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News and Notes

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

Series XVIII

No. 4

April, 1930.

1st April = 1st Zil-Kaideh (11th Mo.) 1348 A.H.

Welcome, Mr. Jones!

TO THE MEMBERS OF THE LEAGUE :

GREETING.

HERE is an Urdu proverb that says, in substance, that one should never make a change, because the new will prove worse than the old ; and after such change, one longs for the re-establishment of the former status. Which suggests itself to me because we are to have the better, older days return, and because we are so very glad to have Mr. Bevan Jones take over, again, the secretaryship of the Missionaries to Muslims League, and the editorship of *News & Notes*. My job was merely to make something of a continuity—to fill an interim—between the former regime of Mr. Jones, and the establishment of the Henry Mary School, the staff of which would then take over. Happily, our little paper goes back into the hands of Mr. Jones himself. Our prayers are with him. We know that we are to be stimulated and encouraged through these pages in the days to come.

May I add that, though I can hardly be said to have done more than hold the thing from falling completely to pieces, I have enjoyed the unseen fellowship of the League more than I could easily express. It has been a delight to feel at one with so many in the privilege of service to our Muslim brothers. I have appreciated the co-operation of you all, in every way it has been asked—and particularly in many ways that were spontaneous. I would specially thank Mr. Robinson and the Orissa Mission Press, without whose loyalty and co-operation it would have been impossible to carry on.

As I leave India this month on furlough, I shall carry with me through some of the less-frequented interiors of the Muslim world, wherever the gypsy-spirit lead me, glad remembrance of our band of evangelists and the Good News they are spreading among this great people.

With greetings to you all, and the best of wishes to Mr. Jones as he resumes his rightful place in the League, I am

Very sincerely yours,
MALCOLM S. PITT.

—o—

An Early Expression of Appreciation.

(The following letter came to my desk with the suggestion that I write something embodying the appreciation expressed. But it is so eloquent in itself that I would fear to ruin the effect by any writing of mine. It tempts one to shout "I told you so!" and throw one's hat over the goal-posts. I am more than happy to print this letter. *Ed.*)

The Henry Martyn School,
Mahan Singh Bagh,
Lahore, Punjab,
14th March, 1930.

DEAR MR. PITT,

We had thought of writing to you at the end of term, but Mr. Bevan Jones tells us you are leaving for furlough shortly, and he will be taking over *News and Notes*. So we are writing now. We would like you to put a word in *News and Notes* on our behalf—a word of gratitude to all who have made the Henry Martyn School possible, and a word of appreciation of the Staff. We *do* value what they are giving us, and what it must have meant to them to begin things here. And we would like others to know what a great help the school is to us. Though our time here is only short, we know that what we are able to do here will make a big difference to our work in the future, and we urge all missionaries who are in touch with Muslims to make every effort to attend the school for at least a term.

Yours sincerely,
KARM MARGRETTA JENSEN,
Danisk Mission,
Vriddachalam, S. Arcot.

Kate Greenfield,
Wesleyan Mission,
Hyderabad, Deccan,

From the Muslim Press in India.

THE current issue (16th February) of the fortnightly paper in English, *The Light*—the organ of the Ahmadiya Anjuman, Lahore—bears witness not only to the thorough-going rationalism which characterises this party, but to a more liberal and generous attitude which should augur well for the future.

It reproduces with evident approval, an article from *The Bombay Chronicle* written by an advanced Muslim thinker (the late Maulana Mazhar-ul-Haq) strongly supporting the Government of India's new Act (the Sarda Act) raising the age of marriage for Indian girls. A few quotations from the article will interest our readers.

Deploping the outcry, in the name of *religion*, of opponents to the measure, the writer of the article in question said: "Anyone who puts on a 'pugree' or a 'turban' and calls himself a pundit or a Maulvi can inflame the ignorant masses by characterising any measure to be interfering with religion" "This Act aims at the removal of the deadly evil of child marriages, but there are men, both amongst the Hindus and the Muslims, who have the hardihood to say that such evil is enjoined or allowed by their religions The opposition to this law is proving the accusation of Miss Catherine Mayo against India to be true" Addressing himself to the point that the Act is said to be against the religion of both the Hindus and Muslims, he asks: "Was there any time when the Government did not step in and stop the religious laws of both these communities, whenever it was found that the laws allowed criminal acts or were against the spirit of modern times? In stopping the murders which were permitted under the name of *Sati* or in equalising the punishment of the murderers of Brahman and non-Brahman the Government went expressly against the laws of Manu. The laws of the Quran were set at naught when they were found to be too harsh and severe against the levity (sic) and gentleness of modern ideas. Muslim thieves are *not* punished by cutting off their hands, and Muslim adulterers are *not* stoned to death If the Hindus and Muslims desire to be consistent in their opposition to the Sarda Act let them bring amendments to the Indian Penal Code and make it conform in all its provisions to their respective laws of antiquity. (!) . . . Religion may be a good war-cry, but it is not a just or healthy cry in favour of evil customs. . . . True religion cannot protect a crime."

This number, in its Questions and Answers columns maintains the uncompromising attitude of the journal towards the *mulla* and all his works, and deals drastically with hoary traditions. We give a few samples: Asked to differentiate between *maulana* and *maulavi* the only answer given is: "Don't waste time on them." Concerning a leader for the *Asar* prayer one says that among those present were "a beardless man, but well-read in the Quran, *Hadis* and English, also a *mulla* who had only his beard. Who will be better as *Imám*?" *Answer* "Character should count above all else; of the two we should have the clean-shaven educated man."

Another asks: "Who are *Munkir* and *Nakir*? *Ans*: "Why are you so anxious to make their acquaintance? Better leave them alone. These are all rubbish stories coined by *Mullas* to terrify people with."

(While one can appreciate the desire to get free from these bogies

it is not fair to trace them all to musty Mullas! D. B. Macdonald in his *Muslim Theology*, has, as an appendix, a translation of a short creed by the famous Al Ghazzali (1058-1111 A.D.) in which Munkar and Nakir are mentioned (p. 305) as the "two awful and terrible beings" who interrogate a creature in his grave. The 'story' therefore has had a good run!

The editor is outspoken in his protest against the soviet persecution of religious communities in Russia, and referring to the Pope's letter calling upon the whole Christian world to join in prayer to God for Russia on March 19th, says: "The appeal is addressed to the Christian World alone, but it must touch the heart of every non-Christian, interested in the cause of religion. . . . It will be only met should Muslims and Hindus also join in this prayer on behalf of Russia. . . . The Muslims have an additional reason to feel concerned at the fate of religion in Russia. There are millions of our brethren in faith under Soviet Russia who must share the fate of the Christian population sooner or later, if they are not already doing so. Muslims may be slow to undertake any other work costing money. They can at least pray."

It is interesting to learn the reasons that led a former Roman Catholic to forsake that Church for Islam. In "The idol and pictures of Virgin Mary and other Saints kept for worshipping there was no obvious difference between the Hindus and Roman Catholic worship." . . . 'When the time for prayer comes I noted that a Muslim wherever he may be. . . turns to the Kaba and starts his *namaz*. No priest is required for him. He is at once in communion with his Creator, quite oblivious to his surroundings. This appealed to me.' (This *and* the brotherhood of believers).

But on another page there is a lament on the lack of vital religion within Islam to-day. "That Word is now no more. The Quran is undoubtedly here to-day as it was at that early day. But who can gainsay that for all practical purposes it is dead and gone. We have ceased to live on it." . . . "It is an irony of ironies that the Musalmans, of all people, who alone possess that Word should be so dead to all impulses of life. Now that a rejuvenation movement is afoot, it is certainly worthwhile to give attention to this consideration. Revival must come, if it ever comes through Divine water. The Quran is certainly the unadulterated spring of that life-giving water. At that spring must we drink and drink deep if our lost life we must at all regain."

How strongly familiar such language is for the *Christian* reader. The passage might almost be a studied reproduction of the language of some Christian editor! But observe—the *Quran* is claimed to be the spring of living water, NOT Muhammad! Is that not significant? For us the Bible is a lamp unto our feet and a light unto our path, but we do not claim that it is the spring of Living Water. The Living Christ, He is it that gives us the Living Water.

A Memorial to Canon Temple Gairdner.

To Friends in the Mission Field.

IN sending this appeal to friends in the Mission Field, the Gairdner Memorial Committee remembers that missionaries are not moneyed folk and are burdened with the needs of their own work. It is believed, however, that there are many who would like to express their

thanks to God for some touch of inspiration from Canon Gairdner's life and love and thought. And it is felt that a memorial built up of such small but often costly gifts will be more to God's glory, and more after Canon Gairdner's heart, than one made with a few large donations of the wealthy.

On behalf of the Cairo Committee,
 CONSTANCE E. PADWICK,
 C. M. S. Buildings,
Boulac, Cairo, Egypt.

Memorial Proposals.

Temple Gairdner was an outstanding personality in the missionary life of the Church. To his life-long task of commending the Christian Faith to Islam he devoted singular gifts of a vigorous mind, a vivid imagination, a chivalrous and enthusiastic spirit, and an ardent and joyous faith. In the creation of an Arabic Christian literature and in the building up of an Egyptian community he did a great work and left the inspiration of a great ideal.

It is right that some permanent memorial of him should be placed and some provision made for the carrying on of his work in the land which he served in Christ's name for twenty-nine years.

I cordially commend the Appeal for a Memorial Fund whose objects have been devised by those who best knew Canon Gairdner's life and ideals.

(Signed) COSMO CANTUAR.

Lambeth Palace,
 25th November, 1929.

When Gairdner sailed for Cairo under the Church Missionary Society in 1899 he wrote to his father in prophetic words:

"Cairo is my destination . . . It is to Islam that I go—not to any particular phase of it. My ideal is to become a master in Arabic (an awful aim); and perhaps to help in creating a Christian literature in that tongue; and thus to get at the heart of the problem of Islam."

This aim he lived out for twenty-nine years of unsensational, exacting work.

He mastered Arabic; he put more original thought and more warmth and humanity than any man for all but a hundred years into an apologetic literature for Muslims; with his friend, Douglas Thornton, he started an Arabic magazine for educated readers, a paper outspokenly Christian but respected throughout the whole Near East; he wrote books and papers for the education of the Church at home concerning Islam; he revolutionized the teaching of Arabic to missionary students; he gave great gifts of beauty and of music to the city he served; but above all, and always, he spent

himself on bringing to the birth an Egyptian community which should be a home of welcome for Christ's converts from Islam and a spear-head of evangelisation.

Yet quietly as he worked on in Cairo, there was in him a spiritual quality which made him felt as a leader by men of many nations, so that Bishop Gore could write of him as "our common friend, the friend of the whole Church." "I saw the news of his passing away and for two days I could not eat, for I thought of him as our leader in Christ," wrote an Indian priest who had never seen his face. And another of West African race could write, "I thank God, for that hero and saint of Christ." Many, too, who know little of his missionary life-work, remember Canon Gairdner as a music-maker, as a centre of good talk and good fellowship wherever he came, as a lover of all beauty, as a man of zest and vigour, of humour and vision.

For this life, laid down in Cairo on May 22nd, 1928, Canon Gairdner's friends, known and unknown, propose to give thanks by the creation of a memorial to him, in the City which he served. A memorial which should have some visible and permanent form, and also take some share in those activities of Canon Gairdner which cannot be expressed in bricks and mortar.

At Old Cairo is an Egyptian congregation which has completely outgrown its present church building, and which is giving steadily and generously towards the building of a larger church. This, moreover, more than any other congregation in Egypt has realised Gairdner's ideal of "Christ's Church as a home for His converts from Islam," and it is under the charge of an old and trusted Egyptian friend and colleague trained by him for ordination.

Old Cairo is the site of all the Christian cemeteries of the city, and a parish church placed near the cemetery used by British and American residents could also be a beautiful and welcoming sanctuary where the first part of the Burial Service could take place. For such a purpose the Church authorities will gladly put the building at the disposal of their friends of other denominations. Some twenty years ago, Gairdner himself proposed the building of a Church at Old Cairo with this double purpose. "How vastly superior" he then wrote, "would this Church be to a mortuary chapel within the cemetery itself. No structure dimly associated with just the one sad function but a CHURCH with all its living and joyous associations." It is now proposed to build such a Church in Temple Gairdner's memory. To this end we are happy indeed to have secured the services of Sir Herbert Baker, one of the greatest architects of our time.

There are other activities of Canon Gairdner's life which his friends can help to conserve and develop. The magazine 'Orient and Occident,' for more than twenty years Canon Gairdner's peculiar care, should be placed on a sound financial basis. The magazine has an editorial board drawn from various churches of East and West and reaches Muslims in fourteen countries, but it needs a capital of £4,000 to secure it from constant harrasing anxiety.

In the life of the Arabic Church which Canon Gairdner served is a need which constantly pressed upon him, and for which his friends could provide. He was not concerned so much to make a large community as to make one truly historic, truly Eastern, and withal filled with vigour and freshness of thought and spirit. To this end he desired a training for his

Egyptian friends which should put at their disposal the riches of Christ's Church in thought and in life. Constantly he regretted the narrowness of the opportunities before them in training for Christian leadership, and he would rejoice greatly in a travelling scholarship to be used sometimes for the education of a young leader in the Egyptian Church, sometimes for the better equipment of a Western missionary in Islamic studies.

We now appeal for a sum of £20,000 for these objects:—

1. The purchase of site, and the building and endowment of a Church at Old Cairo. £10,000.
2. A capital fund for 'Orient and Occident,' £4,000.
3. The provision of a Gairdner Memorial Travelling Scholarship for the training of Egyptian Church leaders or of missionaries to Islam. £6,000.

We call upon all who have cause of thankfulness for Canon Gairdner's life to make their offering to his memory and to the glory of God.

Signed by:—

THE REV. CYRIL A. ALINGTON, D.D., *Headmaster of Eton.*
G. H. ALLEN, ESQ.

MRS. R. L. BARCLAY.

SIR FREDERICK BUTLER, K.C.M.G., G.B.

THE REV. W. WILSON CASH, D.S.O., O.B.E.

THE BISHOP IN EGYPT AND THE SUNDAN.

THE REV. PRINCIPAL A. G. FRASER, *Prince of Wales College*
Achimota.

THE REV. DONALD FRASER, D.D.

BISHOP GORE, D.D., D.C.L., LL.D.

SIR ARTHUR HIRTZEL, K.C.B.

SIR A. HENRY McMAHON, G.C.M.G., G.C.V.O., K.C.I.E.

JOHN R. MOTT, LL.D.

THE BISHOP OF ST. ALBANS.

THE BISHOP OF SALISBURY.

MRS. DOUGLAS THORNTON.

J. H. OLDHAM, ESQ. (Hon. Secretary for the Fund)

Contributions may be sent to the Hon. Treasurer in London, R. L. Barclay, Esq., C.B.E., 54, Lombard Street, E.C. 3, or to the Hon. Asst. Secretary, the Rev. E. M. Bickersteth, 12, Warwick Square, S.W.1., for the Near East to the Hon. Treasurer, John A. Crawford, Esq., National Bank, Cairo.

All cheques should be made payable to "The Canon Gairdner Memorial Fund," and Crossed "Barclays Bank Ltd."

Contributors who are prepared to divide their subscriptions into seven yearly parts can WITHOUT ANY EXTRA COST to THEMSELVES benefit the Appeal by sending their contributions through the 'Tax free scheme,' full details of which can be supplied by the Hon. Asst. Secretary.

For Praise.

A fairly educated Moslem youth confessed Christ publicly through baptism on the 8th December, 1929.

He is respectably connected and is witnessing through his life.
(*Kurigram, North Bengal.*)

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. 6d.).

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

Rev. L. Bevan Jones,
The Henry Martyn School,
Mahan Singh Bagh,
Lahore, Punjab, India.

