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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 July = 12th Muharram (1st mo.), 1347, A.H.

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### A Word of Farewell

DEAR FELLOW-MEMBERS OF THE LEAGUE,

HERE need be no sadness in this 'farewell,' for I rejoice to think that I shall still remain a fellow-member, though no longer your Secretary. And yet it is not easy to say the words which mean good-bye.

For seven and a half years the preparation of each issue of 'News and Notes' has been a delightful task, and the correspondence in which I was involved with members scattered far and wide throughout the great Muslim world has been an inestimable privilege. Truly, in my case, the League has been and will continue to be a bond and a blessing.

But the very experience so gained has led me into such obligations near at hand as will not permit me, even were it wise, to continue to carry this dear burden any longer.

It is perhaps a little difficult for those who have but recently joined the League to realise how wonderfully it has grown. Founded by Mr. Takle in April, 1912, its first issue was a four-page leaflet sent out to about twenty people, mostly in Bengal. When I took over charge in January, 1920, there were some 222 members, but to-day we number not less than 622, with representatives in nearly every country where work among Muslims is being attempted. To those with any experience in these things it will be obvious that the merely business side of the League's affairs has become a considerable task in itself, and I personally could not have carried on but for the constant help of my wife. In fairness to the new Secretary we have had to make arrangements whereby he will be relieved of the purely business side of things.

Were one looking for some unmistakable proof of a new concern among missionaries to carry the Gospel to Muslims surely one could find it in the remarkable growth of this League. What progress has been made since the Lucknow Conference in 1911. The League was the direct outcome of that Conference. We are living, as Dr. Mott said at the Jerusalem Conference in 1924, in a new "Day of the Lord." And over against the open doors and the greater accessibility of Muslims *this* is perhaps the most arresting feature—young men and young women are offering themselves for the work, and seeking to fit themselves to interpret and commend Christ to the followers of Muhammad.

Here is a sight to stir the hearts of the veterans who are still with us. They must feel that they have not pleaded and written in vain. God is answering prayer and is thrusting forth more labourers into this long-neglected field.

One such is the Rev. Malcolm S. Pitt who has been trained in Islamics and is now in charge of the Islamics Department in the Theological Seminary at Jubblepore, Central India. We are truly fortunate in securing his services as Secretary and Editor, and I would ask for him the loyal support of you all as he takes up the task I lay down. There will be, on his side, no regrets if he continue to receive the encouragement and assistance you have so generously given me. Don't forget the new Editor needs 'copy.' He needs more—he needs your prayers. May God bless him as he seeks to guide our thoughts from month to month. The Lord keep you.

Yours in His Service,

L. BEVAN JONES.

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## **A Summer School in Islamics.**

### **An Experiment at Dacca.**

**T**O those who are anxious to see their Indian workers better equipped for the task of preaching to Muslims, a brief report on the school conducted here during May will prove, we trust, both interesting and instructive.

Such a school was first mooted in the Bengal and Assam C. C. gathering four years ago, but it has not been found possible to inaugurate it until this year. The Provincial C. C. has been keen about it from the outset and readily endorsed the plans for this year, making provision for the necessary expenses in its budget.

The school had been fairly well advertised and the response was encouraging. The maximum attendance at any one lecture was 32, and of these 20 came from areas beyond the district of Dacca, that is to say, from Assam and from North, East and South Bengal. West Bengal has but few Muslims.

These students were sent in by *eight* different missions which paid their travelling and out-of-pocket expenses, also a small charge made for text-books supplied. Two of the students were missionaries, six were women teachers and Bible-women, eight were converts from Islam. The teaching staff included two Bengali missionaries, Messrs. D. K. Badshah and D. A. Chowdhury, and the present writer. The former are themselves converts from Islam, so that, in all, we had in our midst ten converts.

A little reflection will make it clear that the composition of the school was in itself a stimulus to all who had come. It was felt that we meant business, and that the work we were undertaking was worthwhile. In consequence, from the very beginning one noticed a keenness amongst the students that was very gratifying. Did it begin to wear off in some cases before the end? It were pardonable. We worked hard—teachers and pupils alike. Consider the time-table—three lectures each morning and two hours most afternoons, for the best part of four weeks—and at the close three examinations each of two hours' duration! To their credit, be it said, twenty-two submitted themselves to the test; and if about one-third failed it must be borne in mind that the scholastic attainments of the individual students varied considerably, neither had we graded them into classes as we shall probably do another year. The mornings were devoted to lectures by the three teachers on the main subjects selected for the course. The ground covered and the standard of the tests in each section will best be indicated by reproducing the questions set. These compare favourably with examination papers used at the Cairo study centre some years ago. Only four questions in each subject required to be answered, but the seventh question in each paper was compulsory.

#### A. Muslim Faith and Practice.

1. What causes led to the expansion of Islam?
2. What does the Quran teach regarding Jesus Christ?
3. Explain the relation between God and man in Muslim theology.
4. What is the view of Christianity current among Muslims?
5. Prepare an address for a Muslim audience on *Salvation*.
6. What is the teaching of Islam regarding *Sin*?
7. Explain the following terms: zakat, qurbani, aqiqa, Munkir, Israfil, Katibin, Chistiyya, Naqshbandiyya, Qadiriyya.

#### B. Outlines of Islam.

1. Recount the chief incidents in the life of Muhammad—Describe his character and give three outstanding elements in his teaching.
2. Illustrate the difference between *wahi* and *ilham*.
3. What is meant by *ijma* and *qiyas*? Give illustrations.
4. What is *fiqh*? What are the rules for Muslim marriage?
5. What was the origin of the Shiah Sect? How do the *imams* of the Shiah and Sunnis differ? Give the various meanings of the term *imam* as used by Shiah.

6. (a) Write a note on the *Wahhabis*.
- (b) Explain the following terms: lauhu'l-mahfuz, arsh, sunnat, arkan-i-din, mujaddad.
7. Write a short account of the founder of the Ahmadiyya Sect. What are the tenets of the Sect? Write what you know about the following: marham-i-Isa, Khwaja Kamal-ud-Din, Mahdi, nabi, rasul.

### C. Muslim Objections to Christianity.

1. Enumerate the rules to be observed when engaged in controversy with Muslims.
2. Muslims say the Bible was corrupted *before* the time of Muhammad. How would you refute this assertion from the Quran itself?
3. How do you explain the *origin* of the charge that it is the Bible, and not the Quran, that has been corrupted?
4. Show how impossible it would have been for either the Jews or the Christians to corrupt the Bible.
5. How do you account for Muhammad's denial of the death of Christ? What has the Quran to say about it?
6. Explain the Christian sense of "Son of God," and show how you would justify its use to a Muslim.
7. Explain to a Muslim the need and the nature of Christian salvation.

Additional lectures were given on Muslim Prayer (with a Muslim manual in Arabic and Bengali as text-book), the Traditions, and the use of Charms.

The afternoons afforded a welcome change from the mornings. Mr. Badshah was at his best when lecturing on how to preach to Muslims, and, incidentally, how not to preach to them! Himself an earnest evangelist and a fearless preacher, he gave them very valuable guidance and advice. Following these talks the second hour was devoted to short addresses which the students in turn delivered to imaginary Muslim audiences. The idea quickly caught on that the rest of the class should, for a time, pose as Muslims and, as such, interrupt and interrogate the speakers. There were some lively passages! Then we dropped our Muslim mode and became a College Sermon Class. Either way little mercy was shown to the unwary, but the criticisms were invariably helpful.

On other afternoons the converts, one by one, told us the story of their search for God. Some of the stories were very moving and are worth sharing with a larger circle. At other times we discussed ways and means for helping inquirers and new converts and pledged ourselves to support a new four-page leaflet in Bengali that has been started in Calcutta by a convert from Islam.

And so the venture has been made, and we thank God for the promising start. Among the students there was some very promising

material—keen young minds eager to be of service in this enterprise. We have a strong feeling that schools like this in the various language areas will do much to solve the problem of carrying the Gospel to the Muslim millions in India.

L. B. J.

## The Late Canon Gairdner

A beloved and brilliant personality.

IN our previous issue we were able to insert only a brief note, as we went to press, recording the news received by cable that our friend Canon Gairdner had been called Home. Dr. Zwemer has since followed up his cablegram with a letter giving more details, and enclosing an article from *The Egyptian Gazette* containing a tribute to his memory.

It now appears that Canon Gairdner had been ill since the beginning of the year. Poison had entered his system from his teeth, then an abscess developed in one lung. He made a brave fight for life, and had the best medical help, but eventually succumbed through heart failure. God called His servant to the heavenly rest.

The sincere sympathy of all who know them will go out towards his widow and her five children. Mrs. Gairdner attended her husband all through his illness and their eldest son was present at the end.

We proceed to quote from *The Egyptian Gazette*:

Canon Gairdner was born at Ardrossan, Ayrshire, on July 31, 1873, and was the son of the late Professor Sir W. T. Gairdner, K.C.B., M.B., L.L.D., F.R.S. He was educated at St. Ninian's, Moffatt, at Rossall and at Trinity College, Oxford, being an Exhibitioner of the latter College. He joined the C.M.S., and became a Missionary in Cairo in 1899, and was appointed an Honorary Canon of St. George's Cathedral, Jerusalem, from 1915 to 1921, and was appointed Canon-Missioner of St. Mary's Pro-Cathedral, Cairo, in 1921.

### MISSIONARY, SCHOLAR AND MUSICIAN.

Canon Gairdner had devoted his whole life to Mission work in Cairo where he was greatly beloved by all with whom he came in contact. He was a brilliant scholar and musician, and was a recognised authority on Arabic, the language and Islamic history. His publications include a "Life of D. M. Thornton," "The Rebuke of Islam," "The Mishkat al Anwar of al-Ghazzali: an Introduction and Translation," "The Phonetics of Arabic," "Egyptian Colloquial Arabic," and a number of Bible Dramas, etc..... In his incessant and various literary and linguistic work his wife has been his constant helper as she also was one with him in the intimate personal contact with the members of their Arabic congregation and with the far wider circle that their influence reached.

Commenting on the great loss his death means to Cairo a friend, in an illuminating tribute quoted in the same article, says:

Apart altogether from his valuable work for the C. M. S. Church, he was known to a wide circle of friends who loved him for his own sake. A

brilliant conversationalist, he was always the life of any gathering, and his keen interest in art and music made him a valuable asset to Cairo social life. The musical evenings so often organised by him at his house will be very much missed. They were always enjoyable, but the Canon's enthusiasm made them really valuable entertainments. He had that spirit of the true artist that seems to spring from eternal youth and his enthusiasm and energy were infectious. As an accompanist he knew how to get the most out of a song and a singer. Many people will remember the beautiful performance of his pastoral play, "Joseph and his Brethren," performed in the English Church by boys of the C. M. S. School. He was intensely interested in Drama, and had a great belief in its educational value for Egyptian students. A fluent Arabic scholar, he could write in Arabic as readily as in English, and the above-mentioned play was published in both languages. I had the pleasure of hearing it given in Arabic as well as in English and it was almost more moving in the Arabic version.

Of late years the Canon had taken a great interest in Italian painting and delighted to study for hours the details of Botticelli's work from reproductions.

Of all the delightful memories of Canon Gairdner perhaps the happiest for many of us will be those memorable evenings devoted to the study of Shakespeare when we read or acted most of the plays. He enjoyed these performances, and put a zest and fervour into his acting that was truly wonderful. They were evenings to look forward to in the winter season. Canon Gairdner was a dear friend to children who invariably loved him and he could enter into the spirit of their play as few men can.

"His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, 'This was a man!'"

### On Some Changes

which concern League members.

**I**S indicated elsewhere in this issue, the steady growth of the League compels us to introduce some changes for the conduct of its business.

We desire to acquaint members with the details of these changes, and would request them to take special note of them so as to avoid confusion and delay.

Ever since 1920 the Orissa Mission Press, Cuttack, has rendered invaluable service to the League. It has printed our little paper to the satisfaction of every one, but only the Editor knows how often the Press has helped him out in an emergency! Hitherto the Superintendent has been responsible for the despatch of each issue all over the world, and for the collection of the annual subscriptions from members residing within the India Postal Area.

The present Superintendent, Mr. S. F. Robinson, has now agreed to do even more than this, *at no extra charge to the League*. In future the list of members with their addresses, the subscription book, the stock of back numbers of 'News and Notes'—all these will be in his custody, thus relieving the new Secretary of a heavy burden. Our best thanks are due to the Press Superintendent for this undertaking.

There will, then, be two bases of communication in future:

**The Secretary-Editor.**

1. All matter for insertion in 'News and Notes'—articles, notes, items for praise and prayer, etc., should be despatched to Mr. M. S. Pitt in the early part of each month.

2. The Secretary's office will continue to be an Inquiry Bureau for those desiring to secure workers, place converts, etc., and Mr. Pitt will be glad to answer all such correspondence.

3. The Islamics Studies Circulating Library will be in his care. Members desiring to borrow books or requiring information regarding the Library should apply to him.

**The Orissa Mission Press.**

1. *Addresses.* Members should be careful to notify the Press Superintendent in regard to any change of address due to removal to another station, or departure for furlough. The Press should likewise be notified if it is desired to discontinue 'News and Notes' at any time. If members are not receiving their copies regularly they should report the matter without delay. Care is required in this connection not only to insure that members receive the paper, but also that it may not fall into the hands of strangers.

2. *Subscriptions.* The names of new members, their addresses and subscriptions should be sent to the Press. It is a comparatively easy matter to collect the subscriptions due from members residing in and around India, and the Press will use the V.P.P. system to realise these as heretofore.

In some countries we have had the assistance of "agents" *e.g.*, in China, Palestine and Egypt, and the Press also will doubtless be glad to continue this arrangement. Will all others please note that they should send in their dues direct to the Superintendent of the Press and not to the Secretary.

Steps will be taken to notify members of arrears still unpaid. In a few cases where subscriptions have not been forthcoming for four and five years, names will be deleted on the assumption that it is not desired to continue in membership.

3. *Back numbers of 'News and Notes.'* New members occasionally write to us for back numbers of the monthly paper. All that are left over will in future be stocked by the Press, and application for any particular numbers should be made to the Superintendent. A charge of one anna for each copy is made, postage extra.

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## Notes

The Muslim Press of Palestine and Egypt apparently got worked up over the intimation that Turkey had formally abandoned Islam as the state religion, and the presence of numerous Christian delegates on the Mt. of Olives for the recent International Missionary Council meeting did not help to improve the mood of local Muslims. We read of this in the Press and of certain unfortunate incidents that arose as a result of it. We are glad to be assured from Egypt that things are quiet again.

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*The news of Canon Gairdner's death* reached us while the School of Islamics, Dacca, was in session. At the suggestion of one of themselves a cable message of condolence was conveyed to the bereaved relatives through Dr. Zwemer, towards the cost of which all the students subscribed.

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*Samples of Gospel Posters in Arabic and Chinese* have reached us from the Secretary of the Visual Evangelism Committee, 5, Quinsan Gardens, Shanghai. They measure 60" x 30" and are wonderfully arresting both in design and colouring. Four designs in black, red, white and gold proclaim the sinful heart, the sacrifice for sin, the cleansed heart, the door to Life. An all Arabic edition has been printed for use in other Muslim lands. Price six cents.

### Notes for Prayer

PRAY for the new Secretary and Editor as he assumes his duties—that he may be greatly blessed of God and enabled to extend the influence of the League.

PRAY 'for a Moslem young man, entrance passed, who was recently baptized in Jhansi. We rejoice in his love for Christ and trust that he will be led to know which of the two positions open to him will be the one in which he can best serve his Lord.'

PRAY for another convert of some eight years' standing and for his wife, who after long months of unemployment are back in Jhansi with work to do.

PRAY 'for another Moslem convert, baptized some years ago who has fallen into bad company and is separated from his wife.'

### NEW MEMBERS

Miss Livingston,  
Rev. K. C. Das,  
Rev. L. Bentley,

N.Z.B.M.S.  
B.M.S.  
Amer. Pres. Miss.

Chandpur, Bengal.  
Dacca, Bengal.  
Hamadan, Persia.

### SPECIAL NOTICE

Henceforth any notification of change of address, names of new members or remittance of subscription etc., should be sent 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 should be sent (if possible early in the month) to the Hony. Secretary:—

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

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Edited and published by Rev. M. S. Pitt, Jubblepore, C.P. India,  
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