

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 XIV

No. 1

January, 1926.

---

1st January = 15th Jumada'l-Ukhra (6th mo.), 1344, A.H.

---

### A New Year Message

*From Our Vice-President*

**W**ITH the New Year of 1926 we face afresh a new world, new not only in time, but also in events. The whole world is in a melting pot, as it were. Old things are passing away. New things are appearing faster than we can estimate their value. As 1925 ~~has~~ had its big events—the Locarno Pact, the Irish Agreement, and alas! the troubles in China and Syria—so we may expect big events also in 1926.

As members of the M.M.L., our thoughts go out especially to the Muslim world. Let us in the light of the example and teaching of our Divine Lord remind ourselves afresh of our proper attitude. The weapons of our warfare are not carnal. If we ever use the metaphors of war, it should be only in connection with our own personal struggles with unbelief and with the other temptations of Satan. Here we are to 'wrestle', to 'resist', to 'fight', and to 'overcome'. For the winning of men, however, a different attitude is to be taken. Our Blessed Lord set forth the purpose and spirit of His ministry in the words: "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." These words are an echo of Isa. LIIL, the great prophecy of the Suffering Servant of Jehovah. In our work for Muhammedans it is enough for us to be like our Master. The summons, then, for the year 1926 is for us to drink deep of the spirit of Christ, and to commend Him to the Muslim world and to individual Muslims through the love, and the service, and the sacrifice, which He inspires. Let us, then, seek to face the new world of 1926 with fresh power, the power of the risen and everliving Christ, so that in the ministry of the Word as well as in deeds of love we may worthily represent Him Whose we are and Whom we serve. If Islam has often wronged Christians, we are still to remember the words, "Be not overcome of evil, but overcome evil *with good*."

*Ewing Hall, Lahore.*

H. D. GRISWOLD.

## **“One ought not to change one’s religion.”**

*(We reproduce below a portion of a tract in dialogue form, which has been prepared in Egypt. It seems to us deserving of close study.)*

O I am quite content to go along as I am : I want to keep the religion of my fathers.

That is not true.

What do you mean ?

Your early (Egyptian) forefathers were pagans. Some of your forefathers themselves must have changed their religion !

Oh, I wasn’t talking of faraway days.

But I was, and I want you to see that if you cling to this rule, “One must keep to the religion of one’s forebears,” you yourself dishonour your forefathers, by blaming them for changing their religion ! If you tell me you want to do as they did, I reply, then examine very carefully the religions about which you know and see whether you may not be called upon to change yours.

I haven’t such pride or conceit as to believe that my religious knowledge is better than that of my fathers.

You mean that you have too much pride to be ready to condemn yourself in denying your own past beliefs and customs. To change one’s religion is to acknowledge that one was wrong before. To acknowledge that one was wrong is humility. Pride is not shown so much in changing one’s ways as in sticking obstinately to them. If your ancestors to-day in the other world could tell you their desire for you, it would certainly not be that you should stick to their mistakes, however time-honoured, but rather that you should be ready to receive truth however new it seemed to you. Children brave enough to do right, through praise or blame, those are the descendants who are a true honour to the memory of their parents.

Perhaps so, but you know people have a very low opinion of anyone who changes his religion. They are generally most indignant and sometimes persecute him. They always say that he is a hypocrite who does it for some ulterior motive.

Then in order that people should not say that you are a hypocrite you are willing to become one by hiding your true religious belief ! That is the fine result of thinking so much about the opinion of others. You just turn into a marionette. The opinion of others pulls the wire and you say, “I believe this, or that”, or perhaps, “I no longer believe anything.” I don’t think much of that. I prefer people who say, “Show me the truth and I will follow it whether men praise or blame.” If there are hypocrites who change their religion for gain, so much the worse for them ! But the fear of being taken for one won’t make me afraid to accept the truth when I see it.

I only know that it is a bad thing to change one’s religion, whatever you may say.

In that case I ought to keep my religion?

Yes.

And you yours?

Certainly.

And all the *Muslimin* ought to keep their religion?

Of course.

And all the Jews and all the Christians ought to keep their religion?

Well...

And all the pagan tribes that adore serpents or sacrifice human beings, they ought all to keep their religion?

So long as a man's conduct is good any religion is good.

By which you mean to say that any religion is useless.

No, I mean that they are all good provided that their followers behave well.

That's just it, you say that it is not religion that matters but conduct. Then religion is quite useless. What one ought to preserve with care is moral conduct.

Not at all. All religions are good because they all preach moral conduct.

In that case one ought to accept them all, even those that are opposed to one another! Those that say that Jesus is the Supreme Manifestation of God and those that say that He is merely man! Those that say black and those that say white are equally good if they only preach moral conduct! If Mohammed announces that he is the Prophet of God and the Pope of Rome declares that he is not so, must I not accept them both so long as they both recommend moral conduct? That's where I am led by your principle. Now I myself hold that a man ought to scrutinize his own religion and see if it satisfies the best in him. And I suggest that the best way of beginning that scrutiny is by the examination of oneself. You say, don't you, that for you the true religion is that you should be a man of good conduct?

Certainly I do.

Very well then. See if you really are that. I know quite well that you are a good citizen and have not made any contravention against the code. But I am not thinking of codes, I am thinking of conscience. I am not thinking of human judges of conduct, but of the Supreme Judge, who sounds the depths of hearts, who takes intentions into consideration, who knows all the secrets of a life and condemns deceit and impurity and unkindness: not only of word and act, but of thought and desire. Examined at His tribunal I don't claim to be any better than you. Perhaps I am worse. But if your experience is at all like mine you won't be able to say that, before the Supreme Judge of conduct, you have nothing to reproach yourself with. You or I would not like to bare the whole secret of our thoughts to another human being; we try instinctively to forget some

things in our lives. What would it be if instead of judging yourself (for one is always indulgent to oneself) the judge were a holy angel? What then when our judge is God, of Whom it is written that His "eyes are too pure to behold iniquity?" I know that for my part I have not spent one day of life in which there has not been something wrong in thought, in secret, let alone open wrongs for which others have rebuked me or have wanted to rebuke me. My conscience tells me that though I do love what is best in conduct I am very far from living up to it, and that your religion which exacts good conduct condemns me and condemns you too.

Well, what can one do?

That's just what I should like to ask you.

Behave better in future, I suppose.

If I can judge by the past we shall hardly succeed in that. And in any case if we were perfect from to-day, would that destroy our record of faults in word and deed and thought?

No, but of course the past can be forgiven.

Forgiven? Why? To encourage us in bad conduct? To show that the moral law doesn't count? Why should we expect our past conduct to be judged differently from our conduct in future? Has God two measures? No, that gives me no satisfaction.

What do you do about it all then?

I'll tell you. I trust myself to one called Jesus Christ who by His voluntary self-devotion to death has won for me pardon. When I see Him submitting Himself to the worst results of sinful thoughts and words and deeds in which He never for a moment shared, I hate those sinful things. I want to be rid of them. Then and then only can God forgive me without doing harm to me and to His moral law, for when He shows me the love and obedience of Jesus suffering for sin and I long to be rid of the evil thing which has made Him suffer, then I repent with the true repentance which is change of mind. And then happens to me the wonder—I find that Jesus Who died for me does in mysterious truth allow me to share His life. I cannot explain it but I know that He does put new desires and powers into me without which I could not make the slightest progress in struggling against the bad in me. I tell you I do not understand it, but I know His power to help. I do not claim to impose my faith on you, but as a brother I say to you, "Try reading all that the Gospel says of Him. Try praying to God that your religion may be the truest and deepest and holiest of all. And if you feel that there is anything wrong in your life, try trusting yourself to this Jesus Christ for forgiveness and new life. No one is "born" in this religion, Christians are not as you think, "born in it," but any one in the wide world is welcome to enter it. And anyone who has not had this blessed experience of forgiveness and new life *ought* to change his religion.'

---

## Work Among Muslims in Paris

**M**R. Blandennier, a young Swiss, visits the whole of Paris and suburbs, seeking out the quarters where North Africans are numerous, there are something like 40,000 of them, selling to them Gospels and evangelical literature. In this way about 1,500 Gospels have already been sold. He has recently, in company with Mr. Arthur, visited two large provincial manufacturing towns where a considerable number of Gospels were placed.

My wife and I (writes Mr. T. Warren) confine our efforts to the work at the hall, the "Foyer Nord-Africain" as we have named it. It is opened ten hours a day as a reading room etc. The work differs according to season, luminous projections being used when possible. A great attraction of the Foyer is the help we give to those who wish to learn French. Day by day they come, morning, after-noon and evening, according to their working hours; in ones, twos, and larger groups, the biggest numbers being in the evening. Some have made considerable progress and come very regularly. Others quickly grow tired and give up. All hear the Gospel, for we close the evening with a short service, and sometimes during the day an occasion arises to present the Gospel to new-comers.

The work is not restricted to Kabyles. Arabs and Moroccans are among our most regular attendants and most hopeful cases. Two especially are showing great interest.

It will be readily understood that the work differs very much from that we formerly carried on in Kabylia. We have exchanged the beauties of North Africa for the slums of Paris. Here we only deal with men, for of women and children there are none. These men are living very unnatural lives and are exposed to great temptations, to meet these neither their upbringing nor religion have fitted them.

On first contact with the Gospel interest seems keen but as they face the moral implications of the Christian life they, like the rich young ruler of the Gospel story, go away sadly for they have much to give up.

The work is a constant challenge to faith and to perseverance, and we therefore earnestly ask for help in prayer in order that there may be deep conviction of sin and full confidence in the all-sufficient Saviour.

Though Islam, as a religion, relaxes its grip in France, the fear of man still remains, and the fact that these nominal Moslems are usually found in large communities lessens but little the cost of confessing Christ in France as compared with North Africa. And in France are to be found all sorts of counter-attractions and influences still unknown in many parts of North Africa. Drink and debauchery are the twin evils who reign, and incredulity is never far behind. One man said, "We cannot be good Moslems in France." Another said, "I have been twelve months in Paris and you are the first to speak to

me about God." How many repeat the common French expression, "The only God we know is the one we carry in our purses."

Our faith would frequently fail were it not for the fact that God graciously saved two Kabyles in France before we came. If these wayside hearers were thus converted there seems no reason to doubt that systematic effort to seek and save cannot and will not remain barren.

One of the possibilities of this work is that the Gospel may be spread in North Africa by means of those reached in France. We are touching men never reached by missionaries, and as there is always a certain amount of coming and going between France and North Africa, there is the probability that both the spoken and printed word may be carried back to the mountain village, the desert oasis or the crowded town of their native country.

(FORWARDED BY DR. S. M. ZWEMER.)

—:0:—

### Our "Best-Sellers."

The NILE MISSION PRESS thanks God for the continued circulation of its Arabic books and tracts. The following list (of the first 20) speaks for itself.

Book or tract.	Author.	Present Edition.
Incontrovertible Truths	(Syrian Christians)	9th
The Sinless Prophet	Dr. Rouse (India)	8th
Safety, Certainty and Enjoyment	Geo. Cutting	8th
Sweet First-Fruits	(A Syrian Christian)	7th
For You	Miss Mason	7th
Essay on Islam	Sale and Yazjy (Syria)	6th
Christ's Testimony to Himself	A. T. Upson	5th
The Names of God	Dr. Zwemer	5th
Address on "Youth"	Saweris Garas (Egypt)	5th
Who will Intercede for Us?	Dr. Rouse (India)	5th
The True Islam	Dr. Rouse (India)	5th
Quranic Teaching (about the Christian Scriptures)	J. Monro (India)	5th
Joseph	Dr. Zwemer	5th
Roots and Branches	Dr. Potter (Persia)	4th
The Sweet Story of Jesus	Mrs. Bate (India)	4th
The Rejected Guest	Ibrahim Saeed (Egypt)	4th
The Atonement	W. Goldsack (India)	4th
The Day of Judgment	Dr. Rouse (India)	4th
Christ in Islam	W. Goldsack (India)	4th
Sermon "Wounds of a Friend"	Saweris Garas (Egypt)	4th

#### REMARKS.

1. Several others are in their 4th, and at least fifteen are in their 3rd edition: In fact, we have nothing left that is older than 1911 and little of that (all having been revised and reprinted). Others would have reached higher editions except for our 20 new ones every year which draw attention from the older ones.

2. As to the *size* of the editions, "pre-war" we did about 2,000 or 3,000, but during the War only 1,000 at a time and that on very poor paper. Then 2,000-3,000 again; but now (1925) 5,000 at a time of the smaller things.
3. Only two of the above 20 were written for "Home consumption" and translated here as an after-thought (one of these is mostly Texts of Scripture). The rest were written directly for the East. The moral is obvious.

A. T. UPSON.

### From Our File.

*Progress in Palestine.*—Rev. Eric Bishop, of Jerusalem, our representative in Palestine, writes to say: "We are getting on with literature here, and in the last six months have sold over £100 worth of books of a Christian character in English or Arabic—a small percentage to Moslems. We have also followed your example (in India) in having an Islamic Library and are revising thoroughly our Islamic syllabus for missionaries' study."

\* \* \* \* \*

*A Member writing from Hama, Syria,* says: "Our city has been the scene of very exciting times during the past few weeks (Sept.--Oct.) during the attempted revolution. Hama seems quite quiet at present, but one never knows what fires may be smouldering deep down in the hearts of the people."

\* \* \* \* \*

*A public baptism in the River Ganges.*—Writing from Patna City on 28th November a member says: "You will be glad to learn that we are going to baptize a young Mohammedan of Patna City. He has been a regular visitor to our house, and I have done all I can to remove his difficulties with regard to his New Testament studies. He is now quite willing to accept the Lord Jesus as his Saviour, by being publicly baptized in the Ganges (as was suggested by one of our workers), right in the place where he lives and in the presence of many of non-Christians. He is a poet and has written a *ghazl* (hymn) and *musaddas* (verse of 6 ll.) in praise of our Saviour and on "the Truth he has found in Jesus." I request you kindly to pray for him. He is not going to be any sort of burden to us. I am going to have a talk with him on *tabligh-i-Masihiyat* (witness for Christ) as being a bounden duty for him."

\* \* \* \* \*

*Work among Muslims in the Madras Area.*—The torch has been handed on from North to South India and we are glad to see that the Sub-Committee on work among Muslims of the Madras Christian Council is getting busy about the evangelisation of the Muslims in their area. At a recent meeting it was decided to recommend that missionaries coming to India for work among Muslims should have a year at Cairo if possible for the study of Arabic and Islam. It was found that only eight Tamil tracts for Muslims were available at the C.L.S. Depot, these being some of Dr. Rouse's series. As some have thought that these did not use sufficiently honorific terms for Muhammad and sufficient respect for things sacred to Muslims, it was decided to attempt revision. It was agreed, however, that the matter of these tracts is very good indeed.

Attention was called to the remarkable increase in the numbers of pupils studying Arabic to-day in the Madras Presidency.

In 1922-23 there were 48,328; in 1923-24—86,357.

*Lost copies of News and Notes returned through the Post.*—The Secretary calls the attention of members to the fact that copies of the November issue mailed apparently to some members outside India, have been returned to him through the D.L.O. Madras, because the name and address of the addressee has been washed out (possibly by a storm at sea). Will members who have not received this number (in itself a valuable one) please inform the Secretary who will gladly send them another.

### For Praise and Prayer.

**PRAISE** for all the blessings of the past year and for all the promises with which we start the new.

**PRAISE** for the organised efforts to reach Muslims in Paris, and prayer for God's blessing on the workers.

**PRAYER** for the brethren working in the disturbed areas of Syria and Morocco, that they may have the peace of God and assurance of final triumph for the Gospel.

### NEW MEMBERS

187.	Rev. C. Siegmundfeldt		Lyderstev, Denmark.
270.	Rev. E. S. Johnson	M. E. M.	Godhra, Bombay Pres.
538.	Dr. R. D. Busdicker		Kermanshah, Persia.
539.	Miss I. Wilson	Amer. Miss	Gauhati, Assam.
540.	Miss J. I. Kipp	M. E. Mission.	Tilaunia, Rajputana.
541.	Miss L. D. Christensen	"	Lahore.
542.	Rev. A. L. Grey	"	Sheikh Mandah, Baluchistan.
543.	Rev. I. U. Daniel	"	Batala, Panjab.
544.	Rev. I. D. Revis	"	Hissar, Panjab.
545.	Miss C. I. Kipp, M.D.	"	Tilaunia, Rajputana.
546.	Miss E. C. Hoffman	"	Roorkee, U.P.
547.	Mrs. J. T. Robertson	"	"
548.	Miss E. M. Forsyth	"	Ghaziabad, U.P.
549.	Miss E. M. McCleavey	"	Roorkee, U.P.

*The annual subscription to the League is only Rs. 2-0-0 (English 3s. 4d.). The Secretary will be glad to send spare copies of this issue to addresses mentioned by members, with a view to securing new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Hon. Secretary :—*

Rev. L. Bevan Jones.

Baptist Mission,

Dacca, Bengal, India.

Edited and published by Rev. L. Bevan Jones, Dacca, Bengal, and printed at the Orissa Mission Press, Cuttack, by S. F. Robinson, Superintendent.