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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 XV

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A Scene from the life of the late Metropolitan, Bishop G. A. Lefroy

IT is probably safe to say that, in the history of Christian Missions in contact with Islam in India, no other foreign missionary, not excepting even that saintly scholar Henry Martyn, has gone out to meet the Muslim so fearlessly and so effectively as did the late George Alfred Lefroy in his best days at Delhi, when between 30 and 40 years of age.

We are under a deep debt of gratitude to his biographer, Dr. H. H. Montgomery, late Secretary of the S.P.G., for the very prominent place he gives to this side of Lefroy's activities. He tells us that, "In no heroic mood but as a simple piece of ordinary duty George Lefroy prepared himself for his mission to Moslems in the Lord's name. He continued the study of Hebrew, and added Arabic to it. He had already become an eloquent speaker in Urdu" (a Hindu Professor of mathematics, who was for ten years associated with Lefroy on the staff of St. Stephen's College, declared, 'He could talk in Urdu even better than the average native of Delhi'): "he studied the Koran, and many Moslem classics, as well as the best and most generous books on the Christian side. Then he flung himself into the hottest part of the fight, namely the bazaars, for preaching and disputation, till he won the distinction, surely almost unique, of being invited to meet thousands of Moslems in their own mosques."

His sense of humour came to his aid in many a difficult situation, besides which 'his open-hearted, generous, and courteous nature won for him the respect of thousands of Moslems who, so far as we know, remained unmoved by his presentation to them of the Faith of Christ.'

Who has not heard of the blind *Maulvi* who made it his business to persecute Lefroy whenever he stood up to preach in the streets of Delhi? He 'jumps up on the foot-path alongside of me, as I am preaching, and simply begins to bawl out a sermon of his own, or rather for the most part a declamation against the Christian faith, so as simply to drown my voice and make preaching impossible.'

Yet even this *Maulvi* came under the spell of the Christ Whom Lefroy so graciously presented and represented. Lefroy lived to see the day when the man became a humble and devoted follower of Jesus Christ, though the change did not come 'sudden, in a minute,' but only after this ambassador of Christ had endured agony on his behalf.

For our instruction and encouragement we reproduce here from the biography the description, by Dr. Eyre Chatterton, of a night scene in 1892 in the Bickersteth Hall, Delhi (erected by Lefroy for preaching to Muslims), in which first the blind *Maulvi* and then Lefroy, are the central figures: "For some years previously wherever he (*Lefroy*) had gone to deliver his message, whether in the bazaars of Delhi, or in its surrounding villages, there was one person almost always present and always ready to contradict every word he said. This strange being was a certain blind *Maulvi*, or teacher, who had done his pilgrimage to Mecca and was therefore honoured with the title of Hadji. And on this my last night in Delhi, a great event was to take place. For months this blind *Maulvi* had been wavering in his conviction as a Moslem, and on this night he had decided to openly confess his faith in Christ before his baptism. It was a bold course for the man to take, and perhaps an even bolder one for *Lefroy* to allow, but as the blind *Maulvi* had so bitterly opposed the teaching of the Cross, it was felt that it might strengthen his faith if he passed safely through the ordeal.

"The Bickersteth Hall was crowded to overflowing with Mohammedans long before the meeting started, and it was soon evident that we were not going to spend a quiet evening. First of all an old Pathan Christian Catechist arose—a man who had been a faithful Christian for many years. He was listened to respectfully. Hardly, however, had the blind *Maulvi* begun to speak than murmurs of strong displeasure were heard on all sides. Certainly there was nothing in the least conciliatory about his voice. Doubtless in the blind the sense of sound is more acute than in those of us who can see, and clearly the loud murmurs of anger and disapproval of his compatriots penetrated more deeply into the *Maulvi's* soul than one at first realised. Suffice it to say that there was suddenly an ominous pause in his utterances, and during this pause almost immediately Bedlam seemed let loose and in less than three minutes the Hall was empty, and the blind *Maulvi* was gone—carried off in triumph by his audience to a neighbouring mosque. For a moment terror had filled his soul and his faith had failed him. It was but a short triumph for these Moslems, for a few months later the blind *Maulvi* returned to the

Cambridge Mission (Delhi) in bitter shame and repentance for his cowardice, and after a long and stern probation was eventually baptized. Since then for more than twenty years he has been preaching the faith which he once so bitterly opposed.

"But perhaps even more than this strangely exciting scene, there remains in my memory the picture of our late Metropolitan on that eventful night. We left him before midnight at his special request, and all night long he remained alone in that Hall in prayer. His was a bitter disappointment, and in the silence of the night he found solace alone with his God.....That night revealed to one the intense devotion for souls which lay at the back of all Lefroy's life work."

The Tree of Love *

THE missionary enterprise among Moslems needs nothing more sorely than a new baptism of love, a consuming desire to run out and meet the prodigals though they are yet a great way off. In the last analysis, the history of missions is the story of a love that will not let go, that hopeth all things, endureth all things and never faileth. Raymond Lull, Henry Martyn, Carl Gottlieb Pfander, Bishop Lefroy, Bishop French, Dr. Pennell, Dr. Labaree, Dr. Young—to name only a few—might have echoed the pathetic words of the great apostle, "Neither can the head say to the feet, 'I have no need of thee.'" Weary, travel-sore, blood-stained, they pressed on over the mountains and deserts to find the lost sheep of the house of Ishmael.... And yet the best love is sometimes unrequited and unsuccessful. Love never faileth? Yes, but it must have long patience. The roots of the Tree of Love must be watered with tears and blood ere the fruit appears. The Husbandman Himself has long patience in the world of Islam. "During the Great War," writes an Armenian pastor, "I was deported with my family from Adana to Aleppo. I hid myself in a dark and cold attic for six and a half months. In those terrible days my wife and I took our only son and dedicated him as a future worker among the Turks.....One day we shall find a good chance to show that we have kept warm the feeling of brotherhood toward them in spite of the past."

Raymond Lull's multitude of books are like so many little windows into the greatness of his loving heart toward the Saracens of his day. In none of them, however, does he reveal himself more than in a little book written in the very midst of his missionary activities and entitled, "The Tree of Love." It is a many-sided medieval manual of devotion in which narrative, aphorism, quaint fable,

* "The Tree of Love"—Translated from the Catalan of Raymond Lull with an introductory essay by E. Allison Peers. S.P.C.K. London 1927 (pp. 129—3s. 6d.)

allegory, proverb, poem, catechism and prayer strangely mingle. The root, the trunk, the branches, the leaves, the flowers and the fruit of this Divine Tree, all teach their one lesson, the philosophy of *ov.* its pain, its glory, its transcendent power, and eternal reward. The Tree grew on Golgotha.

In "a fair wood near Paris" he prepares his heart for the task, the great preoccupation of his life, the conversion of Saracen Jew and heathen. He weeps because so many have earned the wrath and punishment of God. In a flash he is made to see that his place is in the world, not out of it—not observing others, but teaching them. He is to live the life of a missionary preacher. The Moslem can only be won to Christ "by blood and tears and sacrifice." Between the Spanish Inquisition of his day, that most devilish manifestation of authority, and the warring hosts of the Crusaders, Raymond Lull plants his Tree of Love. "The great goodness of the Beloved should be known by all men in the world," so he writes. Therefore, "the Lover went through distant lands exhorting many men.....and they gave no heed to him but scoffed and reproached him concerning that which he did for Love's sake. And when the Lover could not fulfil the will of Love his heart sighed and to his eyes came tears." He rebukes himself because his love for the lost is not strong enough to drive out fear. For fear hath torment. He that feareth is not perfect in love. "When thou wouldst go from one country to another thou hast fear of hunger and thirst, cold and heat, sickness and evil men." How that short sentence brings back his long sea journeys, persecutions and perseverance to the very end at Bugia! The one place to read this little book is under the shade of the old gateway where Lull was stoned by the mob on June 30, 1315.

Again he writes: "The Lover knew that he ought indeed to be ashamed in the presence of his Beloved, because he had not done all that he might to publish the true faith and he confessed himself to Love and begged to be given as penence to publish abroad the truth with all his might and to destroy falsehood, error and sin." For, as he says in another place, "he that fears to destroy falsehood and error cannot soar to the glorious love of his Beloved." But he whose "love soars to the heights of loyalty has fear of naught and he soars until he is safe and can sleep in the bosom of his Beloved." "If thou be angered [with Moslems], rise thou and take comfort in the love of thy Beloved. If thou be tempted, rise thou on the wings of prayer to thy Beloved. If thou be deceived and betrayed, rise thou in love even to the faithfulness of thy Beloved by whom thou shalt be neither deceived nor betrayed. If thou sink through fear, soar thou through love till thou be safe with thy Beloved." Nor was all this introspective, the mere musings of a mystic, the fervent wish of an ascetic recluse. Raymond Lull desired to plant his Tree of Love where the crowded paths of life cross and where misery cries for help. "The servitors of love led the Lover likewise through halls and

palaces and to the tables where rich men dine and sate themselves with overmuch eating and become drunk with overmuch drinking. At their doors they have men who forbid the poor to enter, striking them with sticks and shutting the doors in their faces."

"Then the servitors led the Lover to the courts of kings and great lords wherein he saw much wrong-doing and many false judges and advocates. They led him likewise to places wherein were many hypocrites and to many lands where dwelt idolators and unbelievers who believe not in God, neither love Him. They led him further to a great city [Rome?] wherein dwelt many lettered men who know the truth but will not show it to such as are in error and die heretics or infidels through defect of holy belief and doctrine." The Lover thought he would die for very grief in such a selfish, sinful world. He cried out "Ah, Beloved! Wherefore hast Thou forsaken the world; for ere long it will be wholly lost!" "And they led him to the lands of the nations that were at war, wherein he saw men dying in battle and through pride and vain-glory; *and yet for all this the Lover died not!*"

Finally, Lull portrays the death of the Lover, whom nothing could slay but love. Upon the coffin and upon his tomb was written "Here lies a Lover who has died for his Beloved with a love that is pure, great and enduring; a Lover who has battled bravely for Love's sake, and has shown great discretion and wisdom.....a Lover ever humble, patient, loyal, ardent, liberal, prudent, holy and full of all good things, inspiring many lovers to honour and serve his Beloved."

So he wrote his own epitaph seventeen years before he died, "in the year MCCXCVIII, in the month of October, and Raymond entreats his Beloved as vehemently as he may that the book may ever be kept by Him and that many good lovers may serve and know Him because of it." His prayer was heard. He being dead yet speaketh. The leaves of the Tree are for the healing of the nations and the fruit of the Tree refreshed the lips of the lovers that came after. It is still true that "many in number are the men that have greater love for money, women, delicate meats, and soft raiment, long life, repose, dominion and honour than for the Beloved, and few are they that love the Beloved more than all things beside." But there have been "other men of good lives and great sanctity who followed truly in the paths of that other Lover who had died in Jerusalem for love's sake... ..And they went into far countries to bring honour to the Beloved and they endured many trials and much grief and sorrow; and all these they were made to endure by the love which they had for the Beloved."

"He who loves not lives not, and he who lives by the Life can never die," writes Raymond Lull in another book of his. Here he records a chapter on the last will and testament of the faithful Lover; after sending for a faithful scrivener of love, "he bequeathed his body to the worms that they might devour it, and to the dust of the earth

that the wind might scatter it and none might remember it any more...
 ...He bequeathed his heart and his eyes to those lovers of the Beloved
 that do penance for love's sake; and he bequeathed likewise to them
 his imagination....." "This testament wrote that faithful scrivener of
 love with the ink of love and upon paper of love; and the witnesses
 thereto were the Roots of love." "Then the Beloved commanded
 Justice, Loyalty, Prudence, Fortitude and Charity that they should
 be executors of the will."

"The Tree of Love" was written both in the vulgar tongue
 Catalan and in Latin. It is frequently referred to by Lull in his other
 books. The Latin version was printed as early as 1516 but the
 original text did not appear in print until 1901 issued by the well-known
 Majorcan Lullist Rosello. This is the first translation into a modern
 language and, together with recent new biographical material and other
 translations of Lull's works into English by E. Allison Peers, Professor
 of Spanish in the University of Liverpool, is proof of a revived interest
 in "the first and greatest of all missionaries to the Mohammedans."

S. M. ZWEMER.

Should we use the terms 'Isa and Beta ?

(A question for workers in India)

QR. D. A. Chowdhury, whose note on this question we reproduce
 below, has recently been engaged on the task of preparing a
 translation in Bengali of *The Best Friend* the Life of Jesus for
 Muslim readers. Like some of the rest of us he has been exercised
 about the use of the word *beta* ('son,' a word of Sanskritic origin
 which, when applied to Christ, stirs up the worst spirit in Indian
 Muslims), and the Muslim title for Jesus *Hazrat Isa*. Recognizing
 that both of these terms convey entirely false notions of Christ to the
 Muslim mind, he has decided to employ neither in his translation.
 He writes:--

'The history of human language is almost as old as that of man
 himself. Man is essentially a social being and from the very begin-
 ning, in his dealings with others, he has been in need of some medium
 through which he has expressed himself. Human joys and sufferings
 would be almost unbearable if these things could not be shared with
 our friends and acquaintances and this is possible through language. We
 use language that others may truly and correctly apprehend our thoughts
 and ideas.

One of the signs of life is growth. Every living thing must
 adapt itself to its environment in order that it may live. A language
also grows and in the course of its growth it often modifies itself to
 meet the requirements of a particular time and place. Every individual
 movement has its own characteristic words and phrases. Again, the

same words change their meanings. Sometimes they are degraded; sometimes, elevated. This clearly shows that words by themselves have no intrinsic value; they are useful only in so far as they express one's ideas and thoughts truly and correctly.

If words and phrases are not permanently fixed in their connotation, the time has come, I think, that we should no longer use the terms "*Khodar Beta*" and "*Hazrat Isa*" in the literature meant for Bengal Moslems; because the two terms, I venture to think, do not represent the truth. "*Khodar Beta*" and "*Hazrat Isa*" have entirely different meanings when used by a Moslem. His knowledge of these terms is primarily derived from the Quran and it is a fact that almost every fact of Christianity has been perverted by Islam. Therefore, the knowledge derived from the Quran can never be true from the Christian point of view. Take the case of "*Khodar Beta*." As soon as it is said that Jesus is the Son of God, it raises in the Moslem mind the picture of God as husband and Mary as wife. The title thus, a Moslem thinks, at once destroys the unity of the Godhead. It never raises in his mind a noble and sublime thought but it has unpleasant associations which are quite repugnant to him. But no Christian can ever conceive of a physical relationship subsisting between God and Jesus. Then what is the use of using a term which creates so much unnecessary confusion and misunderstanding?

Similarly about the term "*Hazrat Isa*." I can do no better than quote the following lines from the January issue of the "*Moslem World*." "We must never forget that between Jesus of Nazareth and the 'Isa whom the Moslem reveres there is a vast difference. The Moslem 'Isa was one of the prophets and no more, except that he was distinguished by remarkable miracles at his birth and throughout his life, an ascetic who shunned human society and spent his days and nights in the mountains in fasting and prayer. And among some there is a tendency to make Him little more than a phantom figure. A Sufi Sheikh in Sabzever used to say, "Jesus was pure spirit," by which he meant that He was free from all the weaknesses and limitations of the flesh, and that He was not tempted in all points like as we are. Therefore, before we can press the claims of our Lord upon Moslems we must acquaint them with Him; we must take away from them the caricature which they have accepted as a true likeness and set before them the picture of Him which we have in the Gospels." Moslems regard Jesus as a prophet but the meaning in which they take Him is that He is as equal to any one of the 124,000 prophets in whom they believe.

"Almost every Christian doctrine and most of the facts of Christian history have been perverted by Islam, and until the Moslem knows something of what Christianity teaches, it is unprofitable for the Christian to discuss with him the claims of his religion."

Budge Budge, Bengal.

D. A. CHOWDHURY.

Should Converts change their names ?

(See January Issue, N. & N.)

LADY member writes :—" I am told that it greatly complicates legal matters, for heirs and such like are identified by the original name—any change is puzzling to the authorities. Personally I feel that the teaching of creed has often almost ousted Christ, *i.e.*, the external shell has eclipsed the 'inward and spiritual grace,' the new Life. Therefore, one is doubtful of the soundness of accentuating external things. We want converts to be very near to their own people instead of gravitating away to foreigners. We want Arab names to be Christianized, or at least neutralized—as the *tabush* has come to be!—so a man shall not carry his heart on his sleeve, much less on his head.

"Dare one go so far as to hazard that it may sometimes be the weight of these (quite non-essential, but intensely galling) external differences, that drags converts back into Muhammedanism ? It is the externals that every one they meet continually "pulls their ears" about; against the inward graces there is no law.

"How often I have longed to be tattooed, as is every oriental Christian (*sc.* in the near East), with the cross. Undoubtedly it would make it impossible to deny one's origin, but are we not apt to count on such things, as some do of baptism, as if there were any saving grace in the outward sign ?"

Bengal Women's Educational Conference, 1927

Extracts from the address by a Muslim lady
presiding over the Bengali session

NOBODY seems to care for the Moslem womenfolk of India. Mahatma Gandhi was moved at the sufferings of the untouchables and he has tried to realize the hardships of the poor railway passengers by travelling himself in 3rd class carriages. You will find many societies for the prevention of cruelty to animals, which show how people feel for the lower animals. You must have observed that the Anglo-Indian papers shed tears over a dog being run over. But there is not a single man in India who weeps for the unfortunate and wretched women like us who are shut up in the zenana.

"For a long time men have been deceiving us and women have been bearing it in silence. So long men have been triumphing over women....

"There has been a great stir in different Hindu societies for the uplift of their women, who were hitherto shut up in the zenana. In this respect the Madras women have made a great advance. This year Madras has elected a lady as Deputy President of its Provincial Council. Recently a lady in Rangoon has been called to the bar. The name of the Lady Barrister Miss Sorabji is known to you all. But what about Muhammedan women ? They are still where they were !

"It is not a matter of pride not to educate our girls; rather it is a great slur on us.....Readers of history may remember that the Arabs used to kill their daughters in ancient times—dark ages of ignorance. Though

Islam has been able to put a stop to this physical killing of their daughters, yet the Mussalmans even up to this day have been killing the mind, brain and intelligence of their womenfolk without any scruple.

"It is considered to be a great merit to bring up the girls as uneducated fools, to confine them within the four walls of the house and to deprive them of obtaining knowledge. For sometime the Egyptians and the Turks were against female education. But at last they have awakened to their great blunder through experience.

"It was our great prophet Rasul Makbul who first taught us that proper education should be given to both men and women alike. Thirteen hundred years ago this was enjoined, but the present-day society has miserably failed to observe it! I have in my possession some letters from the guardians of the pupils writing to the effect that their daughters should not be given any education, except a little knowledge of Urdu and the Quran. They specially want to exclude English altogether from their education. Such is the condition of our society!

"I find that Muhammedans are anxious to sacrifice their lives in the name of Islam or for insult to a broken stone of a mosque. But they are not so eager to follow the sayings and the teachings of their preceptor.

"Now let us forget what happened in the past. We may forget and forgive the blunders committed in the past. But I do not clearly understand why, in the 20th century, in spite of their attention being repeatedly drawn to the fact that female education is enjoined by our religion, they are wholly indifferent to it.

"The present condition of female education will be clearly realised from the fact that not one out of 200 girls even know the alphabet. You will not find one really educated girl among 10,000 girls. In Bengal alone, there is a population of 3 crores of Muhammedans. Last January I was requested by the Education Department to furnish them with a list of names and addresses of lady Muhammedan graduates. I could only furnish the name of a single lady graduate and the names of three daughters of Mr. Aga Maidul Islam. Mr. Aga is not an inhabitant of Bengal. Consequently, you will find that there is only one lady graduate in the entire Muhammedan population in Bengal of 3 crores of Muhammedans!

"Permit me to quote a portion of the speech of Sheikh Md. Abdullah. "People who are against female education are of opinion that if girls are given education they become disobedient and insolent. Shame! They violate the fundamental principles of Islamism, yet they call themselves Muhammedan! If the males by proper education do not swerve from the right path, there is no reason why females should do otherwise by receiving similar education. I cannot imagine how these people, who want to keep half of their population in complete ignorance and within the purdah, would be able to compete with the other nations of the world who have placed their men and women on equal footing in the matter of education.".....

(To be concluded)

PLEASE NOTE.

Members are once again requested to intimate any change of address incidental to furlough or transfer, to the Secretary.

If possible the use of cheques for remittances should be avoided as it involves loss to our funds.

Correspondence

A lady member writes:—'B—— is a large Muhammedan town (in Central India), mostly Borhas, I believe. Recently a Muhammedan boy wanted to be a Christian, and wished us to get admission for him in our High School. He only stayed three months when (according to his story) his people forced him to return else they would have him arrested on a false charge in order to bring him home. I wish members of the League to pray for him. He says he has been seeking for several years, but being a minor he felt he dared not come out definitely for fear of his people. He is eighteen years old and says that he fully intends to take baptism when he is twenty-one, and no matter what they say he will be a Christian and is now, in heart. He has bought a Bible.

'I also would like to be remembered in prayer. I am the only European in this town of 35,000. The work among Muhammedans seems so difficult. I have been most kindly received but they are exceedingly *pakka* (firm) in their faith.

* * * * *

Writing from North India a new member says: 'I have had a special interest in the Muhammedans almost from the time I arrived in India in 1912, I am very glad therefore to know of *News and Notes*.

'We have a very interesting case with us here in the Bible School. He was sent to us by a missionary friend in Bihar about 18 months ago. He had just been baptized and came to study the Word of God. This young man came from a very good Muhammedan family and had been in Government service as a Veterinary Surgeon, but after studying the Bible for a number of years, he was convinced of the Truth as it is in Jesus Christ. I am glad to report that while he is out of Muhammedanism only such a short time, God has really worked marvels in him and for him. His wife came with him, but was still a Muhammedan. After about 6 months she also confessed Jesus and was baptized. 'May the Lord give us all many souls from among this people who are being stirred in these days, and among whom there are some really earnest and hungry hearts.'

* * * * *

Impressions in Palestine. A lady member from India writes from Jerusalem: 'Converts from Islam here have a great deal of persecution to face, indeed I marvel that any Moslem dares to confess Christ in this land—the odds are so against him, the fanaticism so fierce.'

* * * * *

West Africa. A member writes: "We are up against difficulties in the Northern Provinces of Nigeria, where the barrier to the three provinces, Kano, Sokoto and Bornu is being strengthened. Opposition is very active just now. Ask for prayer to be continued for the three barred Provinces."

* * * * *

The Muslim Year

ZU'L-HIJJAH.

THIS is the 'month of Pilgrimage,' and the last in the Muslim Calendar' It is the month in which the pilgrimage to Mecca must be made, since a visit to the sacred city at any other time has none of the merits of a pilgrimage.

This pilgrimage is performed on the 7th, 8th, 9th and 10th of the month, the Great Feast of Sacrifice (variously spoken of as *Idu Bairam*, *Idu'l-Asha*, *Idu'l-Zuha* or *Bakr-Id*) being performed on the tenth day (coinciding this year with Saturday, 11th June).

It is considered an act of great merit to fast from the 1st to the 9th of this month, in particular all who can should fast at least on the ninth.

The Feast of Sacrifice, though an essential part of the rites of the Pilgrimage, is nevertheless celebrated simultaneously in all parts of the Muslim world. It is based on the injunction in the Quran (XXII, 33-38). Muhammad unquestionably borrowed the idea of this sacrifice from the Jews' Fast of Atonement, though Muslims, generally believe that the feast was instituted in commemoration of Abraham's willingness to offer up his son as a sacrifice, though there is nothing in the Quran to connect the sacrifice with *Ishmael*, whom Muslims maintain was the son involved.

It is a notable fact that whilst Muhammad professed to abrogate the Jewish ritual and also entirely ignored the Christian doctrine of atonement, denying even the crucifixion of our Lord, yet he made this day of sacrifice the great central festival of his religion.

In the Quran, at the place cited above, it is stated concerning this sacrifice: "By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him."

Over against this, however, there is preserved a remarkable tradition embodying a saying attributed to Muhammad (on the authority of Ayesha) to the effect that: "Man hath not done anything on the *Idu'l-Asha* more pleasing to God than spilling blood: for verily the animal sacrificed will come on the day of resurrection, with its horns, its hair, and its hoofs and will make the scale of his (good) actions heavy. Verily its blood reacheth the acceptance of God, before it falleth upon the ground; therefore be joyful in it." (Mishkat, IV. 49, ii.)

This brings to an end our notes on the Muslim Year.

For Praise and Prayer

PRAISE 'for manifest results among Moslem girls in the school (Madras).'

PRAYER for the Muslim youth (Central India) that he be enabled to make a good confession, and for the lonely worker in that Muslim town, that she may be conscious of the Presence of the living Christ.

PRAYER for those closed doors to be opened in northern Nigeria.

A member in North Bengal has asked that we should pray for:

1. 'One of our Mahommedan teachers who has decided to confess Jesus Christ through baptism—that he may be strengthened and encouraged to stand firm when persecution is bound to come.'

2. 'Another fairly educated Mahommedan who is intellectually convinced, but needs to see the Saviour in Christ Jesus Who can give him grace and power to remove his fear of society.'
3. 'Another half a dozen Moslem inquirers who need earnestness and perseverance to lead them through falsehood and difficulty to the glorious light of the Gospel.'

NEW MEMBERS

Rev. E. W. Grigg,	N.Z.B.M.S.	Brahmanbaria, E. Bengal.
Rev. S. J. Johnson,	S.D.A.	Calcutta.
Miss E. Y. Sage,	U.F.C.M.	Madras.
Miss P. Grover,	C.E.Z.M.	Madras.
Rev. Worthington Jukes,		Exmouth, England.
Miss L. E. Johnston,	B.S.M.	Beyrout, Syria.

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.

