have been *driven* or *drawn* or both into the harlots’ quarters for food.

We find it hard to get hold of any orphan children. There seems to be a secret society among the Muhammadans that finds and carries off a family of children into the harlots’ quarters before our workers can get them.

In 1918 when we had the other flood here in this district (North Bengal), the poverty of the beggar women was so keen that we started a beggars’ day at the Mission House in the bazaar every Friday morning. Several hundred came every week for the dole of rice or pice. We required them to line up for songs and teaching from picture rolls, before giving out the rice. We met some pitiful cases. They soon learned to enjoy the songs and teaching, and carried Gospel tracts and cards to the far corners of the district. We are thinking of doing the same this year, as many are suffering from the after-effects of the late flood.

A sale for mats, lace etc. could be found if we could discover some house-to-village form of industry. We believe that the *charka* (spinning-wheel) and hand-loom could be developed here as many Muhammadan men and women know the art of weaving.

We have been thinking of the Zanana Centre *Industrial* School, on the same plan that Government has Zanana Centre Schools for married women here and in other parts of Bengal. This would require an industrial lady missionary or two, with a number of

Indian women as teachers to help. It would be itinerating work and as such would require full-time workers. In fact the villagers in the flooded areas near here have asked us for the *charka* and weaving looms, and teachers to show them how to use them. Considerable money would be needed for such a scheme, but we feel it is a great necessity and a great opportunity."

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### **Illiteracy in the Moslem World.**

PAPERS from England contain reports of recent meetings at which Dr. Zwemer has had opportunities of speaking on the one great passion of his life—the evangelisation of Moslems. For most of the 33 years of his missionary service he has been under the British flag and though an American, he confesses he loves that flag. Speaking from close knowledge he said on one occasion, 'No one feels the crushing burdens these people are carrying, their disappointed hopes, the constant clash of our civilisations, as we missionaries.' He believes that God has given to Great Britain a mandate over such a large section of the Mohammedan world (105,723,000 according to the latest census!) in order that she may exhibit to it the principles of righteousness, reconciliation and brotherhood—that Britain, in fact, may act to the Moslem world in the noble spirit of the Sermon on the Mount.

While in London he urged the great need for spreading Christian ideals through the printed page. Said he, 'It is a messenger which never loses his temper, knows the language of every country, and only costs a penny for travelling expenses. When I remember this I don't know why people are so content to go on paying my far heavier travelling charges!'

That is one aspect of the question. Dr. Zwemer himself in the July issue of his magazine, *The Moslem World*, deals with another, that of the appalling illiteracy amongst Moslems. It is now estimated that we should put the figure for the Moslem world population at 234,814,989. In respect of literacy we have accurate returns from only India and Egypt, for the rest we have to make estimates based on such information as is available. "The conclusion is that the total number of Moslems in the world able to read, is less than 8 million and of these less than 500,000 are women. These facts emphasize at once the intensive need of leadership for the educated classes of Islam and not less the inadequacy of the printed page to reach the masses unless supplemented by the living message in the vernacular speech."

In all probability Dr. Zwemer intends the figure 8 millions to refer to countries other than British India and Egypt, these latter having 2,886,000, and 1,500,000 literates respectively, thus giving a grand total of 12,126,000 literates in the entire Moslem world. This inter-

esting observation is added: "*It is to be noted that the estimated number of those who listen to one reader is at least five. Therefore the total accessible by the printed page is nearly 61 millions, or a little over one fifth of the total population.*"

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In this connection it is now possible to give accurate figures of the 1921 census for the corner of India in which we ourselves reside, the province of Bengal. Compared with the figures of the 1911 census the present total shows an increase in the population of 1,287,292; viz: 47,592,462. From the point of view of religion, the Moslems easily head the list with 25,486,124, followed by the Hindus with 20,809,148. The Christians of the province number 149,069.

A comparison of the figures for the last 20 years in this province provokes thought.

	1921	1911	1901
Moslems ...	25,486,124	24,237,228	21,947,980
Hindus ...	20,809,146	20,945,379	20,150,541
Christians ...	149,069	129,746	106,596

Dr. Zwemer's statement quoted above in the matter of illiteracy is abundantly supported here also. Taking the population as a whole, 10 out of every 11 persons are "unable to read and write a letter." That will give some idea of where the Moslems stand, of whom it is said that only 131,064 are literate in English.

### **A Reading Room for Moslems.**

FOUR years ago there appeared in N. & N. a request, in the writer's name, for guidance as to how to start a Reading Room for Moslems in the heart of a crowded city. No information was forthcoming, and now that a similar question has been put to us, we are glad to be able to give to others the benefit of any experience we ourselves have gained in the meantime, in the Reading Room established here.

The main object all along has been to provide a common meeting ground for ourselves and Moslems of the literate class. We have rented two upper rooms on one of the main thoroughfares of the city at a point where it runs through the centre of the business quarter (*chauk*), and overlooking our regular preaching spot for Friday afternoons. It is a great advantage at the close of our preaching to be able to invite those who have listened to us to join us for further conversation upstairs. A large signboard advertises the rooms.

One room is capable of seating 60 people and is used normally as a Reading Room, being fitted up with a large table on trestles and a standing Newspaper Reading Desk; i.e. so made that on occasions when the room is required for lectures the furniture may be folded up out of the way. The forms for seating are of a size that when ranged down the room for lectures, they leave a fair way for the rays of a lantern. The smaller room is for private conversation and Bible Class work, and as such has

repeatedly proved a great boon. We pay Rs. 16/- rent per month for these two rooms, and a small extra charge for the use of electric light.

The chief attraction of the rooms is the assortment of papers and magazines displayed on the Reading Room table, comprising publications in Bengali, Urdu and English. We have e.g. the Statesman, the Basumati (Bengali daily); The Mussalman Weekly; Muhammadi and Sanjibani (two Bengali weeklies) and Nur Afshan (Urdu Christian weekly); also Prabashi (a Bengali monthly magazine), the Christiya Bandhab (a Christian monthly). Prominently placed on the centre of the table are copies of the New Testament in Urdu, a Life of Jesus in modern English; the Bible in Bengali and English; copies of booklets such as "Christ in Islam;" "The Search for Truth;" "Ghulam Jabbar's Renunciation;" "Alcohol, a menace to India;" 'Sweet First Fruits' (Bengali), &c. We change the selections from time to time. We also keep a Book Depot well stocked with literature for sale. So far we have made no charge for the use of the rooms. We have thought that we might now start to make a levy of one anna per member per month, but hesitate to do so lest the innovation should keep away the poorer class of students. Including establishment charges we find it possible to run these rooms on something under 25 rupees per month, excluding cost of rent.

*The man in charge* contributes in no small degree to the success of the venture. He is an evangelist of the mission who has himself heard the call to evangelize Moslems. The rooms are open daily, except Saturday and Sunday, from 4—7:30 p.m., and he is always there and thus gets frequent opportunities for conversation on religious topics. The attendance at present is as good as ever it has been and on an average a dozen young fellows are to be found there at any time.

In the season on Wednesday evenings the large room is cleared for lantern lectures, and it is an experience well worth having to get the room packed with Moslems of all classes to hear the life of Christ told in this way. The evangelist excels himself on these occasions.

On the walls are two attractively painted texts in Bengali which make their silent appeal all the while: viz: Matt. 11: 28 and 16: 26.

L. B. J.

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## BOOK REVIEWS

SELECTIONS FROM THE QUR'AN, arranged by the Rev. H. U. Weitbrecht Stanton, D.D. 76pp. 8 as. Pubd. (in 'Texts for Students' series) by S. P. C. K.

'The force and meaning of the Quran,' says Dr. Stanton in his introduction to this little book, 'can only be rightly understood by constant reference to the life history of Muhammad, whose mental development and religious conviction dominate the whole book.' Consequently, 'the passages given in this brief selection are intended to illustrate, as fairly as may be, the main features of Muhammad's proclamation and history.' Dr. Stanton uses Rodwell's excellent translation for his purpose and succeeds in presenting to English readers a compact little handbook, in place of the confused mass so familiar and uninviting in the older translations of the Quran.

There is a very useful 3-page list of contents, which shows the selections to be arranged in three sections; (1) the early period of prophecy at Mecca: (2) the middle period; later prophecy at Mecca, (containing

'stories of former prophets') : (3) the last period of prophecy as Ruler at Medina, a large portion of which is devoted to 'legislation.'

So arranged it becomes clear to what an extent Muhammad takes his teaching from the Bible, 'often in a garbled form, but impressively presented in a manner calculated to convince and move the Semites of his day.'

The printing has been well done by the Diocesan Press, Madras. An error has, however, survived the proof-reading in the introduction (p. 2. l. 4.) where we should read 'the *third* Caliph.'

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CRITICISM OF A QADIANI COMMENTARY.—By "Muffatish." 36 pp. pubd. by C. L. S., Madras. 8 Annas.

A close study by 'Muffatish' of the Woking commentary on the Quran is now published in convenient form as a booklet. We called attention in N. and N. (Oct. 1922) to this learned scholar's opinion of this 'Western' production, viz., 'a specious and dangerous book that needs exposing.' In the preface to his collected criticisms, 'Muffatish' says:— 'It is evidently written for propaganda purposes among people who, in most cases, have little knowledge of history and less of Muhammadanism. ....When his propaganda purposes seem to require it, he (Maulavi Muhammad Ali) does not hesitate to set aside, rather unceremoniously, the conclusions of recognized Muslim theologians of repute, and in so doing he renders his book of little value as a correct exposition of orthodox Islam.'

The fact remains, however, that one of the chief objects in the publication of this ornate commentary, is to capture the *unwary* amongst English-speaking people, of whom there are not a few. A perusal of this booklet of criticisms affords one a good idea of the methods of the Muslim propagandist in the homelands. The commentary itself costs one guinea.

L. B. J.

## Notes.

*Mr. Goldsack's Quran in Bengali.*—We were mistaken in stating last month that Part I is sold out at the Calcutta Depot. There are 30 copies in stock there at present, and doubtless, if need arose, others could be found scattered among the mission stations in Bengal.

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*Proposed Evangelistic Urdu Paper.*—Professor Barkatullah of the Forman Christian College, Lahore, the prime mover in the matter of the new paper, writes to intimate to all interested in the project, that the failure of the Alliance Bank has necessitated the postponement of the starting of the scheme. He also informs us that he has offered himself to the C.M.S. for more direct Christian work, and hopes to be ordained in December. He asks for our prayers at this time.

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*Bishop Molony of Ningpo, China,* writes to say that they have now quite a lot of literature for Chinese Moslems, some of it in Chinese and Arabic (diglot), but that the work among the Moslems needs pushing. The Moslems are scattered over the whole of China, and they have no whole-time workers among them.

*Christian Prayers arranged for New Converts.*—What have we for the new convert from Islam, who until quite recently has been repeating the Arabic formulae in the daily *namas*? Those prayers have filled an important place in his life, and in abandoning them he feels the need of some model Christian prayers as a substitute. While care is needed that he should not pass from one system of vain repetition to another, it nevertheless seems advisable at the first to be able to place in such a person's hands a selection of morning and evening prayers. Have any of our members any suggestions to make?

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*Moslem Students Studying in the Homelands.*—Moslem students from India and elsewhere are occasionally to be found studying in England or America. It has been suggested that members of the League knowing of such, might publish their name and address in *News and Notes* and thus afford other members on furlough an opportunity of getting into touch with them. The idea is a good one.

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### For Prayer.

PRAYER is asked for our fellow-member who is preparing for ordination in a few months, that God's rich blessing may be upon him.

PRAY for the work and the workers among the Moslems of China, and that God will raise up leaders there.

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### NEW MEMBER.

338 Rev. R. W. Cummings, A. U. P. M. Landour (21st Day)

The last figure indicates the number now in membership.

For the enlightenment of those whose numbers are over 300 we would explain that "21st Day" has reference to a list of members issued last year which is divided up into 30 groups for use as a prayer cycle. Unfortunately we did not anticipate such a rapid increase in membership, and when our figure stood at 275 printed 300 only. If funds permit we propose to reissue the list.

*The annual subscription to the League is only Rs. 2-0-0 (English about 3s.) The Secretary will be glad to send spare copies of this issue to addresses mentioned by members with a view to securing new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Hon. Secretary:—*

Rev. L. Bevan Jones,  
Baptist Mission,  
Dacca, Bengal, India.