

Confidential.

Not to be reproduced without  
permission of the Secretary.

## News and Notes

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

---

Series XVI

No. 6

June, 1928.

---

1st June = 12th Zu'l Hijjah (12th mo.), 1346, A.H.

---

### Holy Carpet for Mecca

Made in Delhi

**F**OR the first time in the history of Islam, the Holy Carpet for Mecca, which has been sent to the Prophet's shrine (*sic*) from Egypt since time immemorial, has this year been manufactured in India.

Ibn Saud has thus avenged himself on the Egyptian Government whose refusal to omit the Prophet's name from the Holy Carpet embittered the *Wahabis* and caused much bloodshed.

Until three years ago the Holy Carpet was sent from Cairo, the long procession being escorted through the desert by a large body of Egyptian soldiers and Arab police. A few years ago, the *Wahabis*, a fierce desert tribe almost fanatical in their devotion to Islam, made continual raids on the procession, their objection being based on the playing of bands by the pilgrims *en route*. The appearance of the Prophet's name on the banner also enraged the *Wahabis*, whose puritanic conception of God precludes the mention of Muhammad name on the Holy Carpet. The *Wahabis* have been upheld by Ibn Saud in this objection. As a profound monotheist, Ibn Saud also objected to the increasing tendency on the part of pilgrims to worship the Holy Carpet and the Prophet rather than God.

Fearing further attacks by the *Wahabis* the Egyptian Government refused to send the Holy Carpet to Mecca unless immunity from such raids was guaranteed by Ibn Saud, with the result that for several years no Carpet has been sent from Cairo.

Ibn Saud sought reprisals by having the Holy Carpet made in India. He placed the order with Delhi carpet-makers personally and

arrangements are almost complete to have it sent to Mecca. The Holy Carpet will be sent by water to Jeddah, the pilgrim port, and from there escorted to Mecca.

For some time past agents sent by Ibn Saud into India have been busy in the country trying to induce devout Mohammedans to make the pilgrimage to Mecca this year, and in consequence of the persuasion they are bringing to bear on the people, a bigger exodus of pilgrims than ever is expected. Many are already on the road, while scores are leaving every day. Ibn Saud's reason for sending his emissaries into India is obvious. His action in destroying many of the tombs and other places in Mecca visited by pilgrims estranged many Mohammedans from undertaking the pilgrimage and the number has dwindled perceptibly.

The Holy Carpet, or *Kiswah* as it is called in Arabic, is the covering of the four walls of the *Ka'bah* (a building situated in the centre of the great mosque at Mecca). The door is covered by a separate covering called *al-burqa*. The *Kiswah* is made of glossy black brocade of mixed silk and cotton into which the *Shahada* (declaration of creed) is woven. At two-thirds of its height a gold embroidered band runs round which is covered with verses from the Quran. It is lined with calico and has cotton ropes to secure the covering to the basement. It is changed from year to year at the end of each *Haj*. The old covering which is taken down is regarded as a sacred relic and small pieces of the same are eagerly bought by the pilgrims.

The custom of covering the *Ka'bah* is said to have been introduced by a Himyarite Chief named Tubba. When the Prophet Muhammad obtained possession he ordered it to be covered with fine Yamani cloth, the cost being paid from the public treasury. The Caliphs of Islam kept up the tradition but successive dynasties changed the colour scheme and modified the time of renewal each according to its fancy. The Fatimide Caliphs of Egypt in their time introduced the colour and design which has been in vogue till the present day.

(from the Statesman, India)

---

## The Name of Christ

The works of Christ have gained such a place of fame in tradition that to this day in Persia, Arabia, Afghanistan, Turkestan, Egypt and Syria, if you ask a physiciſn why he does not cure a certain sick person he is likely to reply: 'Am I Jesus Christ, that I can bring the dead to life?'

## Findings of the Jerusalem Conference on The Christian Life and Message in Relation to Islam

I. *Our Approach.* The study of the Christian life and message in relation to Islam can be rightly approached only in a spirit of penitence, humility and understanding love:—

In a spirit of *penitence*, as we remember the mistakes of the Christian Church in the past, its lack of love for Moslems, and its unbelief in the power of Christ to draw Moslems unto Himself.

In a spirit of *humility* because of failure in our own day adequately to present Christ to the world of Islam; because of our share in racial and national antipathies; and also because God has over-ruled even our mistakes, and where we have failed in our witness, has in divers manners throughout the ages, revealed Himself by His Spirit in the hearts of many who own allegiance to Islam.

In a spirit of *understanding love* for they are our very brothers and sisters. God is their Father, even if they know it not. If we claim that the Spirit of Jesus dwells in us, we are thereby under the obligation to follow His example in giving ourselves for them in sacrificing love.

II. *Spiritual Values in Islam.* Our loyalty to Christ who is Incarnate Truth and Love leads us to recognize certain spiritual values in the Moslem's faith. It is of supreme importance for us, each in his own area, to recognize and to understand these spiritual values; to distinguish sharply between those of historic Islamic origin and those of late or recent acceptance; to respect them honestly; and to present Christ as the Living Lord of All, in Whom alone these spiritual values are fully realized, and through Whose Spirit they can become fully effective in human life and relationships in the world to-day and in the life to come.

III. *The Issue between Islam and Christianity.* In contrast with these spiritual values in Islam there stand out deep and vital issues between Islam and Christianity. These issues are the justification of missions to Moslems. The profoundest issue is the fact that Islam from the beginning of its history denies the unique and exclusive claim of Christ. The very character of the Christian message, therefore, involving the love of God through His Incarnate Word, the death of Christ on the Cross, His atonement for sin and His resurrection, is in sharp contrast to the teaching of Islam.

IV. *Presentation of the Christian Message.* The Christian message can most effectively be presented to Moslems not only by the spoken and printed word but also through the sacrificial lives of Christians expressing the truth and power of the Holy Spirit in their

personal and corporate life. One of the greatest problems in missionary work among Moslems is the missionary himself. What really matters is such a life of love, humility and faith toward God and toward each other as will prove irresistible testimony for Christ our Lord. The deepest need in many Moslem lands is that the Christian Churches, both old and new, should be set aglow by the Spirit of God with a real, self-sacrificing love for their Moslem neighbours.

V. *The Implications and Application of the Christian Message.* In teaching and preaching a real and sympathetic knowledge of Islam both historical and such as is found to-day in any particular country is indispensable. Otherwise the message cannot be given in terms of thought and expression adapted to the hearers.

Special emphasis should be laid on those aspects of truth which Islam, in some degree, possesses, namely, the Unity, Majesty and Sovereignty of God, Reverence to God in worship, His revelation to Man; and even more on those aspects of truth in which Islam is deficient, namely, God's Love and Holiness, the Nature of Sin, Christ's Suffering in Redemption and His Resurrection from the Dead, and the Indwelling Spirit of God.

A true and complete application of Christianity must aim at showing that the Lord Jesus Christ not only fully meets the deep aspirations of the soul of man, but also is all-sufficient for the needs of the individual in every human relationship, and of society in all its aspects, industrial, economic and social. Therefore the Christian message must find expression in all forms of Christian social service. It must stress the sacredness of personality, elevate the position of woman, emphasize the sanctity of marriage, and be dynamic for the uplift of family life.

VI. *Special Difficulties.* Among the special difficulties in presenting the Christian message to Moslems we emphasize the lack of faith and love in the Christian Church; the insufficient number of adequately trained Christian missionaries; the absence in the indigenous churches of a spirit which at any cost is willing, ready and able to provide a satisfying spiritual home of Moslem converts; the deeply rooted self-satisfaction of the Moslem, the close-knit social and economic as well as the religious ties of the Islamic system; the lack of religious liberty in certain Moslem countries; the dread law of apostasy; and the identification of Christianity in the mind of the Moslem with racial antipathies and with the political policies and practices of Western governments.

Over against these difficulties in the presentation of the Christian message must be set the increasing number of avowed and secret believers, the building up of a church from Moslems in certain areas, and the striking changes in attitude which have taken place in many Moslem countries with regard to the Christian life and message.

VII. *The Urgency of the Hour and the Call to Action.* The time has come for the whole Christian Church to face its task in

the world of Islam with a more resolute faith, a more understanding love, and a definite programme of immediate advance. To kindle a new missionary passion in the Oriental churches, united, prevailing prayer and sacrificial life in the churches of the West are the most cogent necessity. The Western churches must provide an increasing number of men and women whose hearts are aflame with love for these millions and who by special training hold the key to the Moslem mind and heart.

We must relate the Christian life and message to Islam not merely by words but by action, until all social bondage is broken, all moral darkness dispelled, and the Moslem world is brought to see the "light of the knowledge of the glory of God in the face of Jesus Christ."

---

### **The Home Call of Canon Gairdner**

It is with profound sorrow that we report the passing hence of our gifted leader and friend W. H. T. Gairdner, of Cairo. Dr. Zwemer cabled to us on 22 May: 'Gairdner died after long illness. Revelation, XXI.'

The news came as a terrible shock. So far as we know he attended the Jerusalem Meeting and assisted in drawing up the 'Findings' reproduced above. Certain it is that his influence was present, for that meeting had studied his pamphlet on "Christianity and Islam," published by the International Missionary Council, in which is gathered together the gist of Canon Gairdner's writings. An earlier postcard from Dr. Zwemer told us of how general had been the approval given by the meeting to his careful estimate of Islam.

And now God has called His faithful servant Home! We can only bow our hearts in humble submission, believing that He does all things well. Dr. Zwemer's message bids us *look up* and see the vision of a new heaven and a new earth, where there shall be no more pain, nor tears. Amen.

---

### **Report of the Meeting of the R.C.C. Committee on Work among Muslims**

**T**HIS Committee met in Lahore on 21st April and transacted a great deal of business in the space of one day.

1. *The Proposed School of Islamic Studies.* Members of the League may be aware that proposals have been put forward for establishing a school in Lahore for the study of Islam and for coaching missionaries and mission workers. The suggestion first arose in England and there are warm supporters of the scheme at the Home Base. At the recent meeting

of the N.C.C. Committee a draft constitution and a tentative budget were prepared and this is to be submitted for criticism to all bodies likely to be interested in the scheme. At this stage it will suffice to quote from the clause which defines the scope of the school: "Its object shall be to provide a centre for research, for the training of Christian workers, and for the preparation of Christian literature, with special reference to Islam in India." That is to say, the promoters have in view a study centre for India similar to the one at the American University, Cairo.

It is thought that the school may be opened in October, 1929. The local C.M.S. are prepared to loan part of their Divinity School buildings to the project at the outset.

Your prayers are asked on behalf of all those who have to deal with the scheme at the next stage.

\* \* \* \*

Of other items of business dealt with by the Committee the following are likely to interest our readers:

2. *Resolution re Dr. Zwemer's visit to India.* This Committee desires to express its sincere appreciation of the very valuable services rendered to the cause of Missions to Muslims in this country by Dr. and Mrs. Zwemer during their recent visit. By the series of Conferences which he conducted he has awakened a new concern throughout the land, shown the way to more effective effort, and induced a greater number to engage in this enterprise.

The influence of his personal example as a student of Islam, an earnest evangelist and a lover of Muslims will abide, and will go far to help remove the reproach that Christian Missions, have, in the past, neglected these people.

To Mrs. Zwemer, who accompanied her husband and held meetings for women workers, to Dr. Zwemer for the cheerful way in which he carried out his heavy programme, and to his Society and others who made it possible for him to make this visit, we accord our heartfelt thanks.

3. *A Converts' Conference.* Rev. H. J. Lane-Smith reported that very valuable results had grown out of the Converts' Conference held in Poona in 1927, and it was proposed that we plan at some future time to arrange for an All-India Conference of this sort.

4. *Help for "News and Notes," etc.* It was agreed that out of the balance in hand from Dr. Zwemer's tour fund the following grants be made:

(1) Rs. 100 to the funds of "News and Notes."

(2) Rs. 100 to assist Mr. Lane-Smith in the publication of I. B. Bawa's (a convert's) life in Gujerati.

5. *Request for Grant for Bengali Literature Worker.* It was agreed "That, in view of the great need that exists in Bengal for more suitable literature for Muslims, and the fact that a five-year programme of production has been undertaken, this Committee requests the Indian Literature Fund to make a grant of Rs. 350 for 1929 for this purpose instead of renewing the grant of this amount for the Urdu Literature worker, in order to enable the Bengal and Assam C. C.'s Committee on Literature for Muslims to employ a literary worker.

## The Brotherhood of St. Andrew

WHILE present for the above-mentioned session of the N.C.C. Committee in Lahore we had the privilege of attending a very pleasant function organised by the officers and members of the newly-constituted "Brotherhood of St. Andrew." About 40 in all sat down to a bountiful repast one evening in the home of the President, Professor R. Sirajuddin. Subsequently we gathered together for a frank discussion of the difficulties that beset the path of both inquirers and recent converts from Islam. The Secretary of the Brotherhood, Khwaja Ghulam Ahmad, a recent convert, with an attractive style of address, led the discussion with a statement of his view of the question. Needless to say, the discussion was conducted in chaste Urdu. Among those who took part were Rev. Bihari Lal a C.M.S. padri from Bombay, Padri Ghulam Masih, of Lahore, and a dear old man now in charge of the C.M.S. Converts' home in Lahore.

We were deeply impressed, almost *depressed*, by the repeated assertion from different speakers that other Indian Christians, for the most part, and here and there even missionaries, view with suspicion and sometimes dislike any new convert from Islam. The lack of interest in them, the unwillingness to help them in the initial stages of their new life, the failure, in fact, to welcome them as brothers beloved who have suffered the loss of all things and endured persecution—these things are often gall and wormword to the *nau-murid* (recent convert).

The old man in charge of the Home made, however, a wise and beautiful contribution when he reminded the audience, and especially the young converts present, that sometimes the dissatisfaction arose from the craving of the convert for things material at the expense of the rarer things which Christ has come to give. "Lovers" of Jesus, he said, escape some of the trials that young converts bring upon themselves.

The memory of that gathering will abide for many days. Here is a tremendous task awaiting the attention of the "lovers" of Christ in all our churches—to find a place, nay more, a *home* for these converts within the Church. The best thought, the *consecrated service* and the "unrequited love" of Christ's people should be given to the solution of this problem.

What more fatuous, *in these circumstances*, than to forecast and plan for, a *Hindu Christian Church* in *this* land as some are doing!

The members of this Brotherhood, which is not confined to converts from Islam, deserve and desire our prayers. The declared objects of the Brotherhood are as follows:—

(1) To endeavour to bring the Moslems of the Panjab to the feet of Christ. (2) To promote feelings of love and sympathy between the converts from Islam. (3) To help them out of their troubles and difficulties. (4) To provide scholarships for the deserving and needy Moslem converts for higher education. (5) To establish a Convert's Home for Moslems and an extensive Library and Reading-Room. (6) To start a weekly paper in Urdu on the lines of the "Epiphany" of Calcutta. (7) The circulation of a Quarterly Prayer Cycle amongst members and sympathisers. (8) Production and distribution of adequate and suitable Christian literature for and among Moslems.

Please address the Secretary at, Mohalla Kashmiriyan, Sialkot City.

## Islamic Studies Short Course

Bareilly, August, 1928.

**T**HIS Course is being arranged for under the auspices of the U. P. Christian Council, and it is hoped that it will meet the need of missionaries and any others who are prepared to pursue a course in English.

1. *Aim.* The aim of the course is two-fold; (1) To meet the needs of those who wish to begin the study of Arabic and Islamics; (2) To assist those who may wish to take advanced work in Arabic or Persian, and also desire to secure help in some special lines of research or investigation. Accordingly there will be two classes: A Beginners' Class, and an Advanced Class.

2. The *Class Work* will be as follows:—

(1) Beginners' Class: (Three hours a day).

a. Elementary Arabic.....Mr. Titus.

b. Islamic History.....Do.

c. The Religion of Islam.....Mr. J. A. Subhan.

(2) Advanced Class: (Work arranged as required).

a. Advanced Arabic reading.....Mr. Subhan.

b. Research or special studies.....Mr. Subhan and Mr. Titus.

3. *Opening.* The work will begin on August 2nd and close August 30th.

4. *Registration.* Those who are interested will please send their names and write for further information to the Registrar.

5. *Expenses.* There will be no tuitional charges, and entertainment will be provided at moderate rates.

Registrar, Rev. M. T. Titus, M. E. Mission, Hardoi, U. P.

## Change of Secretary

**A**LL things are subject to change—even the M. M. League in respect of its Secretary. After seven years in office—surely a perfect period—we are compelled to relinquish the task which has for so long been a part, almost, of one's very life. We take this opportunity to notify members of the impending change, and are glad to be able to announce that the Rev. Malcolm S. Pitt, M.A., B.D., of the M. E. Seminary, Jubbulpore, C.P., India, has consented to take over the



Editorship of "News and Notes" from 1st July, and from that date onwards any items of news or requests for prayer for insertion in this paper should be addressed to him. *See also special note below.*

### Notes

*Separation of Church and State in Turkey.* A recent Reuters' message from Constantinople suggests that the separation of the Church and State in Turkey will soon become a reality.

The Peoples' Party has unanimously approved of a motion of Ismet Pasha, supported by 120 deputies, foreshadowing the suppression of all clauses of the Statute on religion.

Thus the voting in the National Assembly will be a mere matter of form.

The result of the modifications will be that Islam will no longer be the State religion, and the deputies and President of the Republic will no longer take the customary oath in the name of Allah, but on their honour.

\* \* \* \*

*School of Islamics, in Bengali, at Dacca.* As we go to press the school is in full swing with about thirty students in attendance daily; twenty of these are drawn from outlying areas in North, East and South Bengal. We have in our midst ten converts from Islam whose presence gives a sense of reality to all the work we are doing. Seven of the students are women, and it is most gratifying to see that these vie with the men in their eagerness to gather in the knowledge that is being imparted. Exercise books and pencils are very much in evidence, for the four weeks' course is to close with an examination. When it is all over and we have the leisure denied us at present we hope to share some of our findings with other League members.

### For Praise and Prayer

**PRAY** for the very encouraging start made with the school of Islamics at Dacca.—Pray that some of the students may hear God's call to them to evangelise Muslims.

**PRAY** for the officers and members of the Brotherhood of St. Andrew—that they may become a source of strength to young converts and a bond uniting all members of the Church in India.

**PRAY** for all those who will, in the near future, be called upon to deal with the detailed proposals regarding the establishment of a School of Islamic Studies in Lahore—that they may be conscious of the Guiding Hand of God.

**PRAY** for an enquirer in Gwadur on the Mekran Coast..... He belongs to the Khoja community, of which we have many in and around

Muscat. He is at present afraid to become a Christian in the presence of his relatives.'

PRAY for a young man in U.P., India, who seems an earnest inquirer and who is already suffering persecution.

---

### NEW MEMBERS

Miss A. C. Robbins  
Dr. R. W. Thomas

C.E.Z.M.S.  
B.M.S.

Ernakulam, Cochin.  
Palwal, India.

---

### SPECIAL NOTICE

Henceforth any notification of change of address, or remittance of subscription etc., should be made to the Superintendent, Orissa Mission Press, Cuttack, India, and *not* to the Secretary of the League. The annual subscription to the League is Rs. 2-0-0 (English 3s. od.).

Matters of interest to members of the League, items of news and requests for prayer—also names of new members—should be sent (if possible early in the month) to the Hony. Secretary:—

Rev. M. S. PITT,  
*M. E. Mission,*  
*Jubblepore, C.P., India.*

