

News and Notes

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Members of the Missionaries to Muslims League.

Series XV

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1st December = 5th Jumada-'l-Ukhra (6th mo.), 1346, A.H.

The Transfer of Allegiance

- (i) *Why I became a Christian.* By Rev. Maulvi Sultan Muhammad Khan, Afghan.
- (ii) *Why I accepted Islam.* By Anuprakas Das Gupta, (now Muhammad Siraj-ul-Islam).

WHENEVER a professed Christian leaves the fold of the Church to embrace some other faith (as occasionally happens here in India), we assume, and with good reason, that he has never really learned to know the Christ whose love is stronger than death. But when a man, be he Hindu Buddhist or Muslim, forsakes the faith of his fathers and makes public the story of his search for truth and of the satisfaction he has found in Christ, or, as may be the case, tells of how in that search he has passed Christianity by and entered some other fold, why then we have a rare opportunity for determining the extent to which the deeps of the soul have been stirred.

Two such confessions lie before us: the one, of a Muslim who became a Christian, the other, of a Hindu who became not a Christian but a Muslim. We propose to set forth the main features of these two documents for the benefit of our readers.

Maulvi Sultan Muhammad Khan was born in 1881, an Afghan of the Afghans, in one of the many fortresses of their wild and warlike country. Though of noble birth he entered upon troublous times and while still young suffered heavy bereavement and, ultimately, banishment, because some high-placed relatives of his had incurred the hot displeasure of the late Amir.

Eventually he found himself in Delhi where he set himself to the study of Arabic and Logic, the Traditions and Commentaries. One day he mingled with a crowd of people in the Chandni Chauk

who were listening to a Christian preacher and caught the latter in a technical fault in the matter of Arabic. 'On that very day,' he says, 'was born in me an indescribable eagerness to argue with Christians'; accordingly, he began to study the chief Muslim works in refutation of Christianity. A Delhi missionary gave him copies of the Bible in Persian and Arabic and urged him to study them. He did, but in a very different fashion and with a very different purpose from that which the Padre had intended.

Some whim then took him to Bombay where he continued his Islamic studies with learned maulvis. Here again he encountered Christian preachers in the bazar, and 'immediately my old enmity was aroused.' Repeated discussions with Christians led to the reading of the Injil for which he was rebuked by his teacher who remarked, 'Have you not heard what a certain poet has said :

When thou readest the Injil
The heart of the faithful turns away from Islam.'

After some years had been spent thus in religious controversy he made the pilgrimage to Mecca. The sight of so many people, robed like himself in the shroud-like garments of the pilgrim, provoked in him uneasy thoughts about his latter end. 'Then and there I made this prayer to God :

'O God, show me the true religion and the true way. If Islam is the true religion keep me steadfast in it, and grant me grace to silence the opponents of Islam. If Christianity is the true religion then reveal its truth to me, Amen.'

Returning to Bombay he reorganized a Muslim Society that he had founded in former days for training controversialists, and now made it a rule that once a week they should invite an exponent of some other faith to address the members.

In this way one Munshi Mansur Masih, Catechist of the S. P. G. Mission, was used of God to shake Sultan Muhammad's sublime confidence in the sufficiency of Islam. He definitely raised the issue as to whether Islam had any real salvation to offer. Sultan Muhammad used all his skill in reply but felt that his arguments were futile; moreover, his antagonist's voice 'was thundering in my soul with indescribable power.'

Thus he entered upon a new stage in his spiritual pilgrimage. He resolved to seek that religion which presents a satisfying plan of salvation and sealed his resolution with the prayer that he might read the Bible, not as formerly, but as a miserable sinner seeking the way of salvation. He searched, however, not only the Bible but the *Avesta* of the Parsis, and the *Satyarth Prakash* of the Arya Samajists. Finding no satisfaction in these, he turned to 'the most weighty task' that still confronted him—an examination of the Quran.

Again he pauses to pray : 'O God, thou knowest that I am and was born a Muhammadan, and that generation after generation of my ancestors

were born into this religion and have died in it. . . . Remove every obstacle that would prevent me from finding out Thy true way, and show me the way of salvation that when I leave this transitory world I may not be displeasing to Thee.'

But such study only convinced him of two things; that all men, not excepting Muhammad, are sinners, and that the Quran's only remedy for sin is the performance of good works.

Nay, one other fact emerged and assumed great prominence for him; viz., no mention is made in the Quran or Traditions of any sin on the part of the Prophet Jesus. Recourse to the New Testament only brought striking confirmation of this.

Greatly perplexed as to how a sinner like himself could by good works merit salvation, he once more searched the Quran only to find that according to it no man can obtain salvation. On the contrary, he came upon verses like these which tortured his soul with vexation and despair:

"No one is there of you who shall not go down into it—this is a settled decree with thy God.

"Then will we deliver those who had the fear of God, and the wicked will we leave in it on their knees. (Sura Mariam, xix, vv. 72, 73.)

"And unto this hath He created them, for the word of thy Lord shall be fulfilled; 'I will wholly fill Hell with genū and men. (Sura, Hud, xi. 120.)

He says: 'I was so stricken at reading this verse that *I slowly closed the Quran*, and, laying my head upon it, gave myself up to unhappy thoughts.' But so unspeakably hard did he find it, in prospect, to forsake the faith of his fathers, that he sought for some other way of escape and accordingly set himself the still heavier task of ransacking the collections of Traditions—six huge volumes!

This, too, he carried to a completion but with equally unhappy results, for he found that even the prophet Muhammad himself was a confessed helpless suppliant at the mercy seat of God—and then, to quote again that graphic phrase of his, 'in sheer fear and desperation *I closed the Traditions also.*'

The crisis had now been reached, and once more he took himself to God in an agony of prayer, crying:—'Open to me the door of Thy salvation. Grant that I may enter into the company of Thy people who are well pleasing to Thee.' In deep depression he opened the Injil, determined this time to get to the heart of it, and as he did so he read: 'Come unto me all ye that labour and are heavy-laden, and I will give you rest.'

'I cannot say,' he remarks, 'how I happened to open to this passage in the Gospel according to Matthew. I did not intentionally open to it, nor was this a chance occurrence; it was the God-given answer to my labour and sincere investigation. For a sinner like me it was indeed the announcement of good news.'

He had at last found peace and joy, but realizing that it meant

open confession he, as President of the Muslim Society which he himself had founded, determined to make the declaration before the assembled members. The Catechist, Munshi Mansur Masih was also there. One can well imagine the consternation his avowal created and the care that had to be exercised for his safety. But we have quoted more than enough to whet the appetite of our readers. Sultan Md. Khan now lives at Fatehgarh, U. P., and is an honoured brother and counsellor among the Christian Churches of North India. His story, which is strongly reminiscent of the life of the late Dr. Imad-ud-Din has been printed in Persian-Urdu in the form of an appeal to his Muslim brothers and has been translated into English by Rev. E. P. Janvier. This translation has now entered upon a second edition and is published by M. K. Khan, Mahan Singh Bagh, Lahore, Panjab. 36 pp. Price three annas.

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Anuprakas Das Gupta, B.A., (now Md. Sirajul Islam) was born in a Hindu family, but spent his early years without thought for religion and indeed ignorant of the precepts of Hinduism. His idea was to live well and happily, even 'carelessly, like cows and bulls, cats and dogs.' He at times felt the necessity for prayer, but he had no form of prayer and he 'had no God.' Before an examination he would 'borrow some form of prayer'.....'and often read the Lord's Prayer and open my Bible and read some of David's Psalms and pray to my Creator in a way which now excites my laughter.' (A strange mixture all this, but then Sirajul Islam was delivering his *Apologia* to a gathering of Dacca University students, presumably Muslims).

He would at the outset impress his hearers with his *courage* in changing his faith—'men would rather go to hell with their faith than change it and be saved': and with his *earnestness*—'my acceptance of Islam was not the result of sudden emotion or temporary impulse, but of mature deliberations and a constant and systematic effort to discover the truth.' We must judge him from what follows.

A death in the family while he was still a youth led him to realise for the first time 'the truth of what we so much and so often hear from Christian clergymen: This life is vanity of vanities.' In a state of depression he commenced to study the Hindu scriptures. 'Fortunately for me I just then came in contact with a set of learned Sanskrit scholars and particularly with a young man who lived the life of a *Sannyasi*. Thus I got an excellent opportunity to study Hinduism not only as preached but also as practised. Ah! my God, what a horrible thing this Hinduism is.' There is too much obscenity in the Hindu Shastras for him to acknowledge them as sacred, and as for the religion of the Vedas it is 'gristle not hardened into bone.' A further complaint is that the Vedas 'do not give me a clear-cut religion requiring me to do certain things and avoid certain things.' He pours much scorn on the conglomeration presented by Hinduism, the result of 'too many cooks,' and on the Hindu—the

very face of a typical Hindu is to me a strange nonsense.' There is some sense in the Muhammadan's beard and *clipped* moustache. Each prophet had his beard 'which is a necessary sign for a clergyman and a professor, an orator and a judge, and an essential decoration for a king,' (!) He misses, too, amongst Hindus any set "form of prayer" and "a head-dress." And so, "totally disappointed with my own faith I began to search for a true one."

(We try in vain to discover signs of that earnest concern which he led us to expect).

From a Census Report he learns that the three great religions of the world are Buddhism, Christianity, and Islam, and with a shout of EUREKA he is sure that the true religion must be one of these three. He first examined Buddhism and decided that the aim to free the mind from all desire is futile—'such an idea must go to utopia.' The principle of *Ahimsa* is impracticable—'War is a law of nature and can not be avoided.' He would like to have Buddha here just now and put him some pretty straight questions!

Then he turns to a study of Christianity. Much in the Bible charmed him and it still appears to him to contain passages 'where a weary soul can find rest.' The doctrine of papal infallibility prevented him from becoming a Roman Catholic. He can make nothing of transubstantiation, Holy Communion or the doctrine of Vicarious Atonement. 'That Jesus is God himself or God's Son is more than I can swallow.' He understands that 'the doctrine of Atonement has stripped a man of all sorts of responsibility.' 'If simply believing in Jesus means going to heaven, as the Christians say, there is absolutely no necessity for a religion and I need not be a good man? Turning the other cheek is very lofty and admirable—but can any one practise it?' 'Did any one save Jesus Christ practise this principle?' He takes it for granted that Christianity 'tolerates marriages' but 'exalts celibacy' as a higher virtue. We can imagine the capital he makes out of this. Apparently he accounts for the social evil in Western lands as due to the Church's frown on marriage! (*This* is the extent of his examination of Christianity).

It is *profoundly significant* that there ensues, just at this point, a sordid discussion of prostitution, polygamy and divorce, and that from *this* he passes to a consideration of the excellences of Islam. He summarises his reasons for accepting Islam as follows:—1. It is so natural and reasonable—the very postures in prayer 'are absolutely necessary in expressing a man's devotion:' 'fasting is a physical necessity': Muhammad lived and worked as preacher and worshipper 'in all sorts of circumstances.' 2. It has a solid historical background—'you cannot doubt the historical personality of this prophet who is a terror to the whole of Christendom.' (!) 3. It teaches the equality of all men—'this is the only religion now that can remove the present discontent from the world.' 4. It is so thoroughly practical—(again the sex question is introduced).

We look in vain here for any sense of guilt before God, of need for cleansing and power to fight and conquer, and of a desire after holiness. Islam comes naturally and it satisfies—*Yes* satisfies the natural man and the fleshly mind. We fear this view of religion is all too typical among Muslims.

Our task remains—to uplift the Christ—*Ecce Homo!*—*Ecce Vir!*—believing that, as He said, He will draw all men unto Himself, revealing to them their sin and offering them His sufficiency.

Dr. Zwemer's Conferences

OUR guest and guru has had a strenuous time in North West India, making the most of his opportunities and some interesting discoveries in respect of the output of the Muslim press and the contents of Muslim libraries. He had a day at *Ludhiana* (in the midst of the Annual Meetings of the Presbyterian Mission) and presumably another at *Peshawar* (where he met the Trans-Jhelum missionaries), in between his Conferences at *Rawalpindi* and *Lahore*. The total enrolment at *Lahore* was 50, representing a variety of missions. Nearly one-third of those who attended were Indian Christians and of these half were Muslim converts.

A special meeting was held with the latter when the question of a Moslem Brotherhood was discussed, and steps were taken for the formation of such an organization within the Church. It was suggested that it be called the 'Brotherhood of Andrew.' There was a good exhibit and book stall. Books to the value of Rs. 250 were sold. A notable public lecture in the Y.M.C.A. Hall was delivered on "An Introduction to the Scientific Study of Islam," with Sir Zulfikar Ali Khan in the chair.

At the *Delhi* meetings the enrolment was 26. A member sending in five new names for the League writes—'We are greatly enjoying his (Dr. Zwemer's) lectures.' Here again there was an exhibit of literature and orders were taken for over Rs. 100 worth of books. Will secretaries for other centres please take note of the latter feature in these Conferences.

By the time this issue reaches our readers, Dr. and Mrs. Zwemer will have completed their meetings at Lucknow, Bareilly and Jubbulpore.

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Their programme for December will be as follows:—

Calcutta ... Sunday 4th Dec. to Sun. 11th Dec.

Dacca ... Tues. 13th Dec. to Tues. 20th Dec.

Arrangements are being made for Dr. Zwemer to address the Calcutta Missionary Conference at their monthly meeting on Monday, 5th December and to preach at the Cathedral on Sunday, 11th.

Our guests will be making a halt at Dacca over the Xmas week in preparation for their trip down south. We are now in a position to publish the itinerary that has been agreed upon for that area:

Frid. Jan. 6	to	Thurs. Jan. 12	Hyderabad (Deccan)
Sat. Jan. 14	"	Sat. Jan. 21	Bangalore
Sun. Jan. 22	"	Frid. Jan. 27	Madras
Sat. Jan. 28	"	at	Vellore
Sun. Jan. 29	"	Sat. Feb. 4	Madura
Mon. Feb. 6	"	Sat. Feb. 11	Kottayam

Secretary for the South India Conferences: Rev. J. J. Kingham,
Haddow's Road, Nungumbaukam, Madras.

CEYLON

Sun. Feb. 19 to Sat. Feb. 25 Colombo
Tues. Feb. 28 ,, Sail from Colombo to Port Said

NOTICE

The Committee on Literature for Muslims of the N.C.C. has been summoned to meet with Dr. Zwemer at Allahabad, on 31st December. Will those who are preparing applications for grants to publish new items please send them in before Christmas to Dr. M. T. Titus, Methodist Mission, Hardoi, U.P.

Notes

A veteran has passed hence in the person of the beloved Dr. E. M. Wherry, late of Ludhiana in the Panjab—a man who, with his wife, rejoiced in close on 50 years' service in this land. He was a keen student of Islam and a born leader in the work of evangelising Muslims. He spoke out of a rich and varied experience when he urged us younger missionaries to persuade the Muslim to read the Bible and leave him to it and the influence of God's Holy Spirit. We thank God upon our every remembrance of him.

'*In Chinese Turkestan*,' writes a member from Kashgar, 'we have this year met with difficulties as well as encouragements in our work. But we have been able to continue the work uninterruptedly in spite of all the unrest in other parts of China. Up-to-date this year, seven young people—all Muhammadans—have been baptized.' Here is cause for praise.

Fruit from Dr. Zwemer's former visit to India is seen in the keenness of members belonging to the Bangalore Missionary Conference to do something for the evangelisation of Muslims in that area. The Doctor paid them a flying visit in 1924 and to-day they have an organized committee which has the promised support of all local churches and societies. The Secretary, Mr. N. F. Silsbee (address: Glen Bethel, Richards' Town, Bangalore, S. India) has written to us to ask our assistance in securing 'a properly qualified colporteur, preferably a convert from Islam' for the work. The committee contemplates offering a salary of about Rs. 60 to 65 plus house rent, and are very anxious to secure such a helper as early as possible. They desire League members to join in prayer that the right man be found. Please communicate with Mr. Silsbee if you know of a suitable candidate.

Abrogation in the Koran. By Rev. Anwarul Haqq, M. E. Mission, Muzaffarpore, B. and O., India. Methodist Publishing House, Lucknow, India. pp. 118. Price Rupee One or 1s./6d. This is, so far as we know, an entirely new departure, a valuable piece of work likely to be welcomed by all who can make use of it. By arranging the matter in a series of columns the compiler has been able not only to put Arabic text and English rendering side by side, but in parallel columns he gives the abrogated and abrogating verses. Thus, those knowing only English as well as those knowing Arabic will find it a compact and useful manual for a study of this feature in the Quran. The clear type and skilful setting up of the matter reflect great credit on the M. P. H., as printers. Copies of this work should be exhibited for sale at Dr. Zwemer's Conferences. We can confidently recommend it to workers in other Muslim fields.

For Praise and Prayer.

The following items have been sent in by a member in Bengal :

- PRAISE** for the opening of doors in the zanas for girl pupils learning to read and write. 'They are eager to study the Bible.'
- PRAISE** for a steady demand for and sale of Gospel portions.
- PRAISE** for a Muslim girl of twelve who is studying the Bible and desires to go to a Christian boarding school.
- PRAY** for a Muslim convert and his family—that he may be filled with the Holy Spirit and become a more earnest witness for Christ in his daily life. He is in mission employ as a teacher, but his relatives are trying to get him to go back. And for this man's son-in-law who is reading the Bible and has expressed a desire to become a Christian, though his wife is out of sympathy. Pray that God may touch her heart too.
- PRAY** for two brothers and their families—who are isolated and without Christian fellowship and influence—that they may stand true to their faith in Christ.

NEW MEMBERS

Mr. J. S. James,	S.D.A.	Poona.
Miss Lawrence,	St. S. Home	Delhi.
Miss Mowll,	"	Delhi.
Rev. F. H. Loasby,	S.D.A.	Roorkee, U.P.
Pastor R. P. Morris,	"	Najibabad, U.P.
Mr. P. K. Simpson,	"	Hapur, U.P.
Rev. S. Persson,	Swed. Miss.	Kashgar, via Gilgit.
Miss Francis,	B.M.S.	Delhi.
Miss Harris,	Au. B.M.S.	Mymensingh.
Miss Berry,	W.U.M.S.	Allahabad.
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Miss Platt,	W.U.M.S.	Cawnpore, U.P.
Miss Kitchener,	W.M.M.S.	Akbarpur, U.P.

(Our total membership is now 582).

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

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

Urdu Publications on Islam

A Review by Mr. John A. Subhan, of Bareilly

I.

IN a series of four articles it is proposed to present a classified review of available books and pamphlets on Islam, in Urdu, prepared by Christian writers. Such a statement, it is hoped, will enable missionaries to Muslims in all parts of India to discover just the tract or book which is likely to serve their own need or that of inquirers. The importance of right selection in this matter was emphasized long ago by Dr. Wherry of Ludhiana, when he said: "If ever a missionary needs the guidance of the Holy Spirit it is when he selects a book for a Muslim reader."

In cases where a particular work is a translation from the English, the notice will be very brief, as a separate review of books in English, has already appeared in News and Notes. Unless otherwise stated, all these publications are to be had from the Panjab Religious Book Society, Anarkali, Lahore. An asterisk (*) indicates that there is an English original.

I. The Quran.

A. INTRODUCTORY STUDY OF THE QURAN.

1. * Al Quran—Canon Sell. pp. 48. 4 annas.
2. * Islam men Quran—Goldsack. pp. 52. 2 annas.

These two—translations from English—make a good study as an introduction to the Quran. The former is a brief description of the different views of the inspiration of the Quran and of its origins and sources. The latter is a brief but critical examination of the Muslim claim regarding the genuineness of the Quran and its freedom from corruption.

B. THE ORIGINS AND SOURCES OF THE QURAN.

* *Yanabi-ul-Islam—The Sources of the Quran—Goldsack.* With which is incorporated *Talif-ul-Quran*, a supplement on the same subject, by Akbar Masih. 81 pp. 12 annas.

Goldsack's object is to demonstrate the various sources from which Muhammad borrowed his materials. In the supplement Akbar Masih treats his subject in an interesting and convincing way and in his usual scholarly and polite style.

C. THE PRINCIPLE OF THE INTERPRETATION OF THE QURAN.

Tawil-ul-Quran—The Interpretation of the Quran—Akbar Masih. pp. 157. 6 annas.

Is the only book of its kind on the principle of the interpretation of the Quran. The author shows the hopelessness of the task of its interpretation with the aid of Muslim Traditions, a principle accepted by the orthodox Muslim in interpreting the Quran. The principle advocated by the author, on the authority of the Quran itself, is that the Quran as a part of God's revelation lacks the other part, the Bible, and hence it can only rightly and satisfactorily be interpreted in the light and by the help of the Christian Scriptures.

D. THE MIRACLE OF THE QURAN.

1. *Ijaz-i-Quran—The Quran Refuted.* Ram Chandra. pp. 158. 2 annas.

2. *Tanwir-ul-Azhan-fi-Fasahat-ul-Quran*. The Eloquence of the Quran—Akbar Masih. pp. 180. 4 annas.

Muslims in the absence of any mention of miracles in the Quran are unanimous in claiming the style and the eloquence of the Quran to be *Islam's miracle par excellence*. The author of *Ijaz* in the first four chapters takes up the miracle of *wahi* (or revelation), and by pointing out several sources through which Muhammad must have compiled his book, he refutes the claim of this alleged miraculous element in the Quran. The miracle of Quran's eloquence is dealt with fully in Akbar Masih's treatise, and occupies only a secondary place in Ram Chandra's *Ijaz*. For centuries it has been assumed that the style and eloquence of the Quran are incomparable and inimitable, but Akbar Masih, quoting all the passages which are supposed to support this claim, shows that there is not the slightest reference to its incomparable style or inimitable eloquence. All that can be inferred from these passages is a challenge to produce another book like it in influencing morally the people of Arabia. The author, in one chapter, going through the life stories of the Arabian *literati* contemporaneous with Muhammad, proves that none regarded the Quran as incomparable, and none accepted Islam on the ground of its eloquence. *Tanwir-ul-Azhan* deserves the notice of every missionary interested in Islamic literature. The approach is sympathetic and the style attractive.

E. THE TEACHING OF THE QURAN

1. * *Insan-kya-hai? The Quranic Doctrine of Man*. Gardner—pp. 60. 3 annas.
2. * *Gunah-kya-hai? The Quranic Doctrine of Sin*. Gardner—pp. 57. 3 annas.
3. * *Talim-i-Najat az rue Quran*. The Quranic Doctrine of Salvation. Gardner—pp. 76. 3 annas.

These three are the Urdu translations of Gardner's essays published by C. L. S. Madras. All the Quranic passages dealing with the subjects are examined and their significance pointed out. In interpreting the passages on salvation, where the responsibility of man's wanderings and finding salvation seems to rest with the mighty Will of Allah, the conclusions seem rather far fetched, at least they are different from what the orthodox Moslems and the body of Islamic Ulemas hold. The author's interpretation gives support to the Mutazilites or rationalists of Islam.

4. * *Ruh-ul-Quds az rue Quran-o-Baibal*. The Holy Spirit in Quran and Bible—Mylrea and Abdul Masih—pp. 61. 3 annas.

The Urdu translation of an English essay, and an important contribution to the subject. The whole essay is interesting and informative. The only booklet for Muslims, on the Divinity of the Holy Spirit and worth putting in the hands of Muslim inquirers.

II. The Quran and the Bible.

A. THE TEACHING OF THE QURAN AS TO THE CHRISTIAN SCRIPTURES.

1. *Masihi Kutub Muqaddasa ki bare men Quran ki Talim*. James Munro pp. 52. One pice.
2. *Kin manon men Quran Masihi Kutub Muqaddasa ka Musaddiq aur Muhafiz hai—How does the Quran confirm the Christian Scriptures?* James Munro:—

Part I. Tauret (Pentateuch) pp. 42. One pice.

Part II. Injil (The Gospel) pp. 44. One pice.

Part III. Yisu yane Masih (Jesus the Messiah) pp. 37. One pice.

The author having established the fact of the attestation and the testimony of the Quran to the Christian Scriptures in his first treatise, proceeds in the three parts of his second work to show that the Quran, in spite of the testimony and claim to be the guardian of the Christian Scriptures, contradicts the facts and teachings recorded in them.

3. *Shahadat-i-Qurani bar Kutub-i-Rabbani. Testimony of the Quran to the Christian Scriptures. Muir. pp. 172. 8 annas.

4. D'awat-ul-Muslimin—Muslims invited to read the Bible. Muir. pp. 41. 1 anna.

The first is the Urdu translation by Raja Shiva Prasad of Sir William Muir's English work. A most valuable collection of all the Quranic passages having any reference to the Bible. At the end a very helpful supplement is added in answer to the popular Muslim objections to the Christian Scriptures. The second booklet is another valuable work by the same author to be placed in the hands of Muhammadans, especially Maulvis and Mullas. It is written on similar lines to the former one.

B. DOES THE QURAN DECLARE THE BIBLE TO BE CORRUPTED ?

1. Radd-i-Tahrif. pp. 24. Half an anna.

2. Hidayat-ul-Mumtazin. Wherry. pp. 16. One pice.

Two useful little tracts in refutation of the charge that the Christian Scriptures have been corrupted, and in evidence of their genuineness.

C. THE TEACHINGS OF THE QURAN COMPARED WITH THOSE OF THE BIBLE.

1. Injil-ya-Quran. The Bible or the Quran. Thakur Das. pp. 184. 10 annas.

2. Muwazina-i-Injil o Quran. Khwaja. pp. 110. Re. 1-0-0.

Thakur Das and Khwaja present the subject from different points of view. The former bringing out the points of contrast and the latter the points of contact. Thakur Das chiefly emphasises the historical facts, and Khwaja mainly compares the moral teaching of the one with the other. Thakur Das is polemic in the treatment of his subject, and is very profuse in his remarks on the comparative passages that he quotes from the Bible and the Quran. Khwaja is friendly and polite and, quoting passages under one topic, leaves the question of their comparative value to the judgment of his readers and makes few comments of his own. This is how the author of the *Muwazina* himself sums up the result of his comparison : " The Quran is a code of moral laws of every kind, great and small, good and bad. No one can deny the truth of this fact. The teaching concerning God's unity, one's duties towards God and towards man, fraternity, sympathy, liberty, equality, godliness and sincerity, and other innumerable pearls of moral teaching are scattered all over the pages of the Quran. To a great extent the book is full of wisdom and understanding. However, the comparison of the teaching of the Bible and the Quran proves the Bible to be a boundless ocean, and the Quran a little spring. The one shines out as the Sun of Righteousness, and the other is but a single ray. Nevertheless, the Quran

does contain also teachings which are unacceptable to true human nature, and which are below the standard of true morality." *Muwazina* is a good and useful book for thoughtful Muslims and Christian preachers.

D. THE TEACHING OF THE QURAN AS TO THE CHRISTIAN RELIGION.

Al-Furqan.—Gulam Masih. Part I. pp. 79. 4 annas. Part II. pp. 129. 8 annas.

The author is well-known for his sympathetic approach and his unique method of presenting Christianity to Muslims. He aims at presenting the message of Christianity through the teaching of the Quran. He shows that in the teaching of the Quran the religion of Abraham and his children is called "Islam." This Abrahamite Islam is not antagonistic to Christianity. The Hanifite teachings found in the Quran are not part of the teachings of the original Quran of Muhammad but a later addition by Muhammad's followers. Christianity is indicated in the Quran to be the fulfilment of God's continuous promise of blessings through the long line of the Israelite prophets. The Bible is the sacred book of Abrahamite Islam, and the Quran testifies to its integrity and bears attestation to its being the guide, and the light, and acknowledges it as an authority in legal disputes.

This work was published in 1904, and copies may be obtained from the P. R. B. S., Lahore. About twenty years later the author produced *Tahqiq-ul-Islam*, another work on the same lines. The work, published in three parts, was a vast improvement on the *Al-Furqan*, for it had the result of twenty years further development since that work was published. The book in a short time went through two editions, and then we regret to say its publication was suppressed by order of the Government.

Urdu Publications on Islam

A Review by Mr. John A. Subhan, of Bareilly

Part II.

In order to be able to lead effectively, by the power of the Holy Spirit, to the full truth as it is in Jesus Christ those to whom we are sent, it is of immense importance that we should understand clearly the points which, in the providence of God they have already reached, the elements of truth which they already hold, and the general texture and colour of their thoughts." (The late Bishop G. A. Lefroy). To furnish oneself with such knowledge and understanding of Islam, these books will be found of real value. All the books reviewed below are available from the Panjab Religious Book Society, Anarkali, Lahore.

An asterisk (*) indicates that there is an English original.

III Islam

A. THE RELIGION OF ISLAM.

1. Din-i-Islam—Wherry. pp. 52. Anna one.
2. * Aqaid-i-Islamia —Sell—pp. 291. Annas eight.

Wherry's *Din-i-Islam* is a concise and useful treatise for Christian workers on the religious system of Islam. The stock of this booklet is running low. A revised edition will prove very helpful as an introductory study of the system. Canon Sell's *Faith of Islam* is a standard work on the religion of Islam. Dr. Wherry says of it, "No missionary student of Islam should be without it." This Urdu translation is very defective and a new and revised edition is greatly needed. The book was translated by Moulvie Mohammad Shafqatullah under the supervision of Rev. T. J. Scott, D.D., of the Bareilly Theological Seminary, and was published by M. E. Publishing House, Lucknow.

B. THE TEACHINGS OF ISLAM.

1. *Khuda-i-Islam—God in Islam. Goldsack—pp. 45. Two annas.
"Jews, Christians and Muhammadans believe in one God and yet differ widely in their interpretation of this idea. Unless we know the Moslem's idea of God we cannot understand his creed nor judge his philosophy, nor intelligently communicate our idea of God to him. The strength of Islam is not in its ritual, nor in its ethics, but in its tremendous and fanatical grasp on the one great truth—monotheism." (Zwemer)
There is a great lack of literature on the conception of God, and more literature is needed on this subject from the Christian stand-point.

2. * Mohammad Sahib az rui Islam. Muhammad in Islam. Goldsack pp. 104. Four halftone illustrations. Eight annas.

The author has presented the life of Muhammad based on Islamic sources. His painting of the portrait of the Prophet of Arabia is from Islam's paint-box, and the verdict is left to the judgment of the reader. The book is very interesting and contains much helpful information.

3. * Ahadith-i-Ahl-i-Islam. The Traditions in Islam. Goldsack—pp. 132. Six Annas.

A concise treatise on the subject of Moslem traditions.

4. * Kalam-ullah az rui Islam. The Bible in Islam. Goldsack—pp. 95. Four Annas.

The Urdu translation is by Rev. J. Ali Bakhsh. The book is not on the Quranic testimony to the Bible, but the author aims at discussing the views that Islam holds of the Bible, and at meeting the popular objections to its genuineness and integrity.

5. * Roza—The Moslem Fast—Anwarul Haqq—pp. 20. One Anna.

The Moslem fast, one of the five pillars of the religion of Islam, is described by the author in the words of Islamic teaching, and is then compared to that of fasting in the teaching of the Bible.

6. Masla-i-Takhlīq. The Muslim Theory of Creation. John Qalandar. pp. 69. Six Annas.

The book compares the theory of creation as found in Islam and Hinduism with that in the Bible. The first half of the book is devoted to the account of creation as derived from the Quran, and the latter half to that described in the Vedas. The last three pages present the Biblical account of creation. The author has shown how the dogma of creation is related to the idea of inspiration, conception of God and the doctrine of sin and salvation.

7. * Shari'at-i-Irtidad. The Law of Apostacy in Islam. Zwemer. pp. 30. Two Annas.

This little book is the Urdu translation by Rev. J. Ali Bakhsh of a chapter of Dr. Zwemer's recent book *The Law of Apostacy in Islam*. It gives the law in the words of the Quran, and deals with its interpretation by Moslem lawyers and Ulamas. The book is a reply to the assertion of modern Moslems that there is no punishment in Islam for apostacy.

C. THE SOURCES OF ISLAM.

* Yanabi'-ul-Islam. The Sources of Islam. Tisdall—pp. 224. Twelve Annas.

A famous book in reply to the Moslem claim for the divine origin of Islam. It was originally written in Persian and then translated into Arabic, English and Urdu. It was first translated by Mr. Fazl, Assistant Secretary, P. R. B. S. The present edition is the translation by Akbar Masih with his foot-notes, explanatory sentences in the text, and an interesting supplement, *Taliful Quran*, (already mentioned in part I of this review). The two names, that of the author and of the translator, are enough to indicate what a wonderful wealth of information is to be found here. Mr. Warris, Secretary, P. R. B. S. is to be congratulated on the production of this attractive edition of so famous a book.

D. THE BATTLES OF ISLAM.

* Jang-i-Badr wa xang-i-Uhd—The battles of Badr and Uhd. Sell. pp. 80. Four Annas.

Apologists for Muhammad's policy often say that he was compelled to fight in self-defence and for the protection of his little band of followers. Is this the reason that led Muhammad to draw the sword? The book is a reply to the question.

E. THE CALIPHATE.

Khilafat—J. Ali Bakhsh—pp. 22. Six pies.

It is an epitome of the history and policy of the Khilafat. Within a brief space the author has shown the changes that have taken place in the Khilafat since it passed from the Arabs into the hands of Ottoman Turks.

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Confidential.

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This League was founded

BY REV. JOHN TAKLE, IN 1912, WITH THE FOLLOWING
OBJECT :—

To fulfil the vows made at the Lucknow Conference (1911), to pray more and to work more for the evangelization of the Muslim world.

We desire to help :—

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- (ii) By stimulating each other through news of encouraging work ;
- (iii) By passing on particulars of useful books and tracts for ourselves and for the Muslims among whom we labour ;
- (iv) By comparing notes on methods of work ;
- (v) By encouraging others to take an interest in this important work.

A PRAYER FOR MUSLIMS

Most Gracious God, Who hast in Thy great mercy brought to each of us, peace and joy and power and purpose and hope through the Son of Thy Love, Christ Jesus, we earnestly pray for the Muslims around us. Send upon them, we humbly beseech Thee, Thy Holy Spirit, that He may liberate them from all bondage and lead them into all truth, and cause them to give their allegiance to the Crucified One. May they find no occasion of stumbling in us, but rather may they with us become partakers of life everlasting, and so enter into fellowship with Thyself for the redemption of their fellows through Jesus Christ, and this we ask for His dear sake. *Amen.*

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Brock, Rev. J.	C.I.M.	Chowkiakow, Honan
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Porteous, Rev. R. W.	C.I.M.	Yuanchow, Kiang Si
Readshaw, Miss	C.I.M.	Kwangtehchow,
Reid, Miss F. M.		Shanghai
Ridley, Rev. H. F.	C.I.M.	Tihua, Sinkiang
Rowe, Rev. J. L.	C.I.M.	Hungtung Shansi
Simmons, Rev. G. E.	Can. Ch. Miss.	Kaifeng, Honan
Snyder, Rev. C. F.	C.A.M.	Taoho Hsien, Kansu
Torrey, Rev. R. A.	A.P.M.	Tsinanfu, (Sung)
Trygstad, Rev. G. M.	Luth. Un. M.	Fancheng, Hupeh
White, Rt. Rev. W. C.	Bp. of Honan	Kaifeng, Honan

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Flinkman, Miss E. A.	C.I.M.	Yungfenghsien, (Ki)
Gillison, Dr. T.	L.M.S.	Tsinan, Sung
Harding, Rev. D. A. G.	C.I.M.	Hiangcheng, Honan
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Joyce, Rev. F. S.	C.I.M.	Kaifeng (Ho)
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Lindell, Rev. J. L.	Luth. M.	Honanfu, Honan
Mason, Mr. Isaac	C.L.S.	Shanghai
Molony, Rt. Rev. H. J.	Bp., Chekiang	Ningpo
Payne, Rev. H.	B.M.S.	Shantung
Pickens, Rev. C. L.	Amer. Miss.	Nansing
Porteous, Rev. R. W.	C.I.M.	Yuanchow, Kiang Si
Readshaw, Miss	C.I.M.	Kwangtehchow,
Reid, Miss F. M.		Shanghai
Ridley, Rev. H. P.	C.I.M.	Tihua, Sinkiang
Rowe, Rev. J. L.	C.I.M.	Hungtung Shansi
Simmons, Rev. G. E.	Can. Ch. Miss.	Kaifeng, Honan
Snyder, Rev. C. F.	C.A.M.	Taoho Hsien, Kansu
Torrey, Rev. R. A.	A.P.M.	Tsinanfu, (Sung)
Trygstad, Rev. G. M.	Luth. Un. M.	Fancheng, Hupeh
White, Rt. Rev. W. C.	Bp. of Honan	Kaifeng, Honan

2nd DAY—INDIA

Bengal and Assam. (i)

Angus, Rev. H. M.	B.M.S.	Chittagong
Badshah, Mr. D. K.	W.C.M. F.M.	Kāringanj, Sylhet
Barber, Rev. L.	Au. B.M.S.	Faridpur
Barry, Rev. W.	Au. B.M.S.	Comilla
Becker, Miss L. K.	A.C.G.M.	Khanganpur
Beckingsale, Miss	N.Z.B.M.S.	Brahmanbaria
Bell, Miss M. L.	B.M.S.	Barisal
Bradfield, Miss M. A.	Au. B.M.S.	Chandpur
Browne, Rev. L. E.	Bp's Coll.	Calcutta
Brown, Miss G. E.	Au. B.M.S.	Pabna
Cansick, Mr. P.	C.M.M.L.	Sagjuria, Santal Pargs.
Chowdhury, Mr. D. A.	S.C.M.C.	Budge Budge
Clark, Miss A. H.	Au. B.M.S.	Pabna
Collins, Miss G.	Au. B.M.S.	Pabna
Cover, Rev. H. W.	A.C.G.M.	Bogra
Cover, Mrs. H. W.	A.C.G.M.	Bogra
Cowles, Miss A. L.	N.Z.B.M.S.	Brahmanbaria
Crofts, Mrs. W. G.	Au. B.M.S.	Rajbari

3rd DAY—INDIA

Das, Rev. R. C.	C.G.M	Kurigram
Dewick, Rev. E. C.	Y.M.C.A.	Calcutta
Duncan, Rev. H. C.	C. of S.M.	Darjeeling
Eade, Rev. B. N.	N.Z.B.M.S.	Brahmanbaria
Edmeades, Rev. R. W.	B.M.S.	Dinajpur
Ewan, Rev. G.	S.C.M.C.	Calcutta
Fawcett, Rev. J. L.	O.M.C.	Dacca
Fisher, Bishop F. B.	M.E.Ch.	Calcutta
Franklin, Rev. G. P.	C.N.M.	Kishorganj
French, Rev. W. E.	B.M.S	Bishnupur
Geisenhener, Miss A.	A.B.F.M.S,	Gauhati
Grace, Rev. A. J.	Au. B.M.S.	Pabna
Grigg, Rev. E. W.	N.Z.B.M.S.	Brahmanbaria
Heinly, Rev. F. W.	C.G.M.	Lalmanirhat
Hodgkinson, Miss	B.M.S.	Dacca
Holmes, Rev. W. H. G.	O.M.C.	Calcutta
Howie, Rev. T. S.	B.M.S.	Calcutta
Hunter, Rev. W. C.	B.M.S.	Calcutta

4th DAY—INDIA

Bengal and Assam. (ii)

Hahi Baksh, Mr. V. M.	Y.M.C.A.	Calcutta
Johnson, Rev. S. J.	S.D.A.	Calcutta
Jones, Miss E. J.	W.C.M.F.M.	Sylhet
Jones, Rev. H. A.	N.Z.B.M.S.	Brahmanbaria
Jones, Rev. J. Pengwern	W.C.M.F.M.	Maulvi Bazar, Sylhet
Jones, Rev. L. Bevan	B.M.S.	Dacca
Kelly, Rev. T. C.	Au. B.M.S.	Seraiganj
King Rev. E. L.	M.E.Ch.	Darjeeling
Kinzly, Miss K.	M.E.Ch.	Bolpur
Lanyon, Rev. P. F.	Au. B.M.S.	Mymensingh
Lee, Miss A. M.	C.E.Z.M.S.	Calcutta
Masters, Rev. H. W.	Au. B.M.S.	Orakandi
McLean, Miss H.	Au. B.M.S.	Pabna
McNissley, Miss E.	A.C.G.M.	Ulubaria
Meyers, Rev. A.	A.C.G.M.	Ulubaria
Morison, Dr. R.	E.P.M.	Rajshahi
Moses, Rev. M.	C.G.M.	Calcutta
Nall, Rev. P. C.	Au. B.M.S.	Birisiri
Northfield, Rev. H. D.	B.M.S.	Dacca
Owen, Rev. E. H.	Swed. Miss.	Cooch Bihar

5th DAY—INDIA

Raw, Rev. J. D.	B.M.S.	Barisal
Reid, Rev. J.	B.M.S.	Calcutta
Rice, Miss H.	N.Z.B.M.S.	Chandpur
Roberts, Rev. J. W.	W.C.M.F.M.	Sylhet
Rowlands, Miss J. H.	W.C.M.F.M.	Sylhet
Shaw, Rev. G. W.	B.M.S.	Jessore
Shore, Rev. T. E. T.	O.M.C.	Calcutta
Sircar, Rev. A. L.	B.M.S.	Serampore
Smith, Dr. Macdonald	Homes	Kalimpong
Sutton, Rev. H.	Au. B.M.S.	Mymensingh
Swan, Rev. H. M.	M.E.Ch.	Darjeeling
Tromborg, Rev. Kr.	Swed. Miss.	Dingdinga, Assam
Tuck, Miss B. S.	Au. B.M.S.	Orakandi
Vacher, Miss	E.P.M.	Rajshahi
Wallace, Mrs. I. R.		Calcutta
Wenger, Rev. W. J.	B.M.S.	Lungleh, Lushai Hills
Westcott, Most Rev. F.	Metropolitan	Calcutta
Williams, Miss C.	Au. B.M.S.	Shusung
Wilson, Miss J.	A.B.F.M.S.	Gauhati

6th DAY—INDIA

Bihar and Orissa.

Cannaday, Rev. I. I.	G.E.L.C.	Ranchi
Chowdhury, Rev. J. C.	M.E.Ch.	Pakaur
Dyche, Rev. H.	B.M.S.	Monghyr
Frost, Rev. J. I.	A.B.F.M.S.	Balasore
Gibson, Rev. G. N.	B.M.S.	Patna
Hicks, Rev. G. W.	B.M.S.	Gaya
Hodge, Rev. J. Z.	R.B.M.U.	Motihari
Jarry, Rev. F. W.	B.M.S.	Bolangir, Orissa
John, Rev. P.	B.M.S.	Patna
Myres, Miss J. L.	C.E.Z.M.S.	Bhagalpur
Soper, Miss E. A.	B.M.S.	Bolangir, Orissa
Tucker, Rev. B. W.	M.E.Ch.	Pakaur

7th DAY—INDIA

Bombay Presidency.

Badley, Bishop B. T.	M.E.Ch.	Bombay
Banker, Rev. F. E.	M.E.Ch.	Sanjan
Blair, Rev. J. C.	I.P.M.	Deesa Camp
Blough, Rev. J. M.	C.B.A.	Vyara
Blower, Miss E.	Z.B.M.M.	Manmad
Bursch, Miss M.	C.N.M.	Khardi
Carey, Miss Brenton	C.E.Z.M.S.	Karachi
Cassen, Rev. P. M.	Meth. Prot. M.	Dhulia
Chapman, Miss G.	Z.B.M.M.	Sholapur
Frederick, Miss M. B.	P.I.V.M.	Khed Shivapur
Fulcher, Miss	Z.B.M.M.	Sholapur
Greenfield, Miss C. R.	C. of S.M.	Poona
Gustafsson, Rev. E. N.	S.A.M.	Nandurbar
Hanna, Rev. E.	I.P.M.	Sant Rampur
Hanna, Dr. J. B.	I.P.M.	Anand
Hanna, Rev. W. J.	I.P.M.	Cambay
Helfers, Rev. A.	C.M.A.	Dholka
Hinde, Rev. S. D.	C.M.S.	Karachi
Kaylor, Rev. J. I.	C.B.A.	Vada
Lampard, Rev. J.	M.E.Ch.	Baroda
Long, Rev. F. C.	C.M.S.	Karachi
Mow, Rev. B. M.	C.B.A.	Jalalpur
Palmer, Rt. Rev. E. J.	Bishop	Bombay
Plunkett, Miss E.	U.F.C.M.	Poona
Robinson, Rev. W. H.	I.P.M.	Garbada
Scott, Rev. H. R.	I.P.M.	Surat
Smith, Rev. H. J. Lane	C.M.S.	Bombay
Thompson, Rev. G. B.	M.E.Ch.	Karachi
Westmo, Rev. G.	Swed. Miss.	Dondaicha
Williams, Rev. T. D.	B.M.S.	Bombay
Wilson, Rev. G.	I.P.M.	Ahmedabad

8th DAY—INDIA

Central India and Rajputana.

Albrecht, Rev. M. P.	E.S.N.A.	Mahasamund
Amstutz, Rev. T.	C.M.A.	Amraoti
Auner, Rev. O. M.	M.E.Ch.	Khandwa
Daubendick, Miss L.	M.E.Ch.	Jubbulpore
Davies, Miss E. B.	B.M.S.	Dholpur, Rajputana
Fales, Miss C.	M.E.Ch.	Sironcha
Felt, Rev. F. R.	M.E.Ch.	Jubbulpore
Fiddler, Rev. E. A.	P.B.M.	Rajnandgaon
Guse, Rev. C. F.	M.E.Ch.	Jubbulpore
Livengood, Rev. F. E.	D.C.I.M.	Pendra Road
Low, Rev. A. R.	U.F.C.	Jaipur, Rajputana
Masih, Rev. Yohan	P.C.I.M.	Indore
Maw, Mr. G. W.	F.F.M.A.	Itarsi
May, Miss E. H.	A.P.M.	Morar, Gwalior
Menzies, Mrs.	C.P.M.	Mhow
Menzies, Rev. W. G.	D.C.I.M.	Pendra Road
Penner, Rev. P. W.	G.C.M.M.	Janjgir
Pitt, Rev. M. S.	M.E.Ch.	Jubbulpore
Rambo, Dr. V. C.	D.C.I.M.	Mungeli
Rugg, Rev. E. M.	M.E.Ch.	Ajmir, Rajputana
Ruggles, Miss E.	M.E.Ch.	Burhanpur
Rutherford, Dr. Gladys	B.M.S.	Dholpur, Rajputana
Scholberg, Rev. H. C.	M.E.Ch.	Narsinghpur
Scott, Rev. A. A.	C.P.M.	Indore
Shute, Rev. A. L.	Meth. Coll.	Jubbulpore
Sissons, Miss D.	B.M.S.	Dholpur, Rajputana
Ward, Miss E.	F.M.M.N.A.	Darwah, Motibagh
Williams, Rev. T.	M.E.Ch.	Baihar

9th DAY—INDIA

North-West Frontier and Baluchistan.

Ashby, Miss H. M.	A.P.M.	Haripur
Boj, Miss F.	D.P.M.	Mardan
Bramsen, Miss E.	D.P.M.	Mardan
Christensen, Rev. J.	C.A.M.	Mardan
Davidson, Miss F. M.	C.E.Z.M.S.	Kohat
Grey, Rev. A. L.	M.E.Ch.	Shaikh Mandah, (B.)
Holland, Dr. H. T.	C.M.S.	Quetta, (B.)
Paulli, Miss F.	D.P.M.	Mardan
Robertson, Rev. H. C.	C.A.M.	Mardan
Shearburn, Miss M. R.	C.E.Z.M.S.	Dera Ismail Khan
Steenstrup, Miss A. R.	D.P.M.	Mardan
Werthmuller, Miss C.	C.E.Z.M.S.	Dera Ismail Khan
Wigram, Rev. M. E.	C.M.S.	Peshawar
Wiley, Rev. T. W.	C.A.M.	Mardan

10th DAY—INDIA

Panjab. (i) (with Kashmir and Kashgar.)

Ahlbert, Rev. E.	S.A.M.	Kashgar, Gilgit
Anderson, Miss H.	do.	do.
Hermansson, Rev. G.	do.	do.
Martensson, Miss S.	do.	do.
Wingate, Miss R.	do.	do.
Mathewson, Dr. W. R.	C.M.S.	Srinagar, Kashmir
Wemyss, Miss L. B.	A.P.M.	Srinagar, Kashmir
Alter, Mrs. M. C.	A.U.P.M.	Campbellpur
Anderson, Rev. W. T.	A.P.M.	Rawalpindi
Bakhsh, Rev. Canon Ali	C.M.S.	Lahore
Brown, Dr. Edith	W.C.M.C.	Ludhiana
Campbell, Rev. E. E.	A.U.P.M.	Sialkot
Chambers, Rev. C. B.	C.M.S.	Multan
Christensen, Miss L. D.	M.E.Ch.	Lahore
Clark, Miss C. P.	A.P.M.	Ferozepore
Crane, Rev. R. E.	M.E.Ch.	Sonepat
Cummings, Rev. R. W.	A.U.P.M.	Sialkot

11th DAY—INDIA

Daniel, Rev. I. U.	M.E.Ch.	Batala
Dass, Rev. J. Thakur	C.M.S.	Gojra
Day, Rev. A. E.	C.M.S.	Batala
Dodson, Dr. Miss E.	C.M.S.	Multan
Dye, Rev. W.	M.E.Ch.	Sonepat
Fife, Rev. E. E.	A.P.M.	Ludhiana
Foster, Rev. R. A.	A.U.P.M.	Sialkot
Greenfield, Miss M. R.	L.Z.M.M.	Murree
Griswold, Rev. H. D.	A.P.M.	Lahore
Hamilton, Rev. B. L.	A.R.P.M.	Montgomery
Hardy, Miss	N.Z.P.M.	Jagadhri
Harper, Rev. A. E.	A.P.M.	Sharakpur
Haythornthwaite, Miss	S.P.G.	Delhi
Heinrich, Rev. J. C.	A.U.P.M.	Rawalpindi
Hubbard, Rev. A. E.	B.M.S.	Delhi

12th DAY—INDIA

Panjab. (ii)

Ismail, Prof. Md.	F.C. Coll.	Lahore
Keislar, Rev. M.	M.E.Ch.	Lahore
King, Miss R. B.	C.M.S.	Montgomerywala
Kipp, Dr. C. R.	M.E.Ch.	Tilaunia
Kipp, Miss J. L.	M.E.Ch.	Tilaunia
Laing, Rev. A. M.	A.P.M.	Gujranwala
Loehlin, Rev. C. H.	A.P.M.	Moga
MacGuffie, Capt.		Simla
MacGuffie, Mrs.		Simla
Mathew, Miss D.	N.Z.P.M.	Jagadhri
Maitland, Miss E. A.	Z.B.M.M.	Kasur
Martin, Dr. J. G.	A.U.P.M.	Taxila
Maxwell, Rev. R.	A.U.P.M.	Sangla
McConnelee, Rev. E.	A.U.P.M.	Sialkot
Mitchell, Miss E. S.	C. of S.M.	Gujrat
Morgan, Miss E. M.	B.M.S.	Delhi

13th DAY—INDIA

Newton, Rev. F. J.	A.P.M.	Ludhiana
Palmer, Miss E. M.	M.E.Ch.	Lahore
Perry, Miss G. D.	C.M.S.	Multan
Ravn, Miss N.	N.Z.P.M.	Jagadhri
Revis, Rev. I. D.	M.E.Ch.	Hissar
Robinson, Rev. Bishop	M.E.Ch.	Delhi
Russell, Miss E. A.	C.E.Z.M.S.	Narowal
Salik, Rev. H. D.	C.M.S.	Bhera
Siraj-ud-Din, Prof. R.	F.C. Coll.	Lahore
Stewart, Rev. H. J.	A.U.P.M.	Gujranwala
Stewart, Rev. J. H.	A.U.P.M.	Pathankot
Sutherland, Rev. W. H.	A.U.P.M.	Campbellpur
Thorburn, Rev. E.	A.R.P.M.	Jullundur
Warmisham, Miss L.	S.P.G.	Rewari
Warris, Mr. F. D.	P.R.B.S.	Lahore
Williams, Miss E.	B.M.S.	Salamatpur

14th DAY—INDIA

United Provinces. (i)

Allen, Rev. J. H.	W.M.M.S.	Azamgarh
Ashbrook, Miss	M.E. Ch.	Shahjahanpur
Badley, Rev. T. C.	M.E. Ch.	Lucknow
Beach, Miss C. M.	W.U.M.S.	Cawnpore
Blakeney, Mr. A. A.		Dehra Dun
Brearily, Miss B. G.	Z.B.M.M.	Bulandshahar
Brutton, Miss L. M.	Z.B.M.M.	Jaunpur
Calkins, Miss E. M.	M.E. Ch.	Moradabad
Calkins, Rev. H. R.	M.E. Ch.	Lucknow
Carne, Rev. T. C.	M.M.S. Au.	Azamgarh
Cheshire, Miss F. A.	Z.B.M.M.	Jaunpur
Clancey, Rev. R.	M.E. Ch.	Aligarh
Core, Rev. A. L.	M.E. Ch.	Budaon
Crosthwaite, Rev. Canon	S.P.G.	Moradabad

15th DAY—INDIA

Davis, Miss A. B.		Mussoorie
Devadasan, Rev. J.	M.E. Ch.	Bareilly
Donohugh, Miss E. E.	M.E. Ch.	Ghaziabad
Duncan, Miss E. G.	W.M.M.S.	Akbarpur
Dunn, Miss O.	M.E.Ch.	Bareilly
Dyke, Rev. C. H.	A.P.M.	Cawnpore
Elliot, Miss M. S. T.	Z.B.M.M.	Bulandshahar
Fisher, Rev. Canon B.H.	S.P.G.	Cawnpore
Fisher, Miss E.	W.U.M.S.	Allahabad
Forsgren, Rev. C. W.	M.E. Ch.	Lucknow
Forsyth, Miss E. M.	M.E. Ch.	Ghaziabad
Furman, Miss M.	D.C.I.M.	Rath
Haines, Miss M.	W.U.M.S.	Allahabad
Heron, Miss C. B.	Faith Miss.	Saharanpur
Hezlep, Rev. W. H.	A.P.M.	Jhansi
Hollister, Rev. J. N.	M.E. Ch.	Dwarahat, Almora
Hoffman, Miss C. E.	M.E. Ch.	Roorkee
Hyde, Rev. P. S.	M.E. Ch.	Bareilly

16th DAY—INDIA

United Provinces. (ii)

Janvier, Rev. C. A. R.	A.P.M.	Allahabad
Jones, Miss A. G.	A.P.M.	Etah
Jones, Miss E. M.	A.P.M.	Landour
Jones, Rev. E. Stanley	M.E.Ch.	Sitapur
Jones, Rev. Lucien B.	M.E.Ch.	Aligarh
Lawson, Miss A. E.	M.E.Ch.	Mussoorie
Lindsey, Mr. W. H.	M.E.Ch.	Budaun
Louch, Miss R.	A.P.M.	Cawnpore
Lucas, Rev. J. J.	A.P.M.	Landour
Machin, Rev. W.	W.M.M.S.	Azamgarh
Maclean, Miss T.	W.U.M.S.	Jhansi
Manchester, Miss R. C.	I.T. Coll.	Lucknow
McCleavey, Miss E. M.	M.E.Ch.	Roorkee
McCrie, Miss J.	Faith Miss.	Saharanpur
McGaw, Rev. A. C.	A.P.M.	Etah

17th DAY—INDIA

Mitchell, Miss E. M.	W.M.M.S.	Fyzabad
Moffat, Rev. E. M.	M.E.Ch.	Lucknow
Monroe, Rev. C. H.	M.E.Ch.	Shahjahanpur
Morris, Rev. J. D.	B.M.S.	Shahjahanpur
Moss, Miss L. R.	M.E.Ch.	Muttra
Mount, Miss A. B.	Z.B.M.M.	Benares
Nethercote, Miss A. J.	C.M.S.	Agra
Nunn, Rev. F. L.	W.M.M.S.	Maunath Bhanjan
Orbison, Rev. J. H.	A.P.M.	Ludhiana
Parker, Rev. E. G.	A.P.M.	Saharanpur
Pearson, Miss G.M.L.	Z.B.M.M.	Khurja
Peters, Miss J. I.	M.E.Ch.	Almora
Pickett, Rev. J. W.	M.E.Ch.	Lucknow
Porter, Miss E.	M.E.Ch.	Brindaban
Price, Mrs. E. S.	M.E.Ch.	Lucknow

18th DAY—INDIA

United Provinces. (iii)

Rankin, Prof. R. C.	M.E. Coll.	Lucknow
Reynolds, Rev. G. D.	B.M.S.	Agra
Robertson, Mrs. J. T.	M.E.Ch.	Roorkee
Rockey, Rev. C. D.	M.E.Ch.	Moradabad
Shah, Rev. Ahmad	S.P.G.	Cawnpore
Shannon, Miss M. E.	M.E.Ch.	Lucknow
Sheets, Rev. H. J.	M.E.Ch.	Bareilly
Slater, Rev. A. E.	A.P.M.	Etah
Slater, Miss J.	B.M.S.	Agra
Smith, Rev. S. R.	M.E.Ch.	Cawnpore
Snelson, Miss A. D.	C.M.S.	Benares
Spence, Miss M. H.	L.M.S.	Benares
Spencer, Miss I.M.	W.M.M.S.	Benares
Subhan, Mr. J. A.	Institute	Bareilly

19th DAY—INDIA

Taylor, Rev. J. C.	A.R.P.M.	Roorkee
Thero, S. G. Esq.	M.E.Ch.	Lucknow
Thoburn, Mrs. R. H. C.	M.E.Ch.	Lucknow
Thompson, Prof. S. D.	A.P.M.	Allahabad
Titus, Rev. M. T.	M.E.Ch.	Hardoi
Treanor, Rev. W. V. K.	C.M.S.	Allahabad
Tuck, Rev. E. E.	M.E.Ch.	Meerut
Tulloch, Miss K. M.	Z.B.M.M.	Jaunpur
Velte, Rev. H. C.	A.P.M.	Saharanpur
Waller, Miss E. M.	C.M.S.	Aligarh
Watson, Miss E.	Z.B.M.M.	Bulandshabar
Watt, Rev. D.	Faith Miss.	Saharanpur
Weak, Rev. H. H.	M.E.Ch.	Pauri, Garhwal
Whitaker, Miss	Z.B.M.M.	Allahabad
Wilkie, Rev. J. H.	M.E.Ch.	Cawnpore
Wilson, Rev. F. M.	M.E.Ch.	Cawnpore

20th DAY—INDIA

Southern India. (i)

Allen, Miss F.	W.M.M.S.	Hyderabad
Bindslev, Rev. C.	Dan. Miss.	Tirukoilur
Bjerrum, Rev. H.	Dau. Miss.	Cuddalore
Boggs, Rev. A. M.	A.B.T.M.	Hyderabad
Brown, Rev. G. E.	C.M.S.	Hyderabad
Brux, Rev. A. A.	M.E.L.I.M.	Vaniyambadi
Clift, Miss M. E.	C.E.Z.M.S.	Bangalore
Coan, F. S. Esq.	Y.M.C.A.	Secunderabad
Cookson, Miss J. M.	C.E.Z.M.S.	Bangalore
Darling, Miss	W.M.M.S.	Mylapore, Madras
Desai, Mr. J.	M.E.Ch.	Gulbarga
Dixon, Rev. L. A.	Y.M.C.A.	Kottayam
Dudley, Mr. L. S.	C.M.S.	Hyderabad
Ellerman, Miss E. L.	M.E.L.I.M.	Ambur

21st DAY—INDIA

Goldsmith, Rev. Canon	C.M.S.	Madras
Grove, Miss S. M.	C.E.Z.M.S.	Madras
Grover, Miss P.	C.E.Z.M.S.	Madras
Hatch, Mr. D. S.	Y.M.C.A.	Trivandrum
Haydon, Miss F. L.	C.E.Z.M.S.	Bangalore
Hopwood, Miss E.	C.M.S.	Ootacamund
Innes, Dr. Miss F. R.	Med. Sch.	Vellore
Kingham, Rev. J. J.	M.E.Ch.	Nungumbaukam
Korteling, Rev. R. G.	A.A.M.	Madanapalle
Lockwood, Miss D. E.	C.E.Z.M.S.	Bangalore
Mathai, P. J. Esq.	C.M.S.	Alleppy
Merriweather, Mrs.	C.I.G.M.	Satyamangalam
Montgomery, Miss U.	M.E.Ch.	Raichur
Noyes, Dr. H. F.	M.E.Ch.	Vikarabad

22nd DAY—INDIA

Southern India. (ii) (with Ceylon, Burma and E. Indies.)

Pankratz, Rev. J.	M.E.Ch.	Hyderabad
Perkins, Rev. J. T.	M.E.Ch.	Hyderabad
Philip, Rev. F. C.	C.M.S.	Hyderabad
Potter, Miss E. M.	C.E.Z.M.S.	Bangalore
Rehwinkel, Miss A.	M.E.L.I.M.	Ambur
Robinson, Miss R. E.	M.E.Ch.	Bangalore
Sage, Miss E. V.	U.F.C.M.	Rayapuram
Sandegren, Rev. J.	C.Sw.M.	Trichinopoly
Savarirayan, Rev. E.	A.A.M.	Vellore
Sell, Rev. Canon E.	C.M.S.	Madras
Sell, Miss M. S.	C.E.Z.M.S.	Bangalore
Singh, Rev. Dhan	C.M.S.	Hyderabad
Smith, Bishop H. L.	M.E.Ch.	Bangalore
Warren, Mr. W. H.	C.L.S.	Madras
Watkins, Miss R.	C.E.Z.M.S.	Mysore City

23rd DAY

Ceylon.

Burrows, Rev. M. T.	C. of E.	Colombo
Clegg, Miss B. M.	W.M.M.S.	Kalmunai
Hornby, Miss C. B.	W.M.M.S.	Pettah
Ledward, Miss M. A.	C.M.S.	Colombo
Opie, Miss	C.M.S.	Colombo
Selby, Rev. T. T.	W.M.M.S.	Batticaloa
Senior, Mrs.		Haputale
Whelan, Rev. R. H.	C.M.S.	Gampola

Burma.

Jones, Rev. B. M.	M.E.Ch.	Rangoon
Myers, Rev. H. F.	A.B.F.M.S.	Rangoon

East Indies.

Baljon, Rev. J. M. S.	Dutch Miss.	Modjowarno, Java
Kraemer, Dr. H.	Dutch Miss.	Malang, Java
Lowe, Rev. Bishop T.	M.E.Ch.	Singapore
Nortier, Rev. C. W.	Dutch Miss.	Welytreden, Java
Pik, Mr. J.	Dutch Miss.	Kediri, Java
Schuurman, Mr. B. M.	Dutch Miss.	Kediri, Java

24th DAY

Arabia.

Dalenberg, Miss C.	Amer. Miss.	Bahrein
Dame, Dr. L. P.	do	Bahrein
Hakken, Rev. B.	do	Bahrein
Harrison, Dr. P. W.	do	Bahrein
Lutton, Miss F.	do	Muscat
Pennings, Mrs.	Amer. Miss.	Bahrein
Rasmussen, Rev. C. J.	Dan. Miss.	Aden

Iraq.

Barny, Rev. F. J.	Amer. Miss.	Baghdad
Bilkert, Rev. H. A.	do	Ashar, Basra
Calverley, Rev. E. E.	do	Kuwait
Cantine, Rev. J.	do	Baghdad
Dykstra, Rev. D.	do	Amara
Jackson, Miss Rachel	do	Basra
Jackson, Miss Ruth	do	Basra
Kellien, Miss C. B.	do	Ashar, Basra
Moerdyk, Rev. J. E.	do	Amara

25th DAY

Persia.

Browning, Rev. Lynn	Amer. Miss.	Rezaieh
Browning, Mrs.	do	do
Busdicker, Dr. R. D.	do	Resht
Enderson, Miss A.	Ev.L. Miss.	Tabriz
Jessup, Mrs. H. G.	Amer. Miss.	do
Lamme, Miss E. D.	do	Urumia
Linton, Rt. Rev. J. H.	Bp. in Persia	Isfahan
Malcolm, Rev. G.		Seistan
McKinney, Miss		Tabriz
Miller, Rev. W. E.	Amer. Miss.	Teheran
Moss, Rev. M. E.	do	Rezaieh
Pittman, Rev. C. R.	do	Tabriz
Schalk, Dr.	Ev.L. Miss.	Sauj Bulaq
Schalk, Mrs.	do	do
Schonhood, Miss	do	do
Schuyler, Rev. H. C.	Amer. Miss.	Teheran
Thompson, Rev. W. T.	C.M.S.	Isfahan
Wilson, Rev. J. C.	Amer. Miss.	Tabriz

26th DAY

Syria and Palestine.

Allen, Rev. P.	C.M.A.	Dera'a Hauran
Alter, Rev. S. M.	Amer. Miss.	Hama
Best, Miss E. M.	C.M.A.	Madeba
Bishop, Rev. E.	C.M.S.	Jerusalem
Braden, Rev. G. W.	C.M.A.	Beersheba
Brooks, Rev. W. O.	C.M.A.	Jerusalem
Brownlow, Miss	C.M.S.	Nablus
Byerley, Rev. R. C.	Amer. Miss.	Sidon
Clark, Mrs. R. A.	C.M.A.	Hauran
Derr, Miss	C.M.A.	Hebron
Erdman, Rev. P.	Amer. Press.	Beirut
Geleff, Rev. S.	Dan. Miss.	Yabroud
Graves, Miss	C.M.A.	Jerusalem
Greenslade, Rev. W. G.	Amer. Miss.	Beirut
Hassall, Miss	C.M.S.	Kafr Yasif
Hudson, Dr. E. H.	Amer. Miss.	Beirut
Hulbert, Miss	C.M.S.	Bir Zeit

27th DAY

Irish, Mr.	C.M.A.	Hebron
Jago, Rev. E. O.	C.M.A.	Jerusalem
Johnston, Miss M. L.	B.S.M.	Beirut
Lavy, Rev. E. E.	C.M.S.	Nablus
Law, Miss L. M.	Amer. Miss.	Merjayoun
Maxwell-Ford, Miss M. T.		Safed
Monro, Miss M.	S.P.C.K.	Jerusalem
Morris, Miss	C.M.S.	Jaffa
Nicol, Rev. J. H.	Amer. Miss.	Beirut
Nielsen, Rev. A.	Dan. Miss.	Damascus
Parsons, Miss	C.M.A.	Jerusalem
Prip, Pastor E.	Dan. Miss.	Deir Atiyeh
Rackett, Mr.	C.M.A.	Ain Karim
Shaw, Rev. C. H.	C.M.A.	Jerusalem
Smalley, Rev. W. F.	C.M.A.	Jerusalem
Ware, Miss	C.M.S.	Kafr Yasif
Webb, Rev. S. C.	C.M.S.	Jaffa
Witherspoon, Rev. L. M.	Amer. Miss.	Aleppo

28th DAY

Africa.

Heywood, Rt. Rev. R. F.	Bp. Mombasa	Nairobi
Lambie, Rev. T. H.	Amer. Miss.	Addis Abeba
		Abyssinia
Nils Roden, Rev.	Swed Miss.	Abyssinia
Blackmore, Rev. J. C.	M.E.Ch.	Fort National,
		Algeria
Smith, Rev. P.	M.E.Ch.	Algiers
Adams, Dr. T. B.	Med. Offer.	Lagos
Enderlin, Rev. J. C.	Ger. Miss.	Aswan
Gairdner, Rev. Canon	C.M.S.	Cairo
Jameson, Miss J. S.	E.G.M.	Ezbet-el-Zeitun
Lasbrey, Dr. F. O.	C.M.S.	Cairo
McClenahan, Dr. R. S.	Amer. Univ.	Cairo
Padwick, Miss C. E.	C.M.S.	Cairo

29th DAY

Smith, Mr. W. B.	Y.M.C.A.	Cairo
Swan, Rev. Geo.	E.G.M.	Zeitun
Tewfik Saleh, Rev.	Amer. Miss.	Assuit
Upson, Mr. A. T.	N.M. Press	Cairo
Wakefield, Dr. Miss F.		Cairo
Watson, Dr. C. R.	Amer. Univ.	Cairo
Western, Miss G. M.	C.M.S.	Cairo
Whitwell, Mr. R.	C.M.S.	Cairo
Zwemer, Dr. S. M.	Amer. Miss.	Cairo

Constantinople.

MacCullum, Rev. F. W.	Amer. Miss.	Constantinople
Putney, Miss E.	Amer. Miss.	Constantinople

30th DAY—HOME LANDS

Buck, Rev. Oscar		Madison, U.S.A.
Butler, Rev. E. J.	of Bengal	London
Cash, Rev. W. Wilson	C.M.S.	London
Coan, Rev. F. G.	of Persia	America
Courtenay, Rev. R. H.	of Rangoon	Sunderland
Dann, Rev. G. J.	of Patna	London
Day, Rev. A. E.	of Panjab	London
Edwards, Miss L.	of Calcutta	Cardiff
Fowler, Miss A. P.	of Bhopal	Pembury, Kent
Gentle,—Cackett, Rev.		London
Gilbert, Mrs.	of Bengal	London
Gillespie, Miss F. M.	of Bombay.	Malvern, Jamaica
Godfrey, Capt. W. E.	of Panjab	Toronto
*Goldsack, Rev. W.	of Bengal	Australia
Hale, Miss	of Panjab	London
Harvey, Miss E. L.	of India	Los Angeles
Hobbs, Miss A.	of Panjab	Southend-on-Sea
Jukes, Rev. W.	of N. India	Exeter
Lindeman, Mrs. E.	of Bengal	Australia
Logan, Mrs. Gordon	F.F.M.	London
Moore, Miss A. E.	of Mysore	Grantham
Paton, Rev. W.	I. C. C.	London
Rhodes, Rev. F. H.	of China	Toronto
Rice, Rev. W. A.	of Isfahan	Hertford Heath
Ruth, Mrs. C. W.		Indianapolis
Salmund, Miss	of Panjab	Queenstown, N. Z.
Shellabear, Rev. W. G.	of East Indies	West Hertford, Conn.
Siegmundfeldt, Rev. C.		Denmark
Sloan, Mr. W. B.	C.I.M.	London
Stanton, Rev. H. U. W.	C.M.S.	London
Sutherland, Miss A. G.	of Panjab	London
*Takle, Rev. John	of Bengal	Christ Church, N.Z.
Taylor, Mr. A.	of Bhopal	Devonshire
Taylor, Miss J.	of Bengal	Cowes, I. W.
Teichmann, Rev. A. T.	of Bengal	London
Townsend, Miss E.	of Landour	London
*Wherry, Rev. E. M.	of Panjab	Cincinnati

30th DAY—HOME LANDS

Buck, Rev. Oscar		Madison, U.S.A.
Butler, Rev. E. J.	of Bengal	London
Cash, Rev. W. Wilson	C.M.S.	London
Coan, Rev. F. G.	of Persia	America
Courtenay, Rev. R. H.	of Rangoon	Sunderland
Dann, Rev. G. J.	of Patna	London
Day, Rev. A. E.	of Panjab	London
Edwards, Miss L.	of Calcutta	Cardiff
Fowler, Miss A. P.	of Bhopal	Pembury, Kent
Gentle,—Cackett. Rev.		London
Gilbert, Mrs.	of Bengal	London
Gillespie, Miss F. M.	of Bombay	Malvern, Jamaica
Godfrey, Capt. W. E.	of Panjab	Toronto
*Goldsack, Rev. W.	of Bengal	Australia
Hale, Miss	of Panjab	London
Harvey, Miss E. L.	of India	Los Angeles
Hobbs, Miss A.	of Panjab	Southend-on-Sea
Jukes, Rev. W.	of N. India	Exeter
Lindeman, Mrs. E.	of Bengal	Australia
Logan, Mrs. Gordon	F.F.M.	London
Moore, Miss A. E.	of Mysore	Grantham
Paton, Rev. W.	I. C. C.	London
Rhodes, Rev. F. H.	of China	Toronto
Rice, Rev. W. A.	of Isfahan	Hertford Heath
Ruth, Mrs. C. W.		Indianapolis
Salmond, Miss	of Panjab	Queenstown, N. Z.
Shellabear, Rev. W. G.	of East Indies	West Hertford, Conn.
Siegmundfeldt, Rev. C.		Denmark
Sloan, Mr. W. B.	C.I.M.	London
Stanton, Rev. H. U. W.	C.M.S.	London
Sutherland, Miss A. G.	of Panjab	London
*Takle, Rev. John	of Bengal	Christ Church, N.Z.
Taylor, Mr. A.	of Bhopal	Devonshire
Taylor, Miss J.	of Bengal	Cowes, I. W.
Teichmann, Rev. A. T.	of Bengal	London
Townsend, Miss E.	of Landour	London
*Wherry, Rev. E. M.	of Panjab	Cincinnati

A.A.M.	American Arcot Mission.
A.B.F.M.S.	American Baptist Foreign Missionary Society.
A.B.T.M.	" " " " " (Telugu)
A.C.G.M.	American Churches of God Mission.
A.P.M.	American Presbyterian Mission.
A.R.P.M.	Associate Reformed Presbyterian Mission.
Au.B.M.S.	Australian Baptist Missionary Society.
A.U.P.M.	American United Presbyterian Mission.
B.M.S.	Baptist Missionary Society.
C.A.M.	Central Asian Mission.
C.B.A.	Church of the Brethren (American)
C.E.Z.M.S.	Church of England Zanana Missionary Society.
C.G.M.	Church of God Mission.
C.I.G.M.	Ceylon and India General Mission.
C.I.M.	China Inland Mission.
C.L.S.	Christian Literature Society.
C.M.A.	Christian and Missionary Alliance.
C.M.M.L.	Christian Missions in Many Lands.
C.M.S.	Church Missionary Society.
C.N.M.	Church of the Nazarene.
C.P.M.	Canadian Presbyterian Mission.
C. of S.M.	Church of Scotland Mission.
D.C.I.M.	Disciples of Christ Indian Mission.
D.P.M.	Danish Pathan Mission.
E.G.M.	Egypt General Mission.
E.P.M.	Presbyterian Church of England Mission.
E.S.N.A.	Evangelical Synod of North America.
F.F.M.A.	Friends' Foreign Mission Association.
I.P.M.	Irish Presbyterian Mission.
L.M.S.	London Missionary Society.
M.E.L.I.M.	Missouri Evangelical Lutheran India Mission.
M.E.Ch	Methodist Episcopal Church.
N.Z.B.M.S.	New Zealand Baptist Missionary Society.
N.Z.P.M.	New Zealand Presbyterian Mission.
O.M.C.	Oxford Mission to Calcutta
P.C.I.M	Presbyterian Church in India Mission.
P.I.V.M.	Poona and Indian Village Mission.
R.B.M.U.	Regions Beyond Missionary Union.
S.A.M.	Swedish Alliance Mission.
S.C.M.C.	Scottish Churches Mission (Calcutta)
S.P.G.	Society for the Propagation of the Gospel.
S.D.A.	Seventh Day Adventist.
U.F.C.M.	United Free Church of Scotland Mission.
W.C.M.F.M.	Welsh Calvinistic Methodist Mission.
W.C.M.C.	Women's Christian Medical College.
W.M.M.S.	Wesleyan Methodist Missionary Society.
W.U.M.S.	Women's Union Missionary Society.
Z.B.M.M.	Zanana Bible and Medical Mission.

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