

# Missionaries to Muslims League.

NEWS AND NOTES, SERIES III, No. 2. June 1914.

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## WHAT ABOUT THE CHILDREN?

*"We find amongst psychologists a remarkable agreement upon two points: (1) there is an instinct for religion inborn in the child—'a tendency for God'; (2) the Gospel of Jesus Christ appeals to this instinct in a unique way."*  
—Saunders.



**Muslim Childhood:** At the World's Seventh Sunday School Convention, held at Zurich last year, Bishop Hartzell and Dr. Zwemer gave a carefully prepared report on childhood in Muslim lands, which reveals a terrible condition of things. There are areas where there are tens of millions of children untouched by any Christian influences. Then, "from every part of the Muhammadan World, with one or two notable exceptions, the reports of the physical and social evils that rest on Muslim childhood as a hereditary curse are sad beyond description. Infant mortality is enormous, due to ignorance, superstitious practices, vice, and early marriage. In Algeria it is said to be 60 per cent, in Sierra Leone 50 per cent, in Egypt 75 per cent, in Turkey 50 per cent, in Morocco over 75 per cent, in Persia 85 per cent, while from Palestine we hear that the mortality among Muslim children is so high that it is a common thing for a man to say that he has had twenty-four children, and only three or four living."

From most lands the reports speak of the demoralizing environment. "Foul language, lying, treachery and intrigue is their common life." The children "are taught to lie and curse and give way to pride and passion." "It is scarcely conceivable that a Muslim child can grow up pure-minded."

Literature published by Muhammadans is shown to be very harmful to the young. "Text-books in daily use in Al Azhar, the great Muslim University in Cairo, have indecent passages which forbid their publication in English. One can well imagine the result of such education. We must add to this that the literature accessible to children who can read is nearly all of it of such a nature that without expurgating passages it would be unfit for translation. This holds true not only of stories like the *Arabian Nights* and fireside poetry, but of the *Lives of Muhammad* and of Muslim saints. Very little has yet been done by Muslims to meet this need of children's literature. Over sixty Arabic newspapers and periodicals are published in Cairo, yet not one of them is for children. The Bible Societies and missionary organizations have, however, done a great deal in this direction."

A New Campaign on behalf of the childhood of Muslim lands has been undertaken under the auspices of the World's S.S. Association. That publicity might be given to the facts brought to light in the above-mentioned investigation, a lecturing tour was undertaken in America last February. In ten days twelve cities were visited by ten specialists who held forty-eight meetings, which were attended by 18,278 people, who pledged about 44,903 dollars to this special campaign. With this money, literature is to be prepared and future leaders trained for the strengthening generally of the Sunday School forces now operating in Muslim lands.



**Bengal Muhammadans and Education:** Every year at the Bengal Presidency Muhammadan Educational Conference held at Dacca, Muhammadans give vent to their supposed grievances. At the last Conference, held in April, the President voiced the opinion of the community on many phases of the educational question. Some of his remarks are interesting. He said, "In the field of secondary education the most formidable obstacle in the way of a Muhammadan boy is the multiplicity of languages which he has to face. He has to learn Bengali as the vernacular of his Province, Urdu as the *lingua franca* and medium of elementary instruction, Persian as a social accomplishment, Arabic as his sacred language, and English as a passport to appointments and medium of modern light and culture." How solve the problem of the multiplicity of languages? The President spent much time and effort in proving the advantages of making Urdu a secondary language and urged the members to help in moving the authorities to give it recognition.

In speaking of female education, the President reported rapid progress among the Muhammadans of Eastern Bengal and Assam. Here are his figures, which are based on the Report of the Director of Public Instruction:—

Year.	No. of Muslim Girls.
1907 ... ..	16,468
1908 ... ..	29,265
1909 ... ..	42,466
1910 ... ..	46,635
1911 ... ..	52,142
1912 ... ..	59,751



While on the subject of the education of Muslim girls we might mention that we were recently asked by an English Inspectress of schools to give an opinion on the Bengali Readers prepared for use in Muhammadan Mukhtabs. We were not favourably impressed with the style in which they were written, nor with the matter of the books. The stories are drawn for the most part from the *Hadis*, and relate such fables as "The Appeal made by the Deer to the Prophet," "The Splitting of the Moon by the Prophet," etc. No moral lessons are drawn from the stories given. It is tradition as the ignorant maulvies retail it to their people in the villages. A few life stories are narrated but in a manner not likely to excite emulation. It is the worst type of school book for girls that we can imagine.

**"Rakhal Raja":** This popular Bengali child's Life of Christ is being put into Musulmani Bengali by Miss Williams of Mymensingh and Rev. W. Goldsack of Jessore. It will be published by the Bengal Sunday School Union.

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## PRAISE AND PRAYER.

*"We look out into the World, we look steadily at the problems; we do not always know what to answer to them, but we lift them up unto the Lord. This is what we mean by intercession. We take the difficulty and go to the Lord with it."*—H. P. Croushaw.

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### *Special Topics Suggested.*

Let us pray—

- For the new campaign to reach the children of Muslim lands.
  - For special guidance in connection with the proposal to publish a magazine for Muslim readers.
  - For the Sylhet missionaries that they may be specially helped in their endeavours to save the children of the preacher who turned Muhammadan.
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### **Chefoo, China:** May I ask prayer for the following?—

1. Two Moslem inquirers, men of earnest conviction, and not a little influence: Mai-Kin-Tang and Mai-Ho-Gao of Central China. May they be strengthened to confess the Lord Jesus openly in their Moslem district.

2. For an old and faithful friend among the Moslems in North China. The richest Muhammadan in his city, his sons are a great trial to him, and the condition of Islam in his parts—division, jealousy, and unrest—weighs on him not a little. May he be led to the One Who alone can give peace. The missionary who sent the request added:—"The Moslems here are proud, masterful, and out-sin the Heathen sinners around them."

3. Prayer is also asked for the proposed new hospital in Kansu: for a good site; and for all the hospital and other native workers required. The Medical missionary who sends the request adds: "May we each be equipped for the work to which the Holy Spirit calls us." (There are more Muhammadaus in the province of Kansu than in any other in China.)

4. Prayer is also asked for God's blessing to rest upon the forthcoming distribution of the "Borden Memorial Biography" in Chinese. With warm greeting in our Lord, Yours to serve, F. H. RHODES.

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**Dacca, Bengal:** An old convert from Islam was buried the other day in a Muslim cemetery. It had been arranged that following the Muslim rites we should conduct a Christian service in Bengali and Urdu.

For the last years of his life he has lived with his family (all Muslims) and it would have been heartless of us to resist the plea of his children that they be allowed to bury him.

He had suffered grievously at the hands of his friends, but maintained his faith in, and love for, Jesus to the end.

We were given a very reverent hearing, which contrasted strongly with the bustle and chatter permitted during their ritual.

One of those present had the courage to thank us afterwards and to say that they had understood our "beautiful words" much better than the moulvie's Arabic!

L. B. J.

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**Jessore: Praise:** Some years ago we had a class for Muhammadan women and girls in a village near here. Owing to the conversion of the husband of one of the women the work was stopped.

Now however, after constant entreaties, we have opened a girls' school. The people are most enthusiastic about it, and are providing house, books, etc., themselves. *Prayer:* A Muhammadan convert who first embraced Christianity in 1902, and has twice gone back to Muhammadanism, is once more forsaking the right path. He has taken his daughter out of the Converts' Home, and sent her to live with Muhammadan relatives. The daughter has been in the Home about seven years and is, we believe, a true Christian.

Pray that she may be saved from dishonouring her Lord and may be happily married to a Christian man, also that the father's heart may be changed.

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**Labasa, Fiji:** Of the 40,000 coolies in these islands some 5000 described themselves as Muslims at the last census. They come from all parts of India, the greater number from the United Provinces.

A. T. M.

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**Sylhet:** The preacher who became Muhammadan has not taken his girls away yet. The girls have refused to become Muhammadan or to go home. They are now here with me—it is rumoured that he will marry them as soon as he gets them home if he can get a certain sum of money. Much prayer is needed that the girls may be given strength and grace to remain firm.

A. T. R.

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**The National Missionary Society of India:** We have received a copy of the Report of this indigenous mission covering six years of work. The Directors are up against the Muslim problem. They say, "Be the future what it may, the present problem in our Montgomery Field is the Muslim problem. Of the 5½ lakhs of people who inhabit this district, fully 4 lakhs profess Islam. To have said that is to have said a good deal, at least so far as India is concerned." The motto of the missionary working in this field is "Service" and his method "Personal Friendship." "No wonder then that the Musalman population far and away round the headquarters have come to love and admire this young man."

Dr. Dina Nath, who has charge of Medical Mission work, has an interesting Cathedral at Okara. "A clean square of grassy flat is marked off by a railing of bamboos and ropes. At one end of it stands a little white *choldari* (tent) with the banner of the cross playing in the breeze. Within is a small platform covered with a *durree* and a white sheet. In the centre stands a cloth-covered *rale* (folding stand for holding open books when reading), with the open Urdu Bible. Here the Doctor sits every

morning for personal devotions and is joined by his helper and the early patients, who sit on mats within, and just without the *choldari*, and hear the Word of Life. The arrangement just suits the innate ideas of the people used to the mosque of the Muhammadans and the *darbar* of the Sikhs. A devotional attitude comes naturally as part of the fitness of things. There is nothing outlandish or queer to detract the attention or to make worship seem artificial or unnatural. It is just *Isa-ka-Darbar*."

**The C.M.S. Hindustani Mission, Bangalore:** The ninth report of this mission has come to us. The Rev. L Dhan Singh is the worker in charge, although it would appear that Canon Goldsmith has an oversight of the Mission. There have been several baptisms, among them the following:—

"Syed Andrias, aged about forty-three years, was baptized by Canon Goldsmith on Easter Tuesday, 1913. He was dissatisfied with the Muhammadan religion and was seeking after truth. While he was in Rangoon he came in contact with Baháís and after some enquiry he became a Baháí. As he was thirsting after truth, he was constantly plying them with questions regarding the Bahá'u'lláh. They affirm that Christ has come back in the person of Bahá'u'lláh, and to prove that statement they asked him to read the Bible. He did so diligently for more than five years, and used to come to us for explanation of difficult passages of Scripture, specially on prophecy. Thus he was gradually led to see that Jesus and not Bahá'u'lláh is the CHRIST, who alone could save him. In 1912 he asked for baptism, but was detained by us in order that he might learn more of Christ. A few months after his own baptism his two daughters were baptized at his own request. He is confirmed and witnesses for Christ. He was turned out of his brother's house for becoming a Christian. Besides this, he has to undergo some persecution, but he cheerfully bears it. The Muhammadan religion can tolerate anybody but a Christian. There is no affinity between light and darkness."

## THE PROPOSED PAPER FOR MUHAMMADANS.

Only a few have responded so far to Mr. French's appeal for a paper like the *Epiphany* to be published for Muslims.

The following promises have been made towards the initial expense of starting such a paper: W. H. P., Rs. 10; D. G., Rs. 10; E. C. Rs. 10; L. B. J., Rs. 5; J. T., Rs. 5. Others have promised to take several copies if the paper is started, and help financially.

The following letter on the subject from the Rev. Canon Fisher speaks for itself:—

DEAR MR. TAKLE,

I had the opportunity yesterday of discussing the Rev. Arthur French's suggested paper for Muslims with the Rev. Ahmad Shah, our missionary at Hamirpur, who is a recognized authority on Muhammadan controversy.

He says first (and one may add 'of course') that it must not be in English. English-knowing Muslims are particularly unpromising ground, because, on the whole, they don't care; and they are already provided for to some extent in "Epiphany."

Ahmad Shah used to publish an Urdu monthly of this kind, called "Al Haquq", but he gave it up some three or four years ago because he found that missionaries, who subscribed for a number of copies of it, did not actually distribute them. He still retains what he describes as a 'good' list of some 250 Muslims to whom he sends the yearly pamphlet which he now issues annually. This is paid for by a grant from our local mission fund.

He says that if he were asked to edit such a paper again he should require a solemn promise that it would be used.

Yours sincerely,

B. H. P. FISHER.

The fact that the Muhammadans are proposing to publish another English paper in Lahore would show that there is a demand for papers in English.

We should be glad of further opinion on this subject.

Secretary, M. M. League.

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## IN BRIEF.

At the request of some of our members we moved in the matter of the preparation of an up-to-date English booklet on the Qadiani sect with one or two additional chapters on Lord Headley's conversion to Islam and the Kamil-ud-Din Mission to England. The Rev. H. A. Walter, M.A., Y.M.C.A., Special Secretary on Muhammadanism, has agreed, on the suggestion of Dr. Griswold, to do the work, and the book is likely to be published in the Islam Series of the C.L.S.

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The *Muhammadi*, a Calcutta vernacular paper, reports that an educated Muhammadan of the village of Lauri in the District of Ludhiana, Panjab, announced on April 14th, 1914, that he had come as "the last Prophet." The editor speaks more contemptuously of this man. He says, "We look for the coming of Imam Mahdi, but it is a new thing for men to claim what only Muhammad could be. We presume that soon we shall hear of Gabriel starting work again to bring revelations for this man."

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## NEW MEMBERS.

124	Miss C. Rose Greenfield, M.D., Ch.B. (Edin.)	Poona City.
125	K. T. Paul, Esq., B.A., Y.M.C.A.	... Salem.
126	Miss Cave-Brown	... Cawnpore.
127	Rev. A. T. Milgraw	... Labasa, Fiji Islands.

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Members are requested to send News and requests for prayer.

Brahmanbaria,  
E. Bengal.

J. TAKLE,  
Hon. Sec. M.M. League.