

Confidential.

News and Notes.

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Members of the Missionaries to Muslims League.

Series VIII.

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SEPTEMBER, 1919.

A CALL TO SERVICE.

BY MISS JENNY DE MAYER.

Working for Russian Muhammadans at Samarkand, Central Asia.

We start this year's work under the auspices of the newly regained peace. Although this peace leaves much to be desired for the world at large, yet for the missionary and his work it means hindrances removed, doors opened, opportunities multiplied, (let us hope also) hearts, tired by the pain and strain of the sufferings of war, made hungry and responsive to the appeal of the Prince of Peace, an all-sufficient Saviour.

May we all approach the work this year with the whole-heartedness for sacrifice which characterized the warfare of our men in Europe, as well as in America.

May we see during the year many an old worker return, many a new one sent out, millions of printed pages scattered as seed on good ground, many an unoccupied field entered, many a soul from among the Muhammadans won for our Lord Jesus Christ !

Pray that we all might be given for the work before us the love and faith and hope, which will indeed, like the faith of the men and women of God of old, " judge Him faithful, who has promised," and, consequently, " subdue kingdoms, work righteousness and obtain promises," thereby ushering in that glorious day when the earth, including the Muhammedan world, shall be full of the knowledge of the Lord as the waters cover the sea.

MUHAMMADAN EDUCATION.

The Quinquennial Review of the Progress of Education in India, which refers to British India for the period 1912 to 1917, contains some figures which are of interest.

The number of Muhammadan pupils, both male and female, in all kinds of Institutions both public and private, was 1,824,364 in 1917, as against 1,551,151 in 1912. This shews a total increase in the number of pupils of 273,213. Of this increase, 201,749 was an increase in the number of male, and 71,464 was in that of female, pupils. Comparing the total number of Muslim pupils with that in 1887, we find that in the period of 30 years the number has almost doubled.

There were 6,064 male, and 9 female, Muslim pupils receiving education of University grade, 93,795 male and 489 female of High School; 114,242 male and 3,771 female of Middle School; and 1,089,829 male and 220,016 female of Primary School grade.

In the five-year period Muhammadan pupils increased or decreased as follows in the various grades of instruction :—

Arts Colleges,	male from	2,761	to	4,875
	female "	3	"	6
Oriental "	male "	331	"	40
	female "	0	"	0
Professional "	male "	664	"	1,149
	female "	0	"	3(medicine)
Secondary Schools				
(English)	male "	133,060	"	171,135
	female "	467	"	1,257
Middle School				
(Vernacular)	male "	36,530	"	36,902
	female "	1,224	"	3,003
Primary Schools	male "	884,261	"	1,089,829
	female "	138,507	"	220,016
Schools for Special				
Training.	male "	98,517	"	55,270
	female "	20,673	"	10,043

There were 208 Muhammadan girls studying in Teachers' Training Schools, 41 in Medical Schools, 91 in Technical or Industrial Schools, 1 in Commercial, and 10,043 in "other schools" not specified.

The results of Examinations show that 58 male Muhammadans, passed the M. A., 4 the M.Sc., 388 the B. A., 15 the B.Sc., 165 the B.L., 6 the M. B., 2 the L. M. & S., 1 the L.C.E., and 69 in Teaching. One Muslim girl passed the M.B. Examination, and one the Intermediate in Arts.

Turning to Quran Schools, we find that there has been an almost steady decline in the number of such schools in 30 years, with an almost steady increase in the number of pupils attending them. That is to say, there are now 7,950 Quran Schools, with 143,286 male pupils, and 22,653 female. There are nearly

20,000 Maktabs and Mulla Schools, and over half a million pupils attending them.

"The general result has been an increase in the number of Muhammadan pupils slightly larger, in proportion to the number of the community, than the increase among pupils of all races and creeds together. Almost more marked than this increase is the growing tendency among Muhammadans to resort to institutions where education on modern lines is imparted. True, the number of Musalmans in private institutions (mainly Quran schools) still slightly rises, while that of Hindus has declined. But the increase of pupils in public institutions has been most marked. This does not necessarily indicate that the Muhammadans are deserting the traditions of Islam. They continue insistent on religious instruction and observance. But the old prejudice against modern forms of thought and the exclusive adherence to the orthodox subjects, which still lingered to a greater or less extent in various sections of the community, are dying away. Views are broadening. It is seen that instruction in special schools is often inferior if only because the staff is inferior.....The problem that now faces the Muhammadans is the maintenance of religious observance and discipline amid the disintegrating influences of higher secular education." (*Quoted from the Report.*)

On the whole, there is a very real increase of desire on the part of Muhammadans to educate their children. This means that there will be a much more fruitful soil for the sowing of the Gospel seed in a few years' time. It behoves us all to work and pray that the great opportunities may be made use of to the full.

NOTES.

Our opening article, and also the following notes on China and on the Nile Mission Press, are taken from "Newsletter No. 3," a Bulletin published by the American Christian Literature Society for Moslems, and issued on the 1st April 1919.

NOTES ON CHINA.

Reports come from all parts of China and speak of friendly relations between Moslems and Christians, of individual Muhammadans becoming Christians, of a desire upon the part of bright Muhammadan young men to preach the Gospel to their own people, of reading rooms being patronized by Hui Huis, of many a Nicodemus who, though not outwardly acknowledging Jesus Christ as Lord from the standpoint of expediency, yet cherishes a genuine affection for Him, and of Muhammadans being engaged in the translation of Christian literature.

Although there is much to be thankful for, still we must realize that we have not begun to enter the land. The work that is being done is infinitesimal compared to what ought to be done. It, however, serves as a great encouragement to further effort. What has been done can be done, and what has taken place in one section may be repeated in a hundred.

The China Advisory Committee, through Rev. Chas. Ogilvie, reports extensive plans for the coming year, among them the translation and publication of the Koran in Chinese character, as it has been found to open the eyes of the Chinese Moslems to the imperfections of the book. The cost of production is greater in China as manuscripts should have expert criticism by Chinese scholars.

NILE MISSION PRESS NOTES.

BY MISS ANNIE VAN SOMMER, CAIRO.

The quarters for the establishment of a new branch of the Nile Mission Press at Jerusalem were taken November 11, the date of the signing of the Armistice!

Miss Padwick, Secretary of the Junior Department of the Nile Mission Press, appeals for help in the launching of a department for Junior literature. Investigation proved the appalling dearth of respectable (let alone Christian) Arabic books with any appeal to young people. Plans submitted recommend the following publications:—

1. A series of Scripture tracts for children to decorate with crayons in mission schools, that may be carried home for their artistic value and give a Bible message at the same time.

2. A simple tale for little girls, of a Moslem village child and the stories she learned in a mission school.

3. The story of Chalmers of New Guinea for older boys.

There is a demand for kindergarten stories, for cards and children's simple prayers and for Bible picture books.

\$2500 is needed for the initial expense.

FROM FAR AND NEAR.

One of our members, Mr. Harvey Farmer, is one of the Secretaries of the North Africa Mission. In a recent letter he says he is hoping to go out in November, and to visit all the stations of that mission. He says:—"The time is more than ripe for aggressive developments, and the present God-given opportunities are largely lost owing to the serious inadequacy of our staff. The Moslems spare neither men nor money to propagate their soul-destroying errors, but the Church is not far advanced from the position or rather condition in which she was a century ago."

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The following comes from the Rev. John Lampard of Baroda Camp:—"You may like to note, in the next issue of *News and Notes*, that I recently had the pleasure of baptising a young

Muhammadan, who was a sepoy in the regiment stationed here. He is a very bright, earnest young man, keenly desirous of knowing everything concerning the Christian faith, and of becoming a preacher of the Gospel. His Muhammadan comrades in the regiment began to make matters very unpleasant for him, and so I arranged with the Commanding Officer for his discharge, and he has now gone to a place where he will be among people of his own nationality and language, and under the care of one of our Missionaries. We are finding the Tracts for Muhammadans, which have been translated from Urdu into Gujarati, very useful among village Muhammadans here."

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The following is from one of our members, Miss L. E. Morgan, of Sholapur in the Deccan :—

We ask your prayers again for the work amongst the criminal tribes of this city. Good meetings have been held and now Friday is the appointed day for house-to-house visitation. Once when Miss Bawa was addressing a gathering and speaking about Jesus Christ, as the hope of a fallen world, one poor old hardened sinner said to her, " Bai, do you think there is any hope for such as me, I have helped to kill seventeen men ?" His face lightened up when she told him that Jesus receives the biggest sinners.

The Evangelistic Campaign * * * * * was a united effort to reach the Marathi—and Urdu-speaking people. * * * * * During the campaign, a procession of Christians marched through the city, halting at each corner, while appointed workers gave short addresses or led in prayer. It was most impressive, and many Hindus and Muhammadans followed listening to the hymns and the preached Word. Our Indian pastor had large gatherings at the street corners and in the bazars, and we feel sure he was used of God at that time. Weeks afterwards he met with the educated Muhammadan leaders at their request in their library for further inquiry. One day he sat and talked with them about Jesus Christ and the Gospel for eight hours, and none of the party seemed to need any food.

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On one occasion he was preaching, and such a crowd gathered the traffic was blocked. The Muhammadan Traffic Inspector who was amongst the listeners, ventured to remark that he might get into trouble for crowding the public highway, but the pastor simply replied " Well that's not my fault, Sahib, I'm only preaching and it's really the people blocking the road." His only comment was " Alright go ahead." Vehicles found it

impossible to pass, so they banked up in the rear, while the drivers enjoyed the message. * * * * *

This month work has been greatly extended in the city of Ahmednagar where Miss Bawa and a Bible-woman were welcomed into about seventy new houses. They met with a fair amount of opposition at first, but this gradually disappeared.

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A missionary in Egypt, speaking of a Muslim convert, says:—"On turning up again in * * * he was asked if he had kept true to the Lord Jesus * * * he replied in the affirmative. He was then asked if his people were very angry at his change of religion. 'No,' he replied, 'they were so delighted to see the change in me that they wanted to know what had caused it. Then I told them of the Lord Jesus, and gave them a Bible I had taken with me as a present.' Before he left home his mother, brother and two sisters were believing, and since his return he had a letter from his mother, telling him that there are now three families who are believers and daily reading his Bible."

(F. F. M. Occasional P

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It is interesting to hear that the "Danish Mission to Arabia" has a station at Hodeyda as well as at Aden. During the period of the war nearly the whole of the work was stopped, but one missionary, Mr. Rasmussen, has already returned to Aden, and others are hoping shortly to resume their work.

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A queer sight is to be witnessed just now in one of the docks at Bombay. The steamer "Koweit," which was to have sailed from Bombay about the middle of July carrying a number of pilgrims to Jiddah, was being coaled in the docks, when those on board became conscious that all was not well with the vessel. They were hastily sent off her, when in a very few minutes she heeled over, and now lies with just about half her beam in the water, and half out. The funnel and masts are broken off, and there the vessel lies blocking up the dock. Two of us happened to be in the dock last Saturday (Aug. 9), and had the good fortune to see another pilgrim ship, the "Iran," just steaming away on her journey to Jiddah, carrying a goodly number of pilgrims for Mecca. They appeared to be of various nationalities, and their departure was witnessed by a crowd of Musalmans from different parts of India, as well as other countries.

(H. J. L. S.)

CLIPPINGS.

It was stated recently, in the *Vakil*, an Urdu bi-weekly published at Amritsar, that during the last ten years fifty thousand Christians in Russia have become Musalmans. Whether this statement can be either proved or disproved we do not know. But it has been suggested that Bolshevism, which is said to greatly favour Islam, even if Bolsheviks are not themselves mostly Musalmans, may be largely responsible for forced conversion to Islam. If any of our members have any special knowledge of Islam in Russia, perhaps they would be good enough to let us hear something which may throw light on this point.

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The same number of the *Vakil* also, speaking about the "advance of Islam in England," says that a certain noble English lady named "Iliza Gabal" (we transcribe the Urdu into Roman), has become a Musalman, and has taken the name of Amin.

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The following two extracts are taken from *The Church Missionary Review*, a quarterly which always has some interesting notes on Islam, written by Dr. H. U. Weitbrecht Stanton.

Conservative Reform.—In Egypt the Ministry of the Interior has called the attention of mudirs and governors to certain practices contrary to canon law and public morality, such as indecorous behaviour of women at fairs and in cafés and as public mourners; Koran recitation followed by singing; jugglery shows and drum-beating in mosques by certain religious sects; and immoral practices by so-called saints. Such things are to be duly penalized at law. An Indian paper writes: "Her Highness the Begam of Bhopal (an important Moslem State) has proclaimed in her territory that any Muhammadan found in a state of intoxication, or carrying liquor in his hand, or sitting in a tavern should be arrested and prosecuted and sentenced to rigorous imprisonment, if found guilty. It is a pity that Her Highness has excluded her Hindu subjects from this measure."

The Pilgrimage.—The average annual number of *hajis* or Mecca pilgrims is given by the Encyclopaedia of Islam at 70,000. During war time this has considerably diminished; and even last year difficulties of transport necessitated considerable restrictions and high prices. But the new government of Hejaz has made great improvements in sanitation, security, and facilities of travel between Jiddah and Mecca. A leading Moslem photographer has an establishment at Mecca, not far from the Ka'bah sanctuary, and one can now get without difficulty recent photographs of pilgrimage assemblies. Next August is likely to witness a large increase in the number of pilgrims. It is difficult to realize how the great festival will shape itself when the Medina railway is completed to Mecca and the port of Jiddah, and when taxi-cabs become available in and around Mecca.

SECRETARY'S ANNOUNCEMENTS.**DAY OF PRAYER, JUNE 30TH.**

This day was observed in various ways, but mostly, so far as is known, in a quiet and more or less private manner. This would be due partly to the fact that the day fell in the holiday season, and partly to other circumstances. It is interesting to hear that the same day was also observed by the members of the "Fellowship of Faith for the Moslems," a British organization for drawing together home helpers in the work of praying for the Muslim World.

THE MYSTICAL SIDE OF ISLAM IN INDIA.

It will be remembered that just over a year ago the late Rev. H. A. Walter of Lahore sent out to all the members of the M. M. League a list of questions relating to the mystical side of Islam in India. He wished to glean information about this subject, with a view to placing the knowledge thus gained at the service of the League, and also of the whole body of workers among Musalmans in this land. Since his lamented death several members of the League have sent to the Hon. Sec. a few interesting items of information, and it is thought that perhaps others may now be able to collect such information. If this is the case, it will be kind if replies may be sent as early as possible to the Hon. Sec. of the M. M. League, who will publish everything that appears to be of value in *News and Notes*.

NEW MEMBERS.

167	Thorne, Rev. C. W.	C.M.S.	Bombay.
82	Shearburn, Miss M. R., M.B., B.S.	C.E.Z.M.S.	Nathiagali, Panjab.

The Annual Subscription to the League is Rs. 2-8-0 (about 4/3 English) News and requests for Prayer should be sent as early in the month as possible to the Hon. Secretary :

Rev. H. J. Lane Smith,

Church Mission House,

Girgaum,

Bombay.

Bombay Guardian Press, Bombay.