

Missionaries to Muslims League

News and Notes.

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March, 1916

A WORD OF FAREWELL

Ere I turn over the direction of the League to other and better hands, it will be a grateful relief to step boldly forth out of the editorial plural and to write a few lines in the more friendly and direct singular number.

I feel that we, who are fellow-workers in this difficult and privileged enterprise, united as we are by bonds of fellowship so many and so close, are already far more than mere acquaintances, even though we have not all met each other face to face. To come to know most of you a little better through correspondence, even though brief and largely of a business nature, has been a pure delight during this last year and a half, when I have had the great privilege of serving you as secretary and editor.

One reason why the time and expense involved in publishing the list of our present membership, in January, seemed well worth while, was because I felt that it would do us all good to realise afresh how ours is a fellowship which transcends all differences of Denomination and Society and Country, and binds us together in common loyalty to Him who has bidden us give our utmost for the highest cause of which we can conceive. It is this unity of spirit and purpose which alone will overcome a divided Islam, and our little League has surely a part of no small importance to play. It is young in years and experience and achievement, as yet, but I believe it has already proved its worth and justified the confidence of its founders. It seems to me that the severest test of our usefulness is coming, if it has not already arrived; namely, whether as we grow in numbers we can retain the close personal relationship of mutual confidence and prayer, which is the *sine qua non* of our existence. There is danger of *News and Notes* becoming simply one more magazine for the information and inspiration of workers among Muslims, whereas its more important function is to serve as a medium for the interchange of helpful ideas and experiences, and, above all, for making possible united effective prayer on behalf of the work throughout our wide field. To this end I venture to bespeak for my successor a still larger measure of co-operation on the part of all of our membership in sending in suggestions and requests for praise and prayer, to the end that he may thus be enabled to make the paper serve the highest good of us all and of the Cause which we have so much at heart.

It is a pleasure to be able to announce that until Mr. Takle's return, not now far distant we hope, the Rev. William Goldsack, of Jessore, has consented, at considerable sacrifice, to act as Secretary-Treasurer-Editor. As he is known

personally to such a large percentage of our members, I do not need to request for him your support, in every way, in order that this task, added to the many burdens which he is already carrying, may not prove to be too much for his strength now so heavily taxed.

In closing, a word as to my own future may not be out of place in this circle of friends. I am returning to the West in February for the purpose of pursuing the special study of Arabic and Muhammadanism, which was so strongly recommended for workers among Muslims, at Lucknow and Edinburgh, and which I had scarcely been able to commence before coming to the field. I hope to spend the winter of 1916-17 in Cairo. After my return I trust that it may be possible, in the interests of my work for the Y.M.C.A., to spend some time in a number of Muhammadan centres in India, and thus I hope to be given the opportunity of coming to know personally many more of you with whom I have been associated during the past months.

We are confident that our faith, our love, our zeal will yet win the Muslim East for Christ, but let us remember that it can only be if His magnetic Cross is planted firmly and deeply in our hearts. If we are crucified with Him we can claim with assurance His abiding promise, "I, if I be lifted up from the earth (in crucified lives), will draw all men unto Me." And His shall be the praise and the victory.

" Christ is the end for Christ was the beginning,
Christ the beginning for *the end is Christ.*"

H. A. WALTER.

THE PRESENT POSITION OF MISSION WORK IN PERSIA*

It is well to distinguish at once between the work in the North-West and that in the South and South-East of Persia. The chief workers in the North are the American Presbyterians, and their work has not been interfered with. They have been able to render invaluable assistance in the North-West to those unfortunate Christians who have been so terribly persecuted. The societies that were working in Southern and South-Eastern Persia were the London Jews' Society in Ispahan, and the Church Missionary Society in Ispahan, Yezd and Kerman. All these have been evacuated since last autumn by Russian and British subjects, as has also been the case with Shiraz. But the circumstances of the abandonment of these several places vary considerably. In Shiraz the British were compelled to leave on the strength of telegraphic orders purporting to come from Teheran, which it was not possible to have confirmed owing to interruption of the line. The ladies of the party were allowed to proceed to Bushire, but the men (among whom were the British consul, bank manager, and head of the telegraphs) were detained among the Tangistan tribespeople. As far as is known they are still in their hands, but it is believed that they are being treated well. Ispahan was abandoned, because the Governor professed his inability any longer to guarantee the safety of British and Russian subjects. Before this, the Russian bank manager had been shot, and the British consu

* The writer of this article is the author of the invaluable reference book for workers among Muslims, *Crusaders of the Twentieth Century*. He is now residing in Lahore, engaged in a revision of the Persian New Testament.--EDITOR.

fired on and wounded, and one of his Indian escort killed. In Kerman, though the Governor was at last unequal to cope with the strong anti-British and Russian influences at work, he was able to provide transport and escort to take the colony down to Bundar Abbas in safety. The position in Yezd was very similar to that in Kerman, but the sequel very different. While the Kerman colony were able to leave and take their personal property with them, news has come that the Yezd people never got away (they were to have left on December 19th), and are in villages round about Kerman. In the absence of further news it is impossible to say what this may mean. In any case, the question of funds will probably be very difficult, as the branch of the Imperial Bank of Persia in Yezd has ceased to exist.

The Kerman party numbered between 60 and 70 persons. This included children, the Russian and British consular guards, several Persians (the British vice-consul and a mirza of the Russian consul), and a number of Armenians, mostly in British employment. Donkeys, mules, horses and camels were all employed for riding or transport. The ladies mostly travelled in cajavehs (covered panniers) on mules; one pair was carried by a camel. As we had to descend in the course of our journey to the coast from the central Persian plateau, over 5,000 feet above sea level, it will readily be seen that the climate varied considerably. The nights at first were very cold, and water bottles froze in the tents. Fortunately we escaped rain, until the last day but one of the journey. Gradually we came down to lower levels, and entered the zone where it is warm enough for oranges and palm trees to flourish. Often our camp was pitched near a palm-grove, which looked most picturesque, lit up by camp fires. As no sort of accommodation is to be had at many places along the road, we all had tents, and used them throughout the journey, except the day that the rain came, when some of the party preferred to go into native huts made of palm branches. Under the circumstances of our departure from Kerman, and with so large a caravan, it was almost inevitable that things should not always run quite smoothly, but our predominant feeling was one of profound thankfulness that we were not followed or attacked by enemies or robbers, but reached our destination in safety, through "the good hand" of our God upon us, after what might truly be described, in spite of all difficulties, as a very good journey on the whole.

It may be said at once that in taking the course above described the Persians were actuated by political, not religious, motives. German aims and Persian democratic aspirations were at one in requiring the withdrawal of all Russian and British influence. The German emissaries, whose ultimate object was to stir up disaffection in Afghanistan and India, sedulously spread false news as to the progress of the war. The Persian democrats are disappointed that England has, as they consider, in recent years played into Russia's hands. And with regard to Russia herself, there is a strong and widespread feeling of dislike towards her, because of the bombardment of the shrine at Meshed some years ago—and for very good reasons, if the truth be told: but the Persian mind is not able to take an impartial view or grasp more than the fact of the violation of the shrine. Thus the democrats made common cause with the Germans, but it remains to be seen how long the unnatural alliance will continue. The former, as they themselves say, are in no mood to throw over (as they are pleased to consider him) one master (England) merely to put another in his place (Germany). They want Persia for the Persians, but the day when this might have been possible has long gone by. Mere boasting of past achievements and glory will not give strength and power to a degenerate present. The word that best describes the situation is *revolution*. While the Government declares its neutrality, it is unable to prevent the intrigues of German emissaries. The Gendarmerie have been corrupted through the instilling of democratic ideas, and the influence of some of their Swedish officers. And as for the local authorities,

besides a not unnatural desire to be friends with both sides, so as not to be left in the lurch whichever side ultimately wins, it would hardly be doing them any injustice to suppose, which those who ought to know confidently affirm, that they are not averse to accept some tangible inducement for a complacent attitude.

As to the outcome of it all, it is perhaps wise to remember two things, and refrain from prophesying before the event. For many reasons it is not to be supposed that Russia and England will continue to allow Persia to remain in her present condition of dangerous weakness. And, secondly, Persia is unable to regenerate herself by her own unaided efforts and establish a strong, progressive government, because of universal mutual distrust, the lack of men of enlightenment and probity, the all-prevailing corruption that exists, the lack of a sound moral standard, and the interest of the official classes in the present state of things.

It has been a grief to us to leave our work, and the converts and enquirers. But our Heavenly Father cares for them much more than we do. And we can and do pray that the present distress may be blessed and overruled for good, that those who love Jesus may prove more than ever before His power and faithfulness, and that the events now taking place may prove, as we have faith to believe they will, to have been for the ultimate furtherance of the Gospel, and the extension of Christ's Kingdom.

W. A. R.

A VISIT TO ALIGARH

I had always had the desire to visit the famous Aligarh College, the future Muhammadan University of India. I count it, therefore, a privilege to have been able last month to pay a brief visit to this great educational institution. I had the good fortune of having for my host, Dr. Wali Mohammad, an old graduate of the Forman College, an M. Sc. of the Punjab University, and a Ph. D. of a European (probably German) University, who is Professor of Physics in the College. He took me round the place. I was first shown the College Debating and Literary Club, having its own two-storey building, with spacious hall, well furnished, a reading room and a library. Next I saw what is called "Buyut-ul-Atfal-is-Sigar," i.e., The Little Boys' Boarding House, for boys of the Primary Department. Each room was shared by three or four boys. The rooms were matted and carpeted, and supplied with chairs and one large table. In addition to this building for boys there is another large block in the shape of an inverted U. The number of schoolboys is about 500, whereas the number of College students is between 700 and 800. In both cases the number of students is limited by available accommodation. Next I saw the physics room with its own factory. Dr. Wali Mohammad is in sole charge of this department.

Then we saw the long rows of College dormitories, each dormitory being assigned to three or four students. Over the top of each doorway a slab is fixed on which is inscribed the name of the donor who provided money for the room. These donors represent all provinces and all religions. Next we saw the huge dining halls. Over every fifty or sixty students there is a monitor, who is responsible for their behaviour in the dining room. There is nothing especially remarkable about the main College building itself. On the walls of the College Hall are inscribed a large number of names of donors of large sums of money. Outside the Hall two epoch-making speeches in the history of the College are engraved.

Next we visited the College mosque, a splendid building. The walls are plastered so artistically that they have the appearance of marble. The arches

are decorated with verses of the Quran written in the old Moghul style. Besides being furnished with mats and carpets, the mosque is supplied with electric lights and fans. The electric plant belongs to the College itself. On the right side of the mosque, facing the north, are the graves of Sir Sayed Ahmad, the founder, and Justice Sayed Mahmud, his son. It is befitting that the mortal remains of these two men, who gave their lives to the College, should be resting right in the midst of their field of labour. At some distance from the mosque there is a Professors' Club, where I saw Mr. Ross Masud, grandson of the founder, playing a hearty game of tennis with the Indian members of the College staff. Close to this are Old Boys' Reception Rooms, furnished and fitted and all complete in themselves.

From here we took bicycles, and after a ride of about half a mile arrived at another building, which is the residence of the Law and the M. A. students. Law is taught in the Aligarh College as a college subject. This building stands on a site of historic interest, connected with the war of conquest against Marathas in 1803. Another half mile further we came to the Minto Block. This consists of four huge buildings, in the shape of an inverted U, facing each other after the style of Royal Moghul buildings. These buildings were originally designed for the school. It was intended to remove the schoolboys from the College compound, but in the new University extension plans these will also be absorbed in the College, and the school building will be erected at a still greater distance, near the Aligarh Fort.

The entire College premises must be two or more miles in circumference. The whole plant is said to have been valued at two crores, or twenty millions, of rupees. This is a splendid nucleus for the Muhammadan University. In fact, the Aligarh College already impresses one as a University. It bears eloquent witness to the extraordinary foresight and devotedness of its founder. Though the amount collected for the Muhammadan University is only forty lakhs, as compared with the eighty lakhs of the Hindu University, yet the Muhammadan University will be ahead of the latter because of what it has already got. The present great needs of the College are roads and water. The dusty condition of the roads at present is unspeakable.

The religious training in Islam, even in the Aligarh type of Islam, like the Roman Catholic Church, is of a technical nature, rather than such as would contribute to moral uplift. Unlike Evangelistic Protestant Churches, it is not entrusted to the College Professors who are doing secular work, but is confined to one or two Maulvis. About eight European Professors and two Indian Muhammadan Professors, and a still larger number of Assistant Professors, are on the staff. In the present controversy about the Muhammadan University the College is agreeable to accepting a University on lines similar to those suggested by the Government.

No one interested in the cause of education in India should lose the opportunity of visiting this great Muhammadan centre of education.

R. SIRAJ UD DIN.

ARABIC BOOKS ON SALE IN LAHORE

Members of the League will be interested to know that the following books are stocked and can be purchased at the Panjab Religious Book Society, Lahore. The prices will be sent on application to the manager.

Aids to Devotion. (Madkhal-ul-Ibadah).

Arabic Story Parables. (Qasasun-Arabiyyah).

Ascension of the Church into Heaven, The. (Ikhtitaf-ul-Kanisah).

Baxter, (Baxter).

- Beacon of Truth, The. (Manar-ul-Haqq).
 Bells of Morning, The. (Ajras-us-Sabihi).
 Christian Doctrine. (Attalim-ul-Masihi).
 Clear Proofs of the Authenticity of the Christian Religion. (Albayyana-tul-Jaliyyah Ala-Sibha-tiddinin-nasraniyyah).
 Common Prayer Book. (Kitab-us-Salat-ilamah).
 Concordance of the Quran. (Nujum-ul-Quran).
 Departure of the Children of Israel from Egypt. (Khurujo-Bani-Isra'ila min Misr).
 Devotional Book of St. Ignatius. (Kitab-o-Riyazat-ul-Qiddis-i-Aghnatius).
 Discourses in Systematic Theology. (Nizam-ul-talim-i-fi Ilmil-Lahutil-Qadim).
 Exposition of Christian Dogma, The. (Izahut-Talim).
 Garden of the Preacher, The. (Rauza-tul-Waiz).
 Heaven and Hell. (Assama-o-Jahannam). Assanao-wa-Jahannam.
 Holy War, The. (Al-Harb-ul-Muqadisah).
 Imitation of Christ, The. (Iqtital Kitab-ul-Iqtida-i-bil-Masih).
 Inner Illumination by Means of Sermons. (Jala-ul-lahzi-fi-ilmil Wa'z).
 Instructions Concerning Religious Controversy. (Talim-ul-Mujadi latud-diniyyah).
 Life of Jesus Christ, The. (Hayat-o-Yasu-ul-Masih).
 Life of Jesus Christ, Meadows of Saints. (Muruj-ul-Akhyar).
 Life of Jesus Christ, The Pearl Neck-lace of the. (Al-Qalaidud-durriyah fil Hayatil Masihhiyyah).
 Lost Ones in the Desert. (Addalun-a-fis-Sahrae).
 Meditations upon the Life of Jesus Christ and His Teaching. (Taaammulati-fi-Hayate Yasub-il-Masih-ima-Talimehi).
 O! The Opener. (Ya-Fattah-o).
 Prince of the House of David, The. (Rais-o-Dauda-Batil 'Azim).
 Power in Christ, The (Al-Iqtidar-o-Bil-Masih).
 Pillars of Fire, The (Amud-un-Nar).
 Rays of the Sun of Righteousness, The, or Ten Lectures on the Character and Works of Jesus. (Ashiatio-Shamsil Birre O Ashara-Mawaiza fi Sifatel Masihe-ma-A'walih).
 Series of Sermons. (Silsila-Tul-Mawaiz).
 Studies in the Old Testament. (Akhbar-ul-A'dil Qadim).
 Throne of David, The. (Kursiyyi Da'ud).
 Treasury of Devotion, The. (Kanz-ur-Riyazah).
 Faithful are the wounds of a friend, but the kisses of an enemy are deceitful. (Juruh-ul-Mohibbi wa qubulatil Oddui).

NOTES ON MUHAMMADAN OBSERVANCES

11. *Walis* and *Pirs*

The original festivals of Islam were very few, but many have been added to them. There are a great number of departed *Walis* and *Pirs*, to whose tombs pilgrimages are made and in memory of whom many superstitious customs are observed. In India, in all parts of the country, there are the shrines of *Walis* and *Pirs* with a local reputation, where annual festivals are more or less faithfully observed. Almost every Thursday evening, the commencement of the Muhammadan sabbath, many Hindu men and women resort to the shrines of these *Walis* and *Pirs*,

In Southern India the greatest *Pir* is *Qadir Wali*; in Rajputana, Muin-ud-Din Chishti; in Delhi, Nizam-ud-Din Auliya; in the United Provinces of Agra and Oudh, at Bahraich, Sayed Salar Masaud.

Sayed Salar Masaud, the Nephew of Mahmud of Ghazni.

Masaud was born in Ajmere in 1015, and passed his youth in the field of war accompanying his uncle and his father, Salar Sahu. At the age of sixteen he started on his invasion of Hindustan. He went by Multan to Dehli and thence to Meerut, Kanauj and Satrikh in Bara Banki, where he established himself, sending out his lieutenants on every side to conquer and proselytize the country.

He despatched Sayed Saif ud-Din and Mian Rajab, the Kotwal of the army, to Bahraich, which seems to have been a desolate country since supplies had to be obtained from Siddhaur and Amethi. A confederation of the nobles of Bahraich now threatened Masaud, and were pressing the army of Islam hard. Accordingly he marched thither and arrived in 1033 A. D. In the neighbourhood of the town was a tank with an image of the sun carved in stone on its banks, a shrine sacred in the eyes of all the Hindus in India. Masaud, when he passed by it, said that he would like to have the spot for a dwelling place, and often added that he would, through the power of the spiritual sun, destroy the worship of the material.

The chieftains of the country were at first daunted by the presence of the young warrior, but gradually took heart and assembled in force on the banks of the Kosala or Kauriala. Masaud defeated them time after time, until the arrival of Suhel Deo turned the tide of victory. Masaud was overthrown and slain, with all his followers, on the eighteenth day of Rajab in 424 Hijra or 1034 A. D. He was buried by his servants on the spot which he had chosen for his resting-place.

His shrine stands in the village of Singha Parasi, at a distance of a mile and a half from the town. It is said to occupy the site of a former temple of the sun and to have been erected by Zohra Bibi, the blind daughter of Sayed Jama-ud-Din of Rudauli in Bara Banki, after she had regained her sight by a pilgrimage to the burial place of the martyr. She built herself a tomb here and died, and was buried at the age of eighteen. Her mother and other relatives made a pilgrimage to her grave yearly, performing a ceremony like that of a marriage, saying that they were marrying the virgin, Zohra Bibi, to the unmarried martyr, Masaud. This pilgrimage gradually increased in importance, and the tomb became a sacred place. In the year 776 Hijra, the Emperor Feroz Shah visited Bahraich, and is said to have built the compound wall and other buildings at the dargah. There was then residing there a saint, called Mir Mah, on whom the Emperor bestowed favours. He also gave a *jagir* for the maintenance of the shrine. The tomb of Mir Mah stands close by and is considered a sacred place, as is also that of Rajab Salar, the confidential servant of Masaud's father, and the *Kotwal* of the army. According to another account the *dargah* was built by Malik Nasir-ud Din Muhammad, the eldest son of Sultan Shams-ud-Din Altamash. On the wall of the inner enclosure of the *dargah* there is an inscription on a copper-plate, recording the revenue free grant of the village by Akbar II of Delhi. In the *Malikhana* of the *dargah* there are two copper-plates, the one recording the release of the dues from the fair by Bande Ali Khan in 1177 Hijra, and the other the release of the dues from the *dargah* by Menhdi Ali Khan in 1215 Hijra.

The place has long been an object of pilgrimage, and a large fair takes place there yearly in Jeth (May or June) attended by about 100,000 persons, many of whom are Hindus. The offerings are of several kinds. The first is known as *Patang Pirhi*, or marriage offering, given by pilgrims from Rudauli, Benares, Jaunpur and Mirzapur. These are given in cash by way of dowry

for Zohra Bibi. The second is *Charhava Mazar-i-Sharif*, which consists of cash and merchandise placed at the tomb itself by cultivators and traders, apparently as a thankoffering. The income from this source is called the *Amdani Thal*. The third kind is known as *Balandari*, and consists of coins thrown by pilgrims on to the dome of the shrine. It is considered lucky to hit the pinnacle. Offerings of coins and sweetmeats are also made at some of the other tombs. A very picturesque feature of the fair is the flags brought by pilgrims, worked in gay colours with figures of men and animals. These are mounted on bamboos of great length with some coins tied up in a knot on the joint. The pinnacle of the shrine is touched with the point and the coin taken. If the pilgrim's desire has not been fulfilled he takes away the flag, but if the request has been granted the flag is left at the shrine.

The account of Masaud is derived from *Miratul Masaudi*, an historical romance by one, Abdur Rahman Chishti, written during the reign of Jahangir. The author claims as his authority a work known as the *Tawarikh-i-Muhammadi* of one, Mulla Muhammad Ghaznavi, a servant of the great Mahmud. A. S.

BOOK REVIEWS

TWO NEW BOOKS by Dr. Zwemer

Mohammad or Christ, Seeley. Service and Co., Ltd., London.

Childhood in the Moslem World. Fleming Revell and Co., New York.

These books will probably be reviewed in our columns later on. This is to call them briefly to the attention of our readers. The former contains an introduction by Right Rev. Bishop C. H. Stileman, D.D., and is described as "an account of the rapid spread of Islam in all parts of the globe, the methods employed to obtain proselytes, its immense press, its strongholds, and suggested means adopted to counteract the evil." It consists chiefly of papers which have previously appeared in *The Moslem World*, *The International Review of Missions*, *The Missionary Review of the World*, and other periodicals.

Regarding the second-named book we may quote the closing paragraph of a review by E. W. Miller, in *Neglected Arabia*, for October-December, 1915:—

"Dr. Zwemer's book is really an indictment of the ethical system which has grown out of the Koran and Muhammadan tradition, and an exposure of the consequently low morals of the Muhammadan world. He draws sharply and mercilessly the contrast between the teaching and life of Christ and those of the Prophet of Islam, and illustrates the results of this contrast in the pitiful conditions of womanhood and childhood in Moslem lands. His argument is conducted on lines so broad and in a spirit so sympathetic that it sustains interest and carries conviction. The many friends of Dr. Zwemer in this country will welcome the appearance of this addition to his rapidly-growing list of volumes, and will be interested to know that it is already being translated into Dutch and Danish."

Handbook of Work with Student Enquirers in India. Association Press, Calcutta, Price 2 annas.

A little book of immense value to all missionaries who are working amongst students in India, has just been published by the Association Press, Calcutta. It is entitled, *Handbook of Work with Student Enquirers in India*; A Symposium edited by H. A. Walter, M.A., B.D. The book originated in the desire on the part of a group of young missionaries to profit by the experience

of older men in their common task of winning the student class to Christ. A *questionnaire*, dealing with points considered of vital importance, was sent to about a score of representative workers among students. The replies received in response to this series of questions have been welded together by Mr. Walter, and forged into a keen and efficient weapon which workers cannot wisely ignore. The book is not large, less than one hundred pages, but it is packed full of invaluable material, exactly what the young missionary needs, and full of suggestion for the missionary of longer experience. Here is one case, at least, where doctors do not disagree. The amazing feature of the book is the unanimity, not only in spirit, but also in method, which these experts advocate. The book ought to be in the hands of every Christian teacher in mission schools and colleges.

J. F. SMITH.

PRAISE AND PRAYER

"So shall ye sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider.—Isaiah 25: 15.

Jiaganj

Will members of the Circle join us in thanksgiving for the baptism of a young Muhammadan in April last, and that in spite of trials by sickness, fire, flood, and domestic trouble he remains firm in a simple faith. We may also thank God that the hearts of his father and mother have been so far turned towards him that he is permitted to live at home as a Christian in a very extraordinary way. This, in spite of the fact that his father is a Maulvi, a Hazi with a reputation for strictness and sanctity. . . . A group of youths, friends of this lad, profess an interest in Bible study, and two of them express a desire for baptism in the future . . . The lad is afflicted with a troublesome disease which may become chronic, and I ask you to join in prayer for his healing. His visits to us for teaching have been much interrupted by sickness.

In this village lived another man, a Maulvi of some 85 years of age, who was a devout reader of the Bible, prayed in the Christian way, and proposed to visit me for instruction with the intention of baptism. He was a fair and distinguished looking man, according to the lad's description. I had not yet met him. I had hoped to camp in their village and get to know him this cold season. On his deathbed our young convert visited him, and asked him, "Are you dying a Christian or are you dying a Muhammadan?" Holding the Christian's hand he said, "I know I am dying and I am ready to die, and you are my witness that I die a Christian." On this the Muhammadans present said that in that case they would not bury him. He replied, that even if his body were given to the jackals it must be understood that he died a Christian. In the end some of his pupils, who said they had not heard this affirmation, out of the respect they had for him dug his grave and helped in the burial. They laid him in the ground with Muhammadan rites. Our lad and two friends with Christian leanings sat a little apart. When the rest had gone, our lad, not knowing anything of the Christian rite of burial, says, "I knelt down by the grave and prayed a long time with tears and then left him with Jesus." The dying Maulvi sent me his respects, and regrets that we had not met on earth, but that we should meet in heaven.

From our convert I knew that he was "a diligent Bible reader, and some of his expositions of themes like "repentance," which he repeated to me, were a valuable help in strengthening the faith of this new convert. The name of the lad is Abdul Baset, and of the young Maulvi, Abdul Aziz. As I am sure many will thank God for these facts, so I am sure they will remember the young convert in his difficult situation and his group of friends. Pray that other baptisms may follow in time and for healing of the disease. His wife is willing to follow him, but her relatives prevent it with an absolute negative. Pray that this difficulty may be overcome, and also for the father and mother, whose characters shine out with some beautiful features.

(J. A. J., in *The Remembrancer*, December, 1915).

NEW MEMBERS

205. MISS WATKINS, C.E.Z.M.S. Bangalore.

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

Jessore, Bengal.

W. GOLDSACK,
Hon. Sec., M. M. League.