

Confidential.

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News and Notes

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1st June = 13th Muharrum (1st mo.), 1350, A.H.

Muslims and Gandhi-ji.

THE Muslims of North India, at least the majority of the progressives, have completely lost faith in Mr. Gandhi. His recent pronouncement (and his later explanation) on Christian missionary propaganda has in no way helped matters.

To those of us who watched the forced and unnatural alliance between Hindus and Muslims over the Khilafat agitation about ten years ago, the situation to-day presents a most striking contrast.

Mr. Gandhi was prominent then ; his personality was a powerful factor in holding the two communities together. He is prominent to-day, who more so? but in the mind of the Muslim as one to be feared. The Muslims fear him because they do not trust him. They do not trust him because they feel that, at heart, and in spite of what he has said, he is all for the Hindus. They deeply resent the way in which he has inclined towards a handful of Nationalist (pro-Congress) Muslims and thereby flouted the most emphatic views and wishes of the vast majority. Not that the rest of the Muslims are on all points of one mind. There's the rub!

But, now, in singling out the Christian missionaries and their work for the conversion of the peoples of India, Mr. Gandhi has once more seemed to ignore the Muslims. They, too, are a proselytizing agency, and they will brook no interference. Mr. Gandhi must be aware of this. The Muslims want to know whether by implication, he meant to allude to their activities also. If he did, why was he not more frank?

When praying that Mr. Gandhi may be led to a more reasonable frame of mind in this matter of conversion let us pray also that he may deal justly with the rightful claims of the Muslims.

From the Muslim Press of India.

A BURNING question just now among the Muslims, at least of North India, is the subject of the electorates. Should there be joint electorates, all communities merging and voting for the best candidates whoever they may be; or separate electorates, with, in particular, the Muslims managing their own affairs and voting for the best Muslims? It goes without saying that many educated Muslims see that, as an ideal, the joint electorate system is much the best, but the hard facts of the present situation cause the bravest much foreboding.

At a mass meeting in Lahore recently with Dr. Sir Md. Iqbal in the chair, Moulana Muhammad Ali, President of the Ahmadiyya community in Lahore, declared that under the prevailing inter-communal conditions any talk of joint-electorates was out of the question. The Cawnpore riots had shown that Hindus and Muslims were as yet incapable even of living together in joint 'mahallas' (wards). 'Before voting jointly, it was necessary that they should at least learn to live jointly as good neighbours.'

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The whole world is to-day a vast auditorium. Mr. C. F. Andrews' defence of Mr. Gandhi in the controversy about conversion, at the Friend's Meeting House, London, was reported within a day or two in India. Mr. Andrews is reported to have then said that "he was convinced that Mr. Gandhi had been misunderstood, since he exemplified in his life Christ's spirit...." The comment of the editor of *The Light*, Lahore, on this last observation is significant. He says: 'We are rather surprised to have a loose statement like that from one who as a missionary of Christ and a close associate of Gandhiji should have known better than any one else that the spirit of Gandhi is different from that of Christ. Christ lived a life of unquestioning surrender (*sic*) to evil, of absolute non-resistance. Rather than offer any resistance to evil, in any shape or form, Christ inculcated turning the other cheek in return for a blow on (the) one. This is quite different from Gandhiji's civil disobedience creed which seeks to eradicate evil not by the force of love, but by pressure. No doubt that pressure is non-violent, but that should make no difference. It is pressure just the same, though in keeping with the conditions of the times it has got to be non-violent.....Between non-violent pressure and violent pressure the difference is one of degree not of kind. Both seek to achieve the end by the method of coercion. This creed is more in keeping with the spirit of Islam than Christianity' (!).....

Speaking of Gandhi's intense (Hindu) nationalism the editor goes on to say, 'Mr. Andrews must indeed be over-credulous if he thinks that Gandhiji would be prepared to permit such an anti-nationalistic thing as the conversion of a Hindu to the foreign cultures of Christianity or Islam.'

'The Mohammedans of India possess in their veins the same blood as that which flows in the veins of Hindus. Most of them are born of the same ancestors from whom the Hindus are born. They speak the same tongue which the Hindus speak. The one thing which differentiates the Mohammedans from the Hindus and sets them up as a different community is merely a difference of religion.' *Bhai Farmanand*, M.L.A., at Lahore, in May.

That the political unrest in this country is apt to invade the religious sphere was illustrated in a rather distressing manner recently in a Muslim assembly. Two political factions, 'Nationalist' and 'Communist,' in a great assembly at the Id-uz-Zuha celebrations in Calcutta, squabbled as to who should be their *imam* (leader) at the congregational prayers. The row resulted in two separate congregations. The *Light* makes the following caustic comment: 'Rather than shower His blessings on these 'devout' Muslims, God Almighty must have laughed at their stupidity. To wrangle and quarrel over a worldly bone (!) is bad enough. But to carry that spirit into the presence of God whom both parties must have glorified as *Rabbul Alamin* (Lord of all) was certainly no prayer but a farce staged for the amusement, and perhaps the wrath of God. We wish at least that the *Imam-ul-Hind* (i.e., one of the competing *imams* who has led the prayers for 17 years. *Ed. N. & N.*) had shown self-sacrifice enough to part with his traditional privilege of leading the prayers. That would have constituted a brighter plume in his crown of leadership than the ephemeral satisfaction of having acted as the *imam*.'

An event, without precedent in Islam we should think, took place recently at Peshawar where a grand mosque has been built for the exclusive use of aristocratic Muslims. No poorly clad Muslim or one wearing *khaddar* (Indian home-spun cloth) is allowed to enter this mosque to say his prayers. On the occasion of the recent Bakr-Id (Id-uz-Zuha) prayers the door of this mosque was guarded by police to prevent the above-mentioned undesirables from entering. (*The Zamindar*, Lahore, 7-5-31.)

There are, it appears, three *madarsas* in the Hejaz maintained at the expense of Indian Muslims. A fourth has been recently opened in Madina. It is known as Madarsatul-Ulumush-Sharia and was founded by Maulana Syed Ahmad Sahab Mahajir. Its staff of 12 teachers are drawn from Morocco, India and Arabia. There are in this school some 250 students. The highest paid teacher gets Rs. 25/-, the lowest Rs. 10/-.

Two of the existing *madarsas* are in Mecca and the other in Madina. All these are under Indian supervision and are chiefly supported by the Nizam of Hyderabad.

The Christian Message and Islam.

A SUMMARY of the discussion in Cairo on the subject of, "The points in favour of and against *Social Methods*."

1. There is clear evidence from the Gospels that Jesus used the social method of approach. In this respect, He is contrasted with John the Baptist. We might refer to Jesus' feeding of the five thousand, or His asking the Samaritan woman for a drink of water. St. Paul, also, and the early apostles made full use of the social method.

2. In most instances, we find that Jesus and the Apostles did not confine their activity to healing the sick or to relieving suffering, but went on to present some aspect of the Gospel message, generally basing the point of their message upon the service they had just rendered.

3. An interesting discussion arose as to whether such social service should be only a means to the main end of presenting Christ as Saviour and Lord, or whether it is, in itself, an essential part of our message. It was felt that salvation should include fulness of life for the mind and the body, as well as for the soul, and also the redemption of our life together as members of society. Men in Egypt are inclined to be lop-sided in their development. Nothing, however, should be allowed to take precedence over the salvation of the soul. This ought to lead to the salvation of the whole man and of society.

4. There are many values in the social approach, especially in such work as the Y. M. C. A. and boys' clubs. It breaks down suspicion and misunderstanding. It brings men together on a basis of mutual friendship. It enables men to talk to one another on the level of a common humanity, sharing the same interests and the same pursuits, rather than along the lines of religious or denominational divisions. It should also be in itself a demonstration of the Gospel in action, all the more effective because it avoids the misunderstandings which are liable to arise from theological discussions.

5. But there are real dangers, if the social method is made an end in itself. Throughout there should be only one purpose, that of making Jesus known. It is easy to be satisfied with social friendship and to stop short of presenting the Gospel. This is, for the missionary, liable to lead to a waste of time and a misuse of missionary forces. Besides, it is very bad for the worker himself not to make his message known. It dulls the edge of his evangelistic spirit and retards his own spiritual growth. Muslims wonder why we don't speak plainly, for they appreciate what our ultimate purpose is.

6. So long, however, as our main objective is kept constantly in mind, every encouragement should be given to the social method of approach, which everybody is, in fact, using to-day, to a greater or a less degree.

Tracts for Muslim Women.

A GROUP of missionaries in India who are in touch with Muslim women have long felt the need of brief statements, setting forth the Christian view of God, sin and salvation, which can be used by Bible women and put into the hands of women who can read. They are preparing a short series of tracts, one of which we reproduce below. We invite our readers' opinions and criticisms. It is hoped that these tracts may be translated into the various vernaculars. Fifty copies of the present tract will be printed off separately. Application for a copy should be made to Mrs. Bevan Jones, 5, Egerton Road, Lahore, India.

I. The Kalima.

The *muazzin* sounded the *azan* just as Mani's Ma reached Jabeda's Ma's home. Jabeda's Ma said her *zihar* prayers then, turning to Mani's Ma asked, "Did you understand what the *muazzin* called?" Mani's Ma :—Well, I have not learned Arabic, but I understand that the words that he has just said are called the *kalima*, and the meaning is "There is no god but God, and Muhammad is the Apostle of God."

Jabeda's Ma :—Yes, that is right. I see that, although you are a Christian, you know something of our religion. I do not know much about your religion but I have heard that you Christians do not repeat the *kalima*.

M's Ma :—We do not say it just as you do. Perhaps you know that we Christians read the Tauret, Zabur and Injil.

J's Ma :—Yes, I have heard the names of the four books, the Tauret, Zabur, Injil and Furqan, but I have never read any but the Quran Sharif.

M's Ma :—If you read the other three you will see that they teach that God is One, and it is sin to worship idols. In that matter we agree with you. The other day I heard a true story which will show you what I mean. Have you ever heard of Benares?

J's Ma :—Yes, it is a very big city with many idol temples.

M's Ma :—Yes. Well, one day a very celebrated Christian padre went to see those temples, and the sight of all those idols and the people worshipping them made him so sad that he left them and went into the mosque. Taking the maulvi by the hand he said to him, "My brother, **La-ilaha-ill-Allah. There is no god but God.**" So, you see, we also repeat the first part of your *kalima*.

J's Ma :—Yes, but do you not believe also that Muhammad is the Apostle of God?

M's Ma :—We believe that much of the teaching which he gave about God is true, and where it agrees with the Injil we can follow it, but where it differs we cannot. For instance, amongst us no

man can have more than one wife, because, although the Quran permits it, the Injil does not.

J's Ma :—I see. Then your *kalima* begins the same as ours, but it has a different ending. Tell me how it ends.

M's Ma :—We do not repeat a *kalima* as you do ; but let me give you three verses from the Injil which begin almost in the same way as your *kalima*, but which finish differently.

The first is this :—

“This is **life eternal**, to know Thee, **the only true God**, and Jesus Christ Whom Thou hast sent.” (John 17 : 3).

The second is this :—

“There is **one God**, **one mediator** also between God and men, Himself man, Christ Jesus, **who gave Himself a ransom for all.**” (1 Tim. 2 : 5).

The third is this :—

“**The Lord our God, the Lord is one**, and thou shalt **love the Lord thy God** with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. And **thou shalt love thy neighbour as thyself.**” (Mark 12 : 29).

J's Ma :—The last one is very beautiful. It is true that we should love God and love our neighbours too. But how few do it ! The heart of man is full of hatred.

M's Ma :—Yes. No man can do it in his own strength. I could not do it myself, but the Lord Jesus helps me. I am only an ignorant woman, but I will try to explain to you what the other two verses mean, and then you will understand. **There is one true God. To know Him is eternal life.** But our sins blind our eyes so that we cannot know Him. God sent Jesus Christ to be the mediator, that is, to show us the love of God and help us to love Him. The Lord Jesus Christ loved God so perfectly and loved us so deeply that He gave his life for us. He died on the Cross for sinners in shame and agony, but on the third day He rose again. He is living now. How do I know that this is true ? I know it because by His Spirit He dwells in my heart giving me **joy and peace** and helping me to love God and to put away all hatred, and love and serve my neighbour. He will help you, too, if you ask Him. Sister, do you not want joy and peace ?

J's Ma :—Yes, indeed I do. Come again another day and tell me more.

‘Even in the early Roman Empire Jesus Christ proved to be the Liberator of men’s minds. He was not like Muhammad a legislator, and therein lay much of His power to liberate.’

T. R. Glover, in *Christ in the Ancient World*.

From the Report of The Pushtu Literature Committee.

CO-OPERATION and a very definite purpose are characteristics of this committee on which all the missions on the Frontier of N. W. India are represented. A united effort is being made to reach the Pushtu-speaking public: namely, villagers, transborder tribesmen, and Pathan women. Our Committee is aware of the fact that in the larger centres literate Pathans often prefer to read Urdu, and it is not our aim to compete with the publishers of Urdu literature who because of a much larger public are able to produce a greater variety of books and tracts, but to supply the need which only Pushtu literature can.

Having defined our public thus, we see several important things to be taken into consideration.

1. We must avoid repetitions, and print but one standard book on each theme. We have, therefore, planned our work more or less according to the pattern of the five year minimum program sent out by the C.L.C. of Cairo.

2. We must keep before us the fact that the public we are writing for has not yet been affected by the modern Islamic polemics found in the cities. For example, our public still hold the age-long belief that the Scriptures have been tampered with to avoid the mention of Muhammad, and therefore are unreliable; whereas the modern attack is now directed solely against all translations and new versions which differ from the older ones.

3. The third thing we have to take into account is the fact that our public has very little money and uses the barter system as much as possible. For example, a carpenter is paid in ghee (clarified butter) or wheat for making a door for a villager's house, and a smith is paid in the same coin for repairing a plough. If the missionaries are to reach this public in spite of its inability to buy, our publications must be kept on a free distribution basis. To accomplish this we avoid large books—rather ten tracts covering ten themes than one large book covering them all. Further, with the exception of some translation work and the actual printing, everything is done without remuneration. We do not give our tracts to a printing contractor but have them written lithographically by one man, buy our own supply of paper, and we ourselves supervise the printing. After having received a generous grant in aid we set the prices so low that the Committee receives no profit whatever on its publications. The result is that the books reach the missionaries at roughly one-half the actual cost price, thus making free distribution possible.

4. Because of the neglected and backward public we aim to reach it is essential that every possible prejudice be removed. This is done by using the same yellow paper, the same decorations, and (in most cases) the same type of versification as used in their own books. We must, at all costs, avoid 'English Pushtu' as they call books done up in a European way.

The report goes on to say that one of these publications, 'Why I became a Christian', by Prof. Sultan Md. Paul, himself an Afghan, created a great stir. The public in a certain place were warned not to read it, though it provoked prolonged discussions on 'Salvation, in Islam and Christianity.' Another writes of a woman who was so pleased with 'The Best Friend' that she could not go to sleep the first night after having received it until she had read it through.

The Committee finally make a few suggestions which we commend to our readers for their consideration.

(1) That instead of this literature being only sold to persons interested enough to make a purchase it should now be given out free to arouse interest. Practically all the age-long weak objections and misunderstandings can be cleared away if only we would use every possible means to spread the literature in all the villages on both sides of the Frontier. The real task of personally pointing the way to God through our Lord is sufficient to keep us all busy without first having to overcome all these objections.

(2) That every one who uses this literature should acquaint himself with the contents of each publication so that it may be used to the best advantage with the individual enquirers. There are also some publications that should be given out with discrimination, while others can be distributed freely anywhere.

(3) That it would be of great advantage if all the national Christians were called upon to help in the distribution of tracts. This would be especially useful for those who are not in Mission service. With the prices as low as they are, every Mission can easily afford to keep the Christians well supplied with the various tracts.

R. W. Frontier Province, India.

The Abbottabad Conference.

SEPT. 12th—16th, 1931.

WITH the memory still fresh of our own participation in the Conference of 1930, we gladly comply with the request of the Secretary for this year's Conference and insert a short statement for the information of our readers.

The purpose of this Conference is to establish and maintain closer fellowship in a common cause and to confer together on problems affecting the Evangelisation of that important area.

The Managing Committee has decided for this present year to avoid, so far as possible, all that is likely to be controversial and to strive for that which will be constructive and practical.

To this end they have adopted the following subject—general for the whole Conference—"Developments and Improvements of our Methods of Work." This general subject is to be divided into three sub-heads as follows: (1) Establishing First Contacts—that is, specific methods for first getting into touch with non-Christians; (2) The Reception, Teaching and Training of Inquirers, (3) Making the New Convert a Positive Asset in the Christian Community—that is, how to see him through to established, independent, fruitful Christian life and service.

A programme for Bible Studies, the Devotional Hour, and Evangelistic Meetings will also be presented. Some announcement of leaders and speakers will be made later on.

Visitors from other parts of the Punjab and India will be welcome.

Food provision will be on the Sialkot Convention plan—use of tickets. Living accommodations are provided in two classes—Re. 1 per day and Re. 1 for the whole period.

For further information or notification of your coming please address:

*American Mission,
Abbottabad, N.W.F.P.*

D. E. ALTER,
Secy. of the Abbottabad Conference.

For Praise and Prayer.

PRAY for the progress made in the preparation and circulation of literature in the Pushtu-speaking area; pray that in this way the Gospel message may be spread widely and received.

PRAY that God's rich blessing may rest on the labours of those who are seeking to prepare suitable literature for such Muslim women as can only just read; pray for special guidance in respect of the series of tracts now being produced.

PRAY for the Muslims of India at this time of political and economic unrest, that they may be led to consider the claims of Christ through whom alone they can find lasting peace and real satisfaction.

NEW MEMBERS.

Miss L. H. Parsons,	W. M. M. S.	Juktial, Hyderabad, Dn.
Miss C. A. Sage,	C. of S. M.	Nagpur, C. P.
Miss J. Haworth,	W. M. M. S.	Bangalore.
Miss M. C. Livingston,	N. Z. B. M.	Chandpur, Bengal.
Miss F. E. Gruchy,	U. C. C. M.	Banswara, Rajputana.
Miss E. A. Maxwell,	U. C. C. M.	Mhow, C. P.

Notice.

With this issue there is being sent out to each member a new and up-to-date list of members, arranged so that we can remember a small group each day in prayer. Space is left for new names to be added in the appropriate places. Our total membership to date is 389.

Any notification of change of address, names of new members on 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 Hon'y. Secretary:—

Rev. L. Bevan Jones,
5, Egerton Road,
Lahore,
Punjab, India.

