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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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3rd May = 1st Zu'l-Qa'dah (11th mo.), 1345, A.H.

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### On the use of the terms, *Islam*, *Muslim*

(The following views have been contributed)

I

I DO not agree with the interpretation given by Mr. Jukes of the term *Islam*. I prefer that given by Syed Amir Ali: "The word does not imply, as is commonly supposed, absolute submission to God's will, but means, on the contrary, striving after righteousness." (*The Spirit of Islam* p. 226). With this the great Muslim commentator Shahrastani agrees (*Milal Wa'n-Nihal* p. 27); other Muslim commentators all agree with this view. I have written a full critical account of this question in my *Outlines of Islam, chapter II*. (Pubd. C. L. S. Madras, 90 pp. 4 as.) It is too long to quote here, but I may, in a few words, give the conclusion arrived at. So far from denoting the high ethical meaning which, Mr. Jukes wrongly attributes to it, it rather denotes the formal performance of certain outward duties, such as the *Arkānu'd-Dīn*. It emphasizes the side of religion, which St. Paul so earnestly contended against in the Judaism of his day, and which he defined as 'works of the Law by which no flesh can be justified.' Much of the praise which European writers have bestowed on the words *Islam* and *Muslim* is out of place, for these terms do not connote a humble submission to God's will, but the attaining of righteousness by a strict submission to the performance of certain outward religious acts, which in Islam, as in other religions, tends to foster self-righteousness and pride of heart, rather than meekness and humility of spirit. I shall continue to use the terms *Islam* and *Muslim* and recommend their use by others, as they so exactly represent the self-righteous attitude of the Pharisees of old, now imported into Islam.

Madras.

EDW. SELL.

## II

I have just read the suggestion of Mr. Jukes that we should avoid the use of the name *Islam* for the religion of Mohammed. My feeling is that we gain nothing and are likely to cause antagonism by insisting on a name different from that used by the followers of a religion. By the same argument we would be required to cease calling the Roman Church, Catholic, and the Greek Church, Orthodox. On the other hand, in the use of the term *Islam* we have a point of contact, especially in Arabic-speaking countries, which we can use to show that the truest Islam is in Christ.

If Mr. Jukes were living in an Arabic-speaking country he could hardly suggest substituting the name Allah for God. Allah is God. The Arabic Bible contains no other name for the Deity. To restrict this name to the God of the Muslims would leave the Arabic-speaking Christians Godless.

*American Mission,  
Beirut, Syria.*

W. G. GREENSLADE.

### Material for Evangelist and Teacher

(We feel sure members will welcome the material reproduced below which we have received, through the agency of the Beirut Magazine Service. Ed.)

## I

#### "THE WISDOM OF THE IMPOSSIBLE."

**U**NDER this title an Arabic pamphlet has been issued by the C.M.S. Boulac, Cairo (38 pp. paper, one piastre, 2½d). The author's name is not mentioned.

The title indicates the argument, which is briefly that our ideals must be above our grasp. Islam urges its superiority on the ground that it is a practicable religion. Christianity, which holds up a standard apparently impossible of attainment, is the true wisdom not only philosophically, but also practically. Paradoxically the impossible is the possible. Some of these pages are worth reproducing in other languages used by Moslems, and we therefore translate what we consider the most valuable parts.

"The war has shown that Christianity is an ideal of life too high for man to attain. The value of Islam is greater. It holds up a high ideal; but it is an ideal practicable in life as it actually is."

A friend wrote this sentence to me recently, and it awakened in me a chain of thought about the two religions. At first sight the sentence seems reasonable and fair; but further reflection shows that it does not really represent the truth. It does however indicate a reasonable state of mind, that is, the view that religious systems should be judged comparatively, to discover their true value.

Our main subject is the objection that Christianity is too high an ideal for man to follow. We allow that it is indeed a very high ideal. But this is an argument in its favour, not against it, if it is under consideration as a remedy for human ills and a means of progress. Nothing but noble thoughts and high principles can carry humanity forward and upward. These must be put before men as an ideal to strive after, imitate, and attain.

Let us draw an analogy from arts and sciences. All fine arts, as painting, sculpture, music, and poetry, depend upon an ideal of perfection without which they will never progress. The greatest artists have put forward this ideal, and those who engage in these arts have adopted it and aim at it in their labours. It is hardly necessary to prove that if the ideal which men copy is less than the highest their work can never reach the highest excellence, and their art is always mediocre and ordinary. To attain real excellence in any art it is necessary to have perfection in the ideal.

We may say the same of religion and morals. If the highest example of religion or moral order be mediocre, those who follow that religion never reach a high degree of attainment. They will never climb higher than the moderate level of their religion. The moral perfection which Christianity demands of its followers may be hard to reach, but they can at any rate press towards it and devote all their energy to copying that surpassing example of holiness and righteousness which is found in the person of Jesus Christ. As they so press forward, they find that they have attained a level which they never could have reached without that ideal, or if that ideal had been lower. Indeed they themselves become models of righteousness and virtue, inciting others by the beauty of their conduct to follow in their footsteps and to seek the spring of virtue from which they draw, and there to quench their thirst. Their lives abound with grace and their souls with light and beauty. In fine, a high ideal which is known to come from God must necessarily inspire men to high virtues and moral character. A lower ideal cannot raise human nature; water cannot rise above its source; a pupil cannot surpass his teacher. A lower ideal easier to attain does not help humanity to climb the ladder of virtue. All who have thought profoundly about human nature agree that a man who seeks success must have a high ambition. When our ambition is high and our desire keen we climb unconsciously by the force of nature.

Browning says, "A man's reach should exceed his grasp." It is a mark of genius never to be satisfied with achievement. Great artists are constantly looking toward new ideals. Every time they reach one goal they see a new one ahead. The world is still unsatisfied with the discoveries of nature's secrets which it has made. There still remains an appetite for research. The inventor is always seeking to improve his invention. A painter has not attained his ambition when men admire the beauty of his work. He knows that there is no limit

to beauty ; as the poet says, "Two things have no end—beauty and clarity." He is always searching in the realm of imagination to borrow forms of beauty and perfection to capture them and produce them on his canvas, drawing them with fingers and brush from the world of imagination and bringing them forth to the world of sense to be a joy to every eye. The same is true of the art of the sculptor, the musician and the poet. What is true in art is true in religion. It is indisputable that the demands of Christianity are of this sort ; indeed our objector himself has admitted that, for he says, "Christianity is too high an ideal for men." And he admits that the ideal of Islam is not of this sort when he says, "Islam is valuable because it is a practicable ideal in life as it actually is." Jesus said, "Be ye perfect even as your Father which is in heaven is perfect." (Matt. 5 : 48) Paul said, "Whatsoever things are true ... etc ... think on these things" (Phil. 4 : 8). All this proves that it is a natural and reasonable thing for Christianity to urge men to the highest ideal, and that this is the only way to raise humanity. With any lower ideal it is impossible.

The Christian ideal in fact, in spite of its difficulty, has produced noble examples of holiness, has lifted humanity, lightened human suffering, raised the position of women, and brought into existence the pure Christian family and the happy home where love and peace reign.

It is sometimes claimed that Islam holds up the highest ideal. This does not agree with the claim that it is practicable because it is not too high. If a system is easy to achieve it cannot have the highest ideal. Whatever this author means by calling Islam a religion of high value, he cannot attribute to it the highest ideal. A person who enquires into Islam will be puzzled to know where to look for its high ideal or how to recognize it. It is not embodied in a person as Christianity is in Jesus of Nazareth. Where is it expressed in Islam? This is not a mere contentious objection, it is a genuine difficulty which faces the enquirer ; for many, after seeing the supreme example of Jesus, have been unable to take the heroes of Islam as model. We may safely say without fear of contradiction that all thoughtful people, even those who do not admit the truth of Christianity, allow that the life of Jesus of Nazareth is the highest and most beautiful ever seen, and they do not disdain to call it the highest ideal for the human race. Our objector himself has admitted the supreme excellence of Christianity in saying, "Christianity is an ideal too high for men."

## II

## THE MEANING OF FATE.

*Freely translated from 'Evangile et Progres,'*

*Meth. Episc. Ch., N. Africa.*

'Allah, Omnipotent, Merciful, appoints our lot. He foresees and writes our acts in the book of Destiny. No rose blooms, no breeze blows but by the immutable decree of His Will. Two ants trying to devour each other, the flower that withers—these are only obeying their fate.'

So meditated the venerable *marbout*, Sleiman, as he sat in the mosque. Beautiful that mosque was, surrounded by plane and ash trees. The symmetry of the cupolas spelled the enchantment of the East. Every day the followers of the Prophet gathered there to forget the fret and strain of life. I myself used often to seek peace and quiet under the shadow of the planes, till my spirit rose toward the dwelling of the Most High. One evening the *marbout* Sleiman was chanting in a low voice. I listened as he said; 'Contemplate, my child, contemplate through this gap in the foliage the sun dying on the horizon. Flowers with rose and purple petals fade into the orange background. Its rays gild the crest of the hills. Nature seems to be putting on mourning. It is Allah, the generous Bestower of all their enchantments. It is He who sends both the joys and sorrows of life. In our hours of delight our souls ought to breathe gratitude and adoration. In the hours of pain every believer ought to resign himself with the words, 'It is Allah's will.' 'It is written.' (*maktub*).

Suddenly a noise interrupted him. Four men were rapidly approaching carrying a still form on a stretcher. We spoke to them and they replied, "Ali the farmer has just killed himself. He must have fallen from a tree when he was cutting leaves for his cattle. We found him lying with his head broken. We are taking home his body."

"Resign yourselves, my brothers," cried the *marbout*, "No mortal man may escape the decree of Allah. His ways are unsearchable. It is his will. *maktub*."

What, I thought, did God provoke this man to such folly while he was enchanting our souls with that dream of loveliness at the mosque? Does the Almighty thus destroy a life and bring affliction on the orphans? Is He responsible for human carelessness? Must we in docility submit to his tyranny, and be beaten down because Allah predestines our acts, because all is *maktub*?

We came to the village. The picturesque cottages were suddenly saddened. Doors opened noisily; women looked out anxiously; children ran after us; whispers were heard around. We reached the dead man's home, and the stretcher was laid down. Sobs broke out, then a loud tumult. The widow tore her hair and her cheeks.

The children clung to her and howled. Above all the noise rose the voice of the *marbout*. "Brothers and sisters resign yourselves. Bow to the decree of Allah. It is His will, *maktub*."

Profoundly moved by this tragedy I went home. The old man's words rang in my mind. "It is His will; *maktub*."

Two days later a cry of fire arose in the night. Fire! Dogs barked; doors banged; voices shrieked; there was the hammering of hurrying feet. In the distance I saw the flame of a great conflagration. I ran thither, and saw a great field of barley aflame. The flames leapt up in fantastic shapes; sparks flew everywhere. A crowd of peasants rushed about with green branches vainly trying to beat out the fire. When at last it burnt itself out, I asked who was the victim of this disaster. They told me, "The field belongs to the *marbout* Sleiman." Presently by the glow of the dying embers I saw the old man. I addressed him respectfully. "My father," I said, "submit to the decree of Allah. It is His will; *maktub*."

He turned and shrieked at me fiercely, "No, not this time; Allah has made a mistake!"

### III

#### GOD LOVES SINNERS.

We are glad to read in a recent number of the *Islamic World*, an article on the Love of God in Islam. We are glad that the attention of our Moslem brothers should be drawn to this wonderful truth—a truth which no mere man would have guessed or invented. We know that Moslems and Christians agree in regarding this as a revelation.

We have read with interest the passages from the Koran which the writer quotes to prove his point. Some of them are:—

"Surely Allah loves the doers of good." Koran 2,195

"Surely Allah loves those who turn much to Him and He loves those who purify themselves." Koran 2,222

"Surely Allah loves the doers of justice." Koran 60,8

"Surely Allah loves those who guard against evil." Besides these quotations six other references are made to verses with the same general meaning.

The writer continues: "Let the Christian critics ponder over these verses. The Holy Prophet Muhammad is reported to have said: 'God said, for him whom I love I am the ears with which he hears, the eyes with which he sees, the hands with which he grasps, the eyes with which he sees, the hands with which he grasps, and the feet with which he walks.' Could Divine love go further?"

Muhammad's words are beautiful. But we venture to say that the answer to the last question is, 'Yes, Divine Love could and did and does go further. God commendeth His Love toward us, in that, *while we were yet sinners*, Christ died for us'!

Would ever anyone have guessed that, if God had not revealed it? And would ever anyone have believed it if God had not proved it in the life and death of Jesus? God loves sinners! God loves me when I am a sinner!

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### Important Notice

**MEMBERS** of the League (in India) are hereby notified that Dr. Zwemer is planning to visit India again during the forthcoming cold season. Mrs. Zwemer will accompany him. He desires it to be distinctly understood that his visit this time shall *not* have publicity through announcements in the Press of India or even in mission periodicals. He feels that he will be able to do better work if the announcements are made privately and confidentially through correspondence. Arrangements for his visits to strategic centres are in the hands of the Secretary of the N. C. C., The Rev. N. MacNicol, 1, Staveley Road, Poona. As soon as possible the details of the itinerary will be published in our pages. Dr. Zwemer expects to arrive at Karachi about October 10th and to spend about four and a half months in the country. His general plan will be to give about a week in each centre, devoting the time to the following objects:

(a) Training missionaries and Indian evangelists for work among Muslims; (b) holding Evangelistic services for educated Indians; and (c) studying the problem of literature for Muslims in each language area. Dr. Zwemer will greatly value our prayers as he prepares for this visit.

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### Islam in Bengal

as seen by the Editor of "The Light" (Lahore)

It is of peculiar interest to those of us who live in Bengal (with its population of 25 million Muslims as against some 20 million Hindus) to know how the position of Islam in the province appeals to a recognised Muslim leader from the Panjab. In December and January Maulvi Yaqub Khan, Editor of the Ahmadiya paper, *The Light*, visited Bengal and has been recording his impressions in a series of articles from which we give some extracts.

He makes an interesting comparison between West and East Bengal. "It would not be inappropriate," he says, "to call these Hindu

Bengal and Muslim Bengal respectively, or, to borrow an expression..... 'Hindu-istan' and 'Islamistan.' Not only is there a preponderance of Hindu population in the one and of Muslim in the other. The line, rather the gulf of demarcation goes much deeper, much wider. The West is permeated through and through with Hindu culture and for the matter of that with Hindu influence, so much so that it is hardly possible to tell a Muslim from a Hindu from mere appearance. The same bare head, the same bare feet mostly, the same fashion of *dhoti* (loin-cloth). And perhaps I should add—the same conspicuousness of beard by its absence. Personally I have never been able to work myself up to pious enthusiasm on the sacred character of the beard. But when in West Bengal, I am afraid, I was almost converted to the pro-beard viewpoint. For a West Bengal Muslim, at any rate, it struck me beard must be made compulsory. There must be at least one thing about him to proclaim him a Muslim. (!)

"When, however, you have crossed over to Eastern Bengal, Hindu-Muslim relations are reversed. There you find a changed specimen of Hindu altogether. Surrounded by an overwhelming majority of Muslim population, he has considerably accommodated himself to things Islamic. Respectable flowing beards are in common evidence, and, it seems, the very atmosphere is saturated with Islamism. The Hindu brought up in such an atmosphere cannot but feel influenced accordingly. Unlike his brother elsewhere he does not shrug shoulders at things Islamic..... He visits Muslim shrines—he even takes his offerings there. The sting of prejudice against Islam loses much of its venom in this part. And it is no over-optimism to say that, with a sensible presentation, Islam has a future amongst the Hindu element of East Bengal."

The Maulvi is impressed with the promise shown by the youth movement in Bengal. 'There is nothing like it, so far as I know, in the rest of India.' Among Muslims, he says, it takes the form of a Young Islam movement. Every young man that he met was looking forward to a revival of Islam. "They are out for an Islam throbbing with life." He found signs of this in Calcutta, Burdwan, Shillong, Sylhet and Chittagong.

At one of his meetings in Calcutta a leading Hindu of the province, Sir P. C. Roy, presided and in the course of his remarks 'paid a glowing tribute to Islam and what it stands for.' He went out of his way to say, "You Hindus (in the audience) bring the charge of the sword against Islam. But if Islam really owed its spread to the sword, the majority of the Muslim population should not have been in Bengal, a far-flung part of the Muslim rule, but at the very seat of that rule in Delhi or Agra."

"The reason was that while you Hindus were cast-ridden, condemning one section of humanity to a position of servility, Islam came with its message of human equality, liberty and fraternity; and it was but natural that Hindus should have flocked to that standard of universal brotherhood."

\* \* \* \* \*

The latter contention of Sir P. C. Roy finds ready confirmation in Dr. W. Crooke's Introductory Chapter to the newly-issued revised edition of that valuable old work, Herklot's *Islam in India*; but he is not on so sure ground, as we shall see, when he talks of the sword. Speaking of the unequal distribution of the Muslim population in India Dr. Crooke says (p. i.) 'The present distribution of Islam has followed the course of Muhammadan conquests from the North and West, and they are strongest in proportion to their vicinity to the headquarters of the Faith in Western Asia. The most remarkable exception to this general rule is the strength



and increasing influence of Islam in Eastern Bengal. In this part of the country Musalmans (here he quotes the Census Reports for 1901 and 1911) 'are found chiefly in the Eastern and Northern districts. In this tract there was a vigorous and highly successful propaganda in the days of the Pathan kings of Bengal (A.D. 1338-1539). The inhabitants had never been fully Hinduized, and at the time of the first Muhammadan invasions most of them probably preferred a debased form of Buddhism. They were spurned by the high class Hindus as unclean, and so listened readily to the preaching of the Mullas, who proclaimed the doctrine that all men were equal in the sight of Allah, backed, as it often was, by a varying amount of compulsion.'

And surely Dr. Crooke has history to support him when he contends that the comparative paucity of numbers in large cities in the North West of India does not prove that force was not employed in the endeavour to spread the Faith. He says, (p. 3) 'Musalmans are not found in excessive numbers in the vicinity of the great Imperial cities, like Delhi or Agra, because in these parts of the country the invaders encountered powerful Hindu tribes, like the Jats and Rajputs, intensely conservative and controlled by a strong Brahman hierarchy, which resisted proselytism.'

### Returning to the Old Fold.

DR. Zwemer, in his *Law of Apostasy in Islam*, vividly describes, in a figure, the appalling obstacles that as a rule beset the path of any who would renounce Islam. *The hinges of the door are adapted for it to swing inwards hit not outwards.* He speaks with personal knowledge of the conditions that obtain in countries like Arabia and Egypt, but here in India (as we have from time to time indicated) we are repeatedly witnessing the still rather astonishing sight of Muslims of Hindu extraction returning to the fold of their fathers. From a local paper, conducted by an educated and progressive Hindu, we quote the following notices:—

#### 'BACK TO HINDUISM.'

'The other day four Mahomedans, who were Hindus a few years ago, were accepted into the Hindu fold by means of *Shuddhi* (a ceremony of re-instatement). The ceremony, was conducted by the members of the Dacca Hindu Mission.' Again: 'Under the auspices of the Dacca Hindu Sabha, the Dacca Hindu Mission...converted a Mahomedan named Azizullah Khan to Hinduism, after performing *homa* ceremony in accordance with strict Shastric injunctions. He was then given his former name, Ishan Chandra Sil...The ceremony was performed before a large number of Hindu gentlemen who took sweets and water from the hands of Ishan after the function was over.'

Once again: 'Dr. Abdul Hamid Chowdhury, brother of the prominent Moslem leader, Moulana Akram Khan, accepted Hinduism of his own accord on the 27th February. ...He has been renamed as Sasibhusan Ganguly after the surname of his ancestors.' 'The ceremony took place 'in the presence of Hindu leaders...who hailed from different parts of India. The new Brahmin (sic) served food to the gentlemen present' who numbered about 250.

## Newly-Appointed Committees.

The National Christian Council (India) has invited the following to form their Committee on work among Muslims for 1927-8: Rev. Dr. H. C. Velte (Convener), Mr. Md. Ismail, Rev. M. S. Pitt, Mr. R. Sirajuddin, Mr. J. A. Subhan, Rev. M. T. Titus, Dr. S. K. Datta, Rev. H. J. Lane-Smith, Rev. Canon F. J. Western and Rev. L. Bevan Jones (Acting Secretary). The first six, with the Secretary, will act as an Executive on Literature for Muslims.

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The Provincial C. C. for Bengal and Assam has re-appointed the following to be their Committee on work among Muslims for 1927-8: \*Rev. L. Bevan Jones (Convener), Miss Lees, Miss H. McLean, Mr. D. K. Badshah, \*Mr. D. A. Chowdhury, \*Rev. H. W. Cover, \*Dr. A. Hussain, \*Rev. M. Moses and Rev. W. H. Soule. (\*indicates the Executive on Literature for Muslims.)

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## Correspondence

*A Member writes:* "You ask for an account of some experience for encouragement or guidance. I have been using *The Wordless Book* regularly among Child Welfare women and children in a recently occupied and erstwhile fairly bigoted district of the city of———.

"Thy Blood, Word and Cross has still its ancient power":—"I, if I be lifted up (*i.e.* in sacrificial atonement), will draw all men unto me"—has again held good. For illiterate women unaccustomed to abstract thought, *The Wordless Book* is priceless eyegate. You know it? Pages, Black (sin), Red (blood), White (clean), Gold (glory)—the last is what I find most difficult to convey, for the exquisite holiness of God is not apparently connected in their minds with glory. Can M. M. L. colleagues suggest how to present this to Muslims?

On emerging from the wilds, I found folk very silent on the subject of substitutionary sacrifice. They seemed to think they had found something better; so I keenly sought, prayerfully reading modern literature, even travelling for personal advice and instruction, that I might learn what this truer light, clearer interpretation, stronger contact might be. I asked always what its message is to sin-weary folk, and to my amazement as regularly drew blank. So, after months of honest, practical and theoretical, always prayerful, search—for I am not "gifted" in any way and cannot trust my own judgment—I have come to the position that the words of Scripture on forgiveness and cleansing through the blood of Jesus are still the most drawing power with sons of Adam. May be other folk have caught a glimmer of what things will be like in the hereafter, and are adapting that to this age and mistakenly? to primitive peoples. Perchance this ought they and we all to be doing, but not to leave the other (foundation) neglected, nor, I think, should we consider it superseded.'

*News from Chinese Turkestan:*—During last year the League was extended into the Kashgar region where the Swedish Mission is at work among Muslims. Rev. Gustaf Ahlbert writes to say: 'Here in Chinese Turkestan we are about 25 Swedish Missionaries belonging to the Svenska Missions-Förbundet, and one English Missionary, Miss Wingate, who is also working in the Swedish Mission. In the northern part of the country there are two English missionaries.'

'The mission work here has been carried on for about 35 years, mostly amongst Muslims who form more than 95 per cent of the population. We have regular work in four cities, viz. Kashgar, Hancheng, Yarkand and Yengi-Hessar. We have about 60 professing Muslim converts, seven primary schools (two of which are for Chinese-speaking children), and two orphanages.

'We have had comparatively great freedom in proclaiming the Gospel message to the Muslims, and we still have. But at present the Muslims feel stronger while the Chinese authorities are weak as a consequence of the present unrest in China Proper. We do not know what is going to happen here if the Muslims come to power, but we trust that God will keep His little flock safe and steadfast even in time of trouble.'

*A little child shall lead them:*—'The little mite played with the white beard of the old Moslem, and, as he looked into the beautiful face of the child, the old man crooned to it'—thus one of our members in East Bengal describes signs of a change of heart in a once irate father towards a son who, some years ago, decided to follow Christ. The son's wife had gone with the child to spend a day and a night in the old home. The letter continues: 'A few minutes later the old man came to me and we had a fine talk. "Well," I said, "has Christianity ruined your son?" "How can I say that?" he replied. So we talked for some time and then as it was getting late he took his leave and said, "May I come often to you? I want to hear more of this religion that has changed my son. My son has frequently written to me of you and said many pleasing things about the help you have been to him in teaching him more of your religion. Come to my home whenever you can." I put my hand on the old man's shoulder and just longed to lead him into the light. Please pray for me that I may be a help to this white-haired follower of the false prophet.'

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## The Muslim Year

### Shawwāl.

THE tenth month, Shawwāl, is notable for the fact that it opens with the feastday that celebrates the breaking of the month-long fast. *Id-ul-fitr* this year coincided with Monday, 4th April.

Sunna law merely enjoins that the faithful should put on clean clothes and partake of something sweet before proceeding to the special prayers at the *Id-gāh*. But actual practice has given sanction to the following observances. Early rising, bathing, cleansing the teeth, and the use of perfume.

The *Id-gāh*, or place for the recitation of the *Id* prayers, must be situated outside the city. Those intending to take part in the prayers are first required to perform the *Sadaqat-ul-fitr* (a special offering upon which the poor and one's own relatives have the first claim). It is expected of the worshippers that they proceed to the *Id-gāh* on foot, reciting slowly meanwhile the *Takbir Tashriq* (*Allahu Akbar; la ilaha illa llahu; al hamdu lillah*). They are required to return home by a different way.

### Zu'l Qa'dah.

'The month of truce'; one of the sacred months in which, according to ancient Arab custom, war was not waged. Yet Muhammad, it will be

remembered, found cause to override such scruples much to the consternation of his most loyal adherents.

In anticipation of the Hajj and the Great Sacrifice connected therewith, the last day of this month has acquired special importance inasmuch as cutting the hair and trimming the nails must be attended to before Zu'l-Hijjah, the new month, commences.

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### For Prayer

**PRAY** for God's guidance and blessing to rest upon those who have to make the necessary arrangements for Dr. Zwemer's forthcoming visit to India.

**PRAY** for our friends of the Swedish Mission working in Chinese Turkestan, that, in spite of the disturbed conditions in China Proper, they may continue to enjoy freedom to preach the Gospel to the Muslims in that area.

**PRAY** for the aged Muslim father (mentioned above) and for the missionary that he may indeed have the privilege of leading the old man to find peace and joy in Christ.

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### NEW MEMBERS

Rev. Dr. G. Ewan,  
Miss R. Wingate,  
Miss E. E. Ruggles,  
Rev. A. A. Blakeney,  
Rev. M. E. Moss,

Scot. Ch. Coll.  
Swed. Miss.  
M.E.M.  
Bible Sch.  
A.P.M.

Calcutta.  
Kashgar, via Gilgit,  
Burhanpur, C.P.  
Dehra Dun, U.P.  
Rezaieh, Persia.

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### AN EXPLANATION

The Secretary regrets that owing to an illness which necessitated abstinence from all work for a time, he found it impossible to issue *News & Notes* during April. It is proposed to make the paper extend to 12 pp. for each of the months of May and June.

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It has likewise been found impossible to make a start this year with the School of Islamics at Dacca. We hope that it may be inaugurated at the time of Dr. Zwemer's visit.

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*The annual subscription to the League is only Rs. 2-0-0 (English 3s.). 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.*

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