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Missionaries to Muslims League

News and Notes.

Series IV, No. 8.

January, 1916.

NEW YEAR GREETINGS TO THE MISSIONARIES TO MUSLIMS LEAGUE

From the Metropolitan of India

It seems to me wholly impossible to forecast in the least at the present time the result which the War will have on Muhammadanism and on the prospects of evangelistic work amongst them. All we can do is to fall back on ground which is absolutely secure in the conviction that in this world cataclysm, as throughout the ages,

God is Working His Purpose Out

and is directing and overruling events to the building up of the Kingdom of His Son. It seems impossible to doubt that the process which has been proceeding so steadily for some decades, of the gradual disintegration of the Turkish Empire in Europe and the passing of political power out of the hands of Muhammadan rulers, will be hastened by the events which are at present being enacted. It is also of great significance that no response whatever has been made in India, or indeed one may almost say in any part of the Muhammadan world, to the attempt made at Constantinople to proclaim the present a "Holy War," and that Muhammadan troops are fighting as gallantly and loyally on the side of the Allies as on that of their enemies.

From Rev. Canon W. G. Goldsmith, Madras

In view of abounding "ignorance, hardness of heart, and contempt of God's Word," do thou "preach the Word, be instant in season and out of season, convince, rebuke, encourage, with the utmost patience as a teacher." 2 Tim. 4: 2 (partly from Weymouth's).

From Rev. Ahmad Shah, Hamirpur, U.P.

Islam is like iron in the conservatism with which it holds its system against every attempt at change. Civilization, arts, sciences, policy, diplomacy, social reform and the rules of sanitation cannot affect it. Before we attempt to bring a Muslim to the full knowledge of Christ, it is absolutely necessary that a new truth be brought to bear upon his heart and conscience. A larger truth, a deeper religious experience, a higher life than the one supplied by his own faith must be brought home to his heart, before we expect him to share in those privileges which we enjoy in Christ Jesus our Lord and Redeemer.

From Rev. Arthur J. P. French, Bombay.

The Muhammadan world to-day needs surely only one thing—though this may be interpreted “by divers portions and in divers manners.” (Heb. 1: 1, R.V.)

The one thing is *The Spirit of Christ*.

The Spirit of Christ primarily in Christ's people, then in Christian Governments, Christian States, Christian Rulers and Statesmen, in all Christ's Workers and in all Christian Organizations.

The Spirit of Christ is the outward and visible manifestation of the inward and spiritual Presence of Christ in the soul. This is the Witness which the Christian world of to-day must give to the Moslem world of to-day. Had this Witness been given in the century of Muhammad, Islam would not have been founded. If this Witness were given to-day, Islam could not live as a force opposed to the Redeemer.

From R. Siraj-ud-Din, Lahore

I have a two-fold message which I received for myself, from the recent meetings conducted by Mr. Sherwood Eddy in Lahore, and I pass it on to the members of the League. The first half is contained in the words, “Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; *for they are white already to harvest.*” We ordinarily look for an inquirer in a place where missionary work has been going on for years, where the Gospel message has been repeatedly presented. Now such a repeated presentation often leads to a greater hardening of the heart through lack of response to the message. On the other hand, a man hearing Jesus Christ say to him for the first time, “Follow me,” may at once leave his father and mother and occupation and become His disciple. Let us remember that the missionary only supplements the work of the Holy Spirit of God in men's hearts. “It is not flesh and blood, but the Spirit of my Father that has revealed this truth unto thee.” Where the missionary has not gone the Spirit of God has been leading people to Christ in diverse and wonderful ways. Let us, therefore, expect conversions where we have not worked, where no human agent has been before. This is particularly true of the Muhammadan world, for they have a good deal of the Word of God in their own Scriptures, and the Holy Spirit has often used this Word in leading men to Christ. And yet, God, having done all through His Spirit, needs and waits for our personal touch with the seeker after truth.

The second part of the message that was emphasised in connection with Mr. Eddy's meetings was the insistence on personal purity in the life of the inquirer after truth. It is contained in the following words, “If any man will do His will He shall know of the doctrine, whether it be of God or whether I speak of myself.” “Blessed are the pure in heart, for they shall see God.” In emphasizing the truth that the religious doubts and difficulties of seven out of ten men are due to moral causes, Mr. Eddy told of a man who came to him with doubt about the existence of God. Mr. Eddy said that after he had vainly argued with him about it for twenty minutes the man was not convinced, and he then sent him to Mr. Buchman for an interview. Mr. Buchman at once told the man that his real trouble was that he has living in sin. “How do you know that?” asked the man in surprise. Mr. Buchman told him that it was written in his face. The man then acknowledged his sin and gave his heart to Christ.

Truth is more beautiful than the most beautiful woman. Any man, seeing her as she truly is, must be irresistably attracted, and desire to possess her for himself. What accounts for the fact that thousands see her, confess her beauty, but do not accept her? Because seeing they do not see her. Impurity has blinded their eyes. Impurity has sapped the foundations of

their will power. It has deprived them of the backbone of moral courage, the courage of conviction. Such is the man who is convinced of the sin of idolatry and yet submits to it in his own family life. Mr. Buchman's personal dealing with mission school boys has revealed (what we Indians know full well) how a vast majority of the boys in the schools are held in the clutches of impure lives. With this kind of moral degeneracy how can we expect those same boys, when they enter college, to see the beauty of Truth as it is in Christ, and to admire it and to long for it to such an extent as to give up everything for its sake?

From Rev. W. St. Clair Tisdall, Deal, England

The more we know of the zeal and devotion to their religion shown by Muslims, the more earnestly do we recognize their right to the knowledge of the Lord Jesus Christ. The study of Muslim Mysticism shows us how deep is their need of Him who came to reveal God to man and to make it possible for him that seeketh God to find Him in Christ, whom Muslims themselves admit to be the Word of God (Kalimatu'llah), and whom they often call the "Spirit of God" (Ruhu'llah). Those of us who have, by personal experience, found that the *Unknown* God cannot give us peace and rest of heart and soul, but that knowledge of Him is needful to strengthen us to serve Him, will sympathize with Muslims who are dimly conscious that they need a personal revelation of God. The peace which all men need we have found in Christ; so may they.

It is possible that this war may, for a time, hinder the progress of Mission work. But we should be prepared to make fresh efforts, far greater than ever before, to carry the Gospel to our brethren in Muslim lands as soon as the war is over and the way is open. God grant that we may thus do our duty to those for whom, as for us, the Lord Jesus died and rose again,

From Rev. William Goldsack, Jessore

In view of the unparalleled opportunities for Mission work amongst Muslims which confront the Christian Church to-day, and in view of the new era of responsiveness which has been ushered in through the manifest operation of the Holy Spirit, I would call upon every member of the League to definitely and prayerfully strive during the coming year to rouse all Christian workers on the field to a deepened sense of their responsibility for the evangelisation of Muslims.

Two special means may be suggested for the furtherance of this end. The first, and principal, is the contagion of our own personal enthusiasm. Let us by our own example seek to kindle the fires of a great spiritual crusade, based on love and having for its definite object the presentation of Jesus and Him crucified as the one hope of the Muslim world. Secondly, let us seek by the circulation of special literature amongst Mission workers, and especially through the medium of the *Muslim World* and our own *News and Notes*, to create clearer perception of and a deeper interest in the tremendous potentialities of such a crusade.

From Rev. C. G. Mylrea, Lucknow

When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.—Isa. 59: 19.

The year 1916 dawns with a world in arms: nation against nation and people against people. The flood gates are opened, with a torrent issuing which seems as if it would sweep away much of the best in the world. Floods of political, racial, and religious emotions are rising, which mere human foresight is powerless to cope with, arrest, or divert into safe channels. The

world of Islam is peculiarly affected. In Turkey the blood of the Armenians cries aloud to the Lord of Sabaoth; in Persia the forces of misrule are untrained; in all lands under Turkish rule mission work is much hindered, or even at a standstill. In India there is a vague feeling of uneasy expectation, with a determination to use the opportunity to exploit the situation to the advancement of the political aims of Islam.

Where shall the Church turn for encouragement and hope, where find the certainty of victory? In this day of our need, we must look where alone help can be found. The Spirit of the Lord is not only the mightiest power, He is the *only power* which can turn the present discord into order and blessing.

There should issue from believing hearts unceasing prayer that the Spirit might be poured out on all flesh, and especially that the Christian Church might realize that the Holy Spirit is her abiding possession, the Gift of the Risen and Ascended Lord, for the work of witness.

"Be filled with the Spirit," and in Him go forth this new year to present the Christ in all His fulness as the one Hope for a distracted and sin-stricken world.

From Rev. E. M. Wherry, D.D., Ludhiana

In respect to the need of Muslims the world over, I am of opinion we must address ourselves more and more definitely to the educated classes. For the most part these men have lost faith in the Muslim faith as believed by their fathers. At the same time they have inherited their fathers' prejudice against the Christian religion. This leaves them to become the easy victims of the counterfeit of Islam, Baháism, and with its doctrine of *taghiya* (dissimulation) they find a salve to conscience by an outward adherence to the old faith, but with inward acceptance of the Bahaist. This heresy or, rather, new invention of the Bahaist leaders, poses as a new revelation of which Abdul Baha now poses as the author, claiming to be the true "manifestation" of God the Father, the Son of God (Jesus) and of all the founders of religion, Abraham, Moses, Jesus, Muhammad, Zoroaster, Buddha, Krishna, &c. He is, therefore, not merely a prophet, but claims to be the Only True God. This movement really seeks to overthrow all former religions, and with great swelling words "sets up a new religion, claiming to conserve the *essence* of all others, and so becomes the Antichrist of Christianity and the Dajjal of Islam. We need to call upon Muslims everywhere to beware of this destroyer of their faith, and to turn to Him who is come to destroy the Antichrist and to establish His own as the only universal religion this world shall ever know. To this end let us use the positive method of the early disciples, and prove by the Word of God, by prayer and a godly consistent life, the claims of Jesus of Nazareth to be the only Saviour of sinful men.

From Rev. S. M. Zwemer, D.D., Cairo

It is appropriate that this first number of the New Year should call special attention to the conditions, the needs and the opportunities of Moslem India. Our readers will welcome so full a presentation of this part of the Moslem world. Although we remember the teeming millions of other non-Christians in India, we must not lose sight of the fact that here is the largest compact unit of Moslem population in the whole world. According to the last census a total of over sixty-seven millions—more than the Moslem population of all Africa, with Arabia and Persia added. In the Panjab there are ten and a half million Moslems; In Behar more than three and a half million; in the North-West Frontier Provinces nearly two millions; in Oudh, one million, seven hundred thousand; in Madras Presidency, two million, eight hundred thousand; and in Bengal, twenty-four and a quarter million more. In Kashmir two million

people, seventy-five per cent. of the population, are Moslem. Every large city in India has its Moslem population of thousands and hundreds of thousands.

Not only does India challenge attention because of numbers. It offers the greatest single opportunity in the Moslem world to Christendom because of the accessibility of these millions, their responsiveness and the freedom for the proclamation of our message and for its acceptance by those who are convinced of its supreme value. Since the days of Akbar the Great this land of many religions has increasingly offered an open field and a fair arena for the champions of truth. We must add that the situation in India is perhaps more urgent to-day than in any other land, because here as nowhere else reform movements and education of the masses have prepared the way of the good news of the Kingdom. What is called the Moslem unrest is not fundamentally political, but social and moral. The *Moslem Review* recently stated: "The truth is that Western education as imparted at present demolishes the old building of one's beliefs, but does not arrange for the construction of another and more beautiful. The mind is unhinged; it knows not where to go to find repose, till at last Jeremy Bentham and Herbert Spencer dawn on it as embodiments of sound logic, wisdom and commonsense. The consequence is not very pleasant to look upon. The Hindu rails against the rulers, the Muslim turns traitor to the traditions of unflinching loyalty to Islam. Islam is a dead letter in educated circles. Where the Koran was read daily in the morning formerly, there, now, the *Pioneer* (newspaper) has taken its place." When men have lost their moorings and are adrift it is our duty to try and give them a new anchorage, especially as the West itself has caused them to lose faith in the old traditions. The words of Lord Bryce are terribly true: "We have disturbed their ancient ways of life for our own interests, because we went among them, some few doubtless with a desire to do good, but the great majority from a desire to make money and to exploit the world's resources for the purposes of commerce. . . . Are we to do this and yet not be responsible in God's sight if we fail to exert all our efforts to give these people by our conduct a just view of the Christianity we desire to impart to them?"

The whole situation in India, therefore, is a clear call and challenge to Great Britain's national responsibility for the social uplift, enlightenment, and emancipation of its Moslem population. And when we consider the influence of India upon other sections of the Moslem world, especially Malaysia and the Near East, this responsibility cannot be measured by statistics. It is at once strategic and dynamic. To whom much is given, from them shall justly much be required.—(To appear in Jan., 1916, *Moslem World*)

NOTES ON MUHAMMADAN OBSERVANCES

10. Muharram

The martyrdom of Hasan and Husain is celebrated by the *Shiaks* all over India, beginning when the new moon, which ushers in the month of *Muharram*, is first seen. Attached to every great *Shiah's* house is an *Imambarrah*, built expressly for the celebration of the anniversary of the death of *Husain*. The enclosure is generally arcaded along its sides, and in most instances it is covered in with a domed roof. Against the side of the *Imambarrah* directed towards Mecca, is set the *Tabut* or model of the tombs at *Karbala*. In the houses of the wealthier *Shiaks* these *Tabuts* are fixtures, and are beautifully fashioned of silver and gold, or of ivory and ebony, embellished all over with inlaid work. A week before the new moon of the *Muharram* they enclose a

space called the *Tabutkhana*, in which the *Tabut* is prepared, and the very moment the new moon is seen a spade is struck into the ground before "the enclosure of the Tombs," where a pit is afterwards dug, in which a bonfire is lighted and kept burning all the ten days of the *Muharram* solemnities. Those who cannot afford to erect a *Tabutkhana*, or even to put up a little *Tabut* or *Tazia* in their dwelling-house, always have a *Muharram* fire lighted, if it consist only of a night-light floating at the bottom of an earthen pot or basin sunk in the ground. It is probable that this custom refers to the trench of fire *Husain* set blazing behind his camp. In India these *Muharram* fires, especially among the more ignorant populace, Hindus as well as Muhammadans, are regarded with the most superstitious reverence, and have a greater hold on them even than the *Tabuts*. All day long the passers-by stop before the fires and make their vows over them, and all night long the crowds dance round them, and leap through the flames and scatter about the burning sticks snatched from them. The *Tabut* is lighted up, like an altar, with innumerable green wax candles, and nothing can be more brilliant than the appearance of an *Imambarrah* of white stone, lighted up with glass chandeliers, scones and oil lamps arranged along the leading architectural lines of the building, with its *Tabut* on one side, dazzling to blindness. Before the *Tabut* are placed the bows and arrows, the sword and spear, and the banners of *Husain*, etc.; and in front of it is set a moveable pulpit, also made of the richest materials, and covered with rich brocades in green and gold. Such is the theatre in which, twice daily, during the first ten days of the month of *Muharram*, the deaths of the first martyrs of *Islam* are yearly commemorated. Each day has its special solemnity, corresponding with the succession of events during the ten days that *Husain* was encamped on the fatal plain of *Karbala*.

During the four days after the *Tabut* have been carried to the house of those who do not possess permanent representations of the tombs of *Karbala*, the time is usually devoted to paying visits to the various *Tabutkhanas* and *Imambarahs*. Women and children, as well as men, are allowed to enter them, and Hindus and Christians, if they please, may join the company. Only the *Sunni* Muhammadans are denied admission.

The thronging visitors at first cover the whole area of the enclosure, laughing and talking like a crowd at a fair. But in the midst of the hubbub a signal is given, and the people fall back into their places, and are at length hushed in a silence which is most expressive in its dramatic effect. Then a *Mullah* enters the pulpit. He begins in some such form as this: "O ye faithful, give ear and open your hearts to the wrongs and sufferings of His Highness the *Imam Ali*, the vice-regent of the Prophet, and let your eyes flow with tears as a river, for the woes that befell their Highnesses the beloved *Imams Hasan* and *Husain*, the foremost of the bright youths of *Paradise*."

For a while he proceeds amid the deep silence of the eager audience, but, as he goes on, they will be observed to be swaying to and fro and all together; at first almost imperceptibly, but gradually with a motion that becomes more and more marked. Suddenly a stifled sob is heard, or a cry, followed by more and more sobbing and crying, and rapidly the swaying to and fro becomes a violent agitation of the whole assembly, which rises in a mass, every one beating his breast with open hand, and raising the wild rhythmical wail of "Ya Ali! Ai, Hasan, Ai Husain, Ai Hasain, Ai Husain, Husain Shah!" As the wailing gathers force, and threatens to become ungovernable, a chorus of mourners, which has formed almost without observation on the arena, begins chanting a metrical version of the story, which calls back the audience from themselves, and imperceptibly at last soothes and quiets them again. At the same time the celebrants come forward and take up

the 'properties' before the *Tabut*, and one represents *Husain*, another *Abbas*, his brother and standard bearer, and another *Shimar*, all going through their parts.

When *Husain's* horse is brought into the arena of the *Imambarrah*, and his little sons and the daughters and nephews appear on the scene, raised on thrones carried on men's shoulders, the rage and agony of the people become perfectly uncontrollable; and very often excite outrages against the *Sunnis*.

The first day's performance should represent the departure of *Husain*, against the moving entreaties of his family, from *Mecca*, and the subsequent murder of his cousin *Muslim* and his children; and so day after day each succeeding act of the events at *Karbala* should be represented. On the fifth day the banners of *Husain* are taken in procession through the streets, and his horse is paraded, attended by men bearing *morchals* and *aftabis*; on the seventh day the marriage of *Cassim* with *Fatimah* is represented by a wedding procession through the streets by torchlight, a choir of young men chanting *marsiyas* going before the bridegroom, who is distinguished by a gold or silver umbrella held over his head.

On the tenth of *Muharram*, in commemoration of the death of *Husain*, the *Tabuts* are carried to the cemetery, as representing the plain of *Karbala*, and every house in which a *Tabut* is kept, or in which one has been put up for the occasion, sends forth its separate cavalcade or company to join the general funeral procession, which in the Muhamadan States sometimes assumes the character of a solemn military pomp. First go the musicians, with pipes and cymbals, high horns, and deafening drums, followed by the arms and banner of *Hasan* and *Husain*, and the ensigns and crests, in gold and silver or other metals, of *Ali* and *Fatima*, and these are followed by a chorus of men chanting *marsiyas*, followed in turn by *Husain's* horse. Next come men bearing censers of burning myrrh and frankincense and aloes wood before the *Tabut*, which is raised aloft on poles, or borne on an elephant. There may be one or two hundred of these separate funeral companies or cavalcades in the general procession, which is further swollen by crowds of *Murrahm faqirs*, and clowns, got up for the occasion in marvellously fantastic masks. The procession moves headlong onward in an endless line of flashing swords, *aftabis* and waving banners, State umbrella thrones, and canopies, and towering above all, the *Tabuts*, glittering in silver and green and gold, and rocking backwards and forwards in high air, like great ships upon a rolling sea, with rapid movement of the hurrying crowd, beating drums, chanting *marsiyas* and shrieking, "*Ya Ali, Ai Hasan, Ai Husain, Husain Shah!* drowned, drowned, in blood: in blood, all three fallen prostrate dead: *Ya Ali, Ai Hasan, Ai Husain, Husain Shah!*" until the whole welkin seems to ring and pulsate with the terrific wail.

Very often when the *Tabuts* are being carried and *Sunnis* and *Shiahs* meet face to face, the feuds between them which have been pent up all the year are fought out to a bloody end.

The 11th and 12th of *Muharram* should be spent in meditation by the graves in which *Tabuts* have been laid, but as a spectacle the *Muharram* celebration is ended with the masquerades of the tenth day. The *Chelum*, the fortieth day after the tenth of *Muharram*, is observed just like a fortieth day of any ordinary *Muslim's* death. But in some big towns flags and other articles belonging to *Hasan* and *Husain* are carried out through the streets in processions, and *marsiyas* are read at every halt.

The *Sunni Muhammadans* do not usually take part in *Matam*, but observe the tenth day, *A'shuraa* being the day on which God is said to have created Adam and Eve, heaven and hell, the tablet of decree, the pen, fate, and life and death. *Muhammad* commanded his followers to observe the *A'shuraa*, by bathing, wearing new clothes, applying *surma* to

the eyes, fasting, prayers, making peace with one's enemies, associating with religious persons, relieving orphans, and the giving of alms.

It is also said that on this very tenth day of Muharram Adam's sins were forgiven, Edres (Enoch) was taken into heaven; Noah came out of the ark; Abraham was delivered from the furnace of fire; God talked with Moses; Job was delivered from his troubles; Jacob met Joseph in Egypt; Jonah was released from the belly of the fish; the Red Sea was parted by the sceptre of Moses; God pardoned David of his sins; Solomon ascended the throne; Christ was taken into the fourth heaven; and Muhammad was married to Khadija.

A. S.

NOTES

Found Useful

A glass prism shows that white sunlight is composed of three colours—red, yellow and blue. If one does not know without such help about this sunlight which one sees every day, is it surprising that a man does not know, without the Gospel, about the nature of God, and that in one God there are three Spirits, and that one of these came down from heaven and was incarnate for the salvation of sinners?

Our Lord's commission in Isaiah 61, and so ours, was to preach the good news to *the meek*. Let us seek out *the meek* to speak to, and avoid *the proud* and him who desires to be combative. Cf. 2 Timothy 3: 23-25.

The illustration of the triangle for the Trinity; used from early times by Christians, and used by God Himself in vision.

H. C. R.

Dr. Zwemer's Lectures

Dr. Zwemer, during his recent stay in America, delivered a series of lectures at Princeton Theological Seminary on "The Disintegration of Islam," of which the subjects were as follows: 1. The Dead Weight of Islam. 2. The Revolt and its Failure. 3. The Political Collapse. 4. The New Islam: Has it a Future? 5. The Present Day Attitude to Christ and Christianity.

The Fellowship of Faith for Moslems

It has been suggested by more than one of our members that some basis should be found on which our League could unite with the new "Fellowship of Faith for Moslems" (see *News and Notes* for November, page 7), without giving up our own identity and peculiar field of service. It seems unfortunate that workers in India should be left out of this new world Fellowship, but the present League is serving a useful purpose and, unless our members are disposed to join both (existing as they do for much the same end), the new Fellowship will probably have few members in India.

Miss Van Sommer, founder of the newer League, has written asking if the two cannot be united in some way, and the Secretary of the Missionaries to Muslims League would like to hear the opinion of the members, and to receive any practical suggestions tending to bring this about.

The Prayer Cycle

The 1915 Prayer Cycle account is rendered herewith. We are glad to announce that the Cycle has paid for itself, thanks to a number of generous friends who made donations toward the deficit.

Receipts :

To sale of cycles and donations	Rs. 49 0 0
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Expenditure :

By deficit from 1914	Rs. 4 11 0
„ printing 250 copies	„ 28 15 0
„ posting and despatching	„ 13 0 0
„ balance on hand	„ 2 6 0

Total Rs. 49 0 0

Membership Roll

We are sending out a list of the members of the League as a supplement to this issue of *News and Notes*, and we hope that any inaccuracies in this list will be called to our attention at once. The names of missionaries on furlough are given under the stations where they were last serving.

PRAISE AND PRAYER

"Declare His glory among the nations, His marvellous works among all peoples."—Psalm 96 : 3.

Gobichettipalyam, Coimbatore

I felt on coming here, on my marriage two years ago, that it was one answer to the prayer "that each mission might be led to set apart some one to work amongst Muhammadans," for ever since I have been here I have taken up work amongst the 20 or 30 houses of Muhammadans here, and they have been so pleased, for though our Mission has been working for 20 years in three stations in this Coimbatore district, it is the first time they have ever had a Hindustani-speaking missionary. I am able to visit occasionally Satymangalam, 16 miles from here, a very large Muhammadan community. Anthizur, our third station, is 14 miles in the opposite direction, and I also visit the Muhammadans there. The Muhammadan women have every now and then been visited by our Tamil-speaking missionaries, but it was found that their Tamil was very limited and often a father or relation interpreted. I have a Sunday school of boys and girls, and one Muhammadan let me use his house for nearly a year. Expenses are now being made for my not using it, but another Muhammadan has welcomed me to his verandah, so I now have it there.

GERALDINE C. MERRIWEATHER.

Mandalay

Mr. Tribolet is adding an Urdu preacher to his staff of workers. Most of the Muslims in Mandalay are Zerbuddis—offspring of Indian fathers and Burmese mothers. There are more mosques in Mandalay than in Rangoon.

J. F. S.

Laheria Serai, Bihar

I send a few lines to invoke praise and prayer again for our work here—a very dark corner of Bihar.

Our school for Muhammadan girls, which had to be closed about August, 1914, was re-opened just a year ago, when my present colleague came to me. She has succeeded by prayer and perseverance in training a teacher for this work and gathering the children, till there are now 27 names on the roll. These girls are learning to pray and are much more ready to hear of Christ and to speak of Him.

The parents are very bigoted and often one has to encounter opposition from them. Still we can *praise* for marked progress. Sometimes on Sundays 16 will come to our bungalow for Sunday school. We ask *prayer* that they may continue to attend, and that the Holy Spirit may lead them to receive the Truth.

EDITH CATT.

Lahore

Praise for the great quickening which came to the Christian Church and for the deepening of interest in the Christian message among non-Christians (including several Hindus and Muhammadans soon to be baptized) as a result of the recent meetings conducted by Mr. Sherwood Eddy.

Prayer that all enquirers may be faithfully followed up by the Christian workers and brought through to open confession.

Kasur, Panjab

Praise for the progress of the Zenana work among the women, and *prayer* that a way may be opened for the Gospel to reach the educated Muhammadan and Hindu men.

A. G. S.

China

Prayer is requested for the opening of work among Moslems in Sian Fu, Shensi Province, North China. Please pray earnestly for an old Muhammadan teacher who takes great interest in the reading of the Scriptures, and has confessed that he is convinced of the Truth. May he receive the Lord Jesus as his personal Saviour and openly confess Him as such.

MRS. J. E. THOR.

NEW MEMBERS

- | | | | |
|------|--------------------|-----|---|
| 201. | REV. W. M. WAIDE | ... | R. P. Mission, Patiala. |
| 202. | REV. H. J. STEWART | ... | U. P. Mission, Jhelum, Punjab. |
| | Miss TULLOCH | ... | Z. B. and M. M., Bombay, in place of Miss Deimler |

Annual Subscription to the League is Rs. 2 (2s. 8d.). Members are requested to send news and requests for prayer to

Y.M.C.A., Lahore.

H. A. WALTER,
Hon. Sec., M.M. League.