

Missionaries to Muslims League.

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AN INTERVIEW WITH KHWAJA KAMAL-UD-DIN.

It is probably not necessary to tell the readers of *News and Notes* who Khwaja Kamal-ud-Din is, namely, the founder and head of the Muslim Mission which has its centre at Woking, England, Maulvi of the mosque at Woking, and the Editor of *Islamic Review and Muslim India*, published in England and distributed widely in the West and in the East. He is a graduate of Forman Christian College, Lahore, and a barrister. In Mirza Ghulam Ahmad's life-time he was one of the Mirza Sahib's staunchest supporters and at one time acted as Assistant Editor of *The Review of Religions*, still issued at the India headquarters of the Ahmad-iyyah Sect. For several months past he has been in India, moving among all circles of Muhammadans and receiving their homage because of the boast he makes that he has presented Islam in a new and favourable light to the gaze of thinking people in the West, and has at last dissipated the haze of misunderstanding and hatred of Islam which has for so long prevented it from coming into its own there (see March number of *Islamic Review*, where this boast is most emphatically enunciated). This interview, which he accorded to two Lahore Missionaries, occurred in the English Warehouse, Lahore, the India headquarters of the English Mission.

A stout, tall man with a flowing black beard, Kamal-ud-Din looks not unlike the pictures of his late master. He has an affable manner which, however, seems slightly artificial, and which, under the stress of irritation, may melt swiftly into distant coolness or harsh cynicism.

The interview turned at first on his present mission in India, its nature and extent. Kamal-ud-Din said that he had been touring in the United Provinces, among Muslims of every class and kind, in connection with his English Mission, and that he was planning very soon to return to England and resume his work there. The question whether he was making any special effort in India to spread the specific teachings of the Ahmadiyyah Sect, led to this colloquy:—

"There are no Sects in Islam, as you have them in the West. Christianity is divided into innumerable sects, but Islam is one. There are only slight superficial differences which do not affect the fundamental unity of Islam."

"But in the West the different denominations frequently worship together and continually work together, whereas we understand that the followers of Ahmad were forbidden by him to allow any imam to lead them in their prayers who is not a member of that sect."

"That was only for convenience's sake, because in the early days of

the movement our people were persecuted by the ignorant, old-fashioned Muslims so that it was necessary for us to worship apart. That will soon be done away with. I am constantly invited to worship with orthodox Muslims, but I do not wish, because of my position and fame, to accept any courtesy which is not granted to my fellows. If I could be in India for five years the separation in worship would entirely disappear."

"But is there intermarriage between Ahmad's followers and other Muslims?"

"Oh, yes,"

"We understood that Ahmad strictly prohibited that."

"Well, yes, he did, but that too was a temporary restriction, due to the fact that our girls in the houses of other Muslims were mistreated; so that, under those circumstances, you would not wonder at such a rule being made, would you?"

The Mission to England was next introduced with the question:—

"Are you teaching, in England, the specific Ahmadiyyah doctrines to those who are accepting Islam?"

"No, why should I, since those doctrines are only three per cent of the total teaching of Islam? We emphasize fundamentals. It is necessary too, on practical grounds, since our support comes from all varieties of Muslims, the world over."

"How many English converts are there?"

"There were forty when I left England last autumn, but the number has since grown to eighty. At first, except for Lord Headley, the converts were from the middle classes, but now we are getting more from the upper classes, men with Ph.D. and LL.D. degrees, for example, and now, too, whole families are coming in."

"In *The Islamic Review* any who desire are invited to make their profession of Islam either by coming to the Mosque at Woking or by sending word through the poste. Do you not desire in some way to test the sincerity of their professions, and to make sure that the new acquisitions are desirable?"

"No, that is not our business. We cannot see into their hearts and we have to take their word for it."

"Just what is the confession required of these people?"

"They must declare their belief in the Unity of Allah and in the Qur'an as the divinely-inspired book of guidance. Then I have added several requirements for Christians who come over to Islam. They must forswear all belief in Atonement and in the Divinity of Christ and assert that Jesus was only one of many prophets."

"Do you expect that they will keep the 'five pillars' of Islam?"

"That is included in their acceptance of the Qur'an."

"But do they actually perform the five prayers, for instance?"

"They do when they are with me. I can't say about other times."

"Do Muslims in England keep the fast of Ramazan?"

"That is very difficult—increasingly so, the further north one goes; and the Qur'an makes allowance for many exceptions. We cannot even be sure, in England, what the exact limits of Ramazan are, and, of course, in case of sickness or other disability we are excused."

Kamal-ud-Din seemed amused as he answered the last question and looked in a knowing way at his interviewers as though to say: "Of course we all know the ways to escape unpleasant requirements in our religion, which the common people must observe."

Before leaving the question of the Ahmadiyyah sect the subject of its future was brought up, and the question asked whether it was his belief that, in time, the followers of Ahmad would be merged in Islam proper so that the sect might disappear. He replied:—

"No, I believe it will be the other way around—that all Muslims will in time accept Ahmad as reformer and guide for this generation, which was all he professed to be. I find Muslims everywhere amenable to this teaching, and, beyond that, the only really distinctive tenet we hold is that of the flight of Jesus to the East and his death and burial in Kashmir. When Muslims study the Qur'an without prejudice, they find that it admits of but one interpretation, that put forward by Ahmad, and on this one fact Ahmad's whole case rests. In time all Muslims will admit the truth of his exegesis."

"Do you mean, then, that all will call themselves followers of the prophet of Qadian?"

"No, I do not care about the name, but what Ahmad came to teach will become an integral part of Islam."

"Would you say that to-day the sect, as such, is actually making many converts and progressing?"

"No, I think not. But that is due to the unfortunate split which developed after the death of Hakim Nur-ud-Din, successor of Ahmad."

"How do you account for the split?"

"It was due to the superstition of many of the followers of Ahmad. People so soon become worshippers of a name or of a place like Qadian. Why, superstition is everywhere. Once at a dinner in England, when Lord Headley and others were present, I was the only one who would sit down at the table because there were thirteen in the party. This superstitious reverence for Ahmad and for Qadian was already in evidence in Nur-ud-Din's time, but he was a very clever man and held things together. After his death the Qadian section immediately elected Ahmad's son, Mirza Bashir-ud-Din, as head of the Sadr-Anjuman-Ahmadiyyah at Qadian, with absolute authority. Many of us felt that so much property, and affairs of such importance, should not rest exclusively in the arbitrary power of one man, and we did not sympathise with this step. Hence the Ahmadiyyah Anjuman-i-Isha'at-i-Islam was formed, composed of a number of men, to carry on the true traditions and teaching of Ahmad."

"Is the property, then, in the hands of the Qadian section?"

"Yes."

"Would you say that the Qadian section is the larger numerically, but that the Lahore Anjuman contains more prominent men?"

"Yes."

"Of what did Ahmad die?"

"Of chronic bowel trouble which had afflicted him for years."

"Then it is not true that he died of the Plague or of Cholera?"

"No indeed, he died in my presence, and the two doctors present, and the civil surgeon, will confirm my statement."

Kamal-ud-Din was asked his position relative to the teachings of the late Sir Syed Ahmad Khan and the present Aligarh wing of Islam. He replied that he was in the closest sympathy—that to-day most Muslims are rationalists, that the only difference between the Ahmadiyyah wing and the Aligarh wing is that the former is religious and the latter educational and political.

Asked if he had not stated in the West that the position of women in Islam is freer than in Christianity, he protested that he had neither said nor written anything of the kind. What he had said related to the legal rights of women in Islam. He had many times asserted that the seclusion of women in the East filled him with shame.

"Do you also believe that monogamy is the ideal for the married relationship?"

"No, I have been pointing out to people in England since the war began that the wisdom of Islam is manifest at this time when the pre-

ponderance of women makes plural marriage a necessity. The higher moral conditions in Islamic countries as compared with Christian lands is largely due to Muhammad's foresight in this matter. Polygamy to the extent that it exists in Islam is far preferable to the mistressism which prevails in the West."

"Would you seriously assert that Church-going Christian men in the West lead evil lives?"

"I did not see any such men. The churches which I attended were composed of women."

"You mean you saw no men in them at all."

"Well, not more than ten per cent were men."

Asked in detail what churches he had attended, it appeared that he had for the most part visited Unitarian churches though he had heard Rev. R. J. Campbell in City Temple. He admitted that many men were to be seen there, but said that Mr. Campbell is a Muslim at heart—that is, like many so-called Christians, common-sense had asserted itself over Christian dogma and he no more believed in an Atonement than Muslims do. Kamal-ud-Din even went so far as to declare that the good in orthodox Christians is not because, but in spite of, their belief in Christ.

"Do you then hold that the average Muslim in wholly Muhammadan countries is superior morally to the average Christian in a Christian land?"

"In some respects, yes: in others, perhaps not."

"Do you think the West really needs the teaching of Islam?"

"By all means. The War shows more clearly than ever the utter impossibility of living up to Jesus' cheek-morality doctrine, and as a matter of fact Jesus himself could not live up to it, and no one has done so since. We have tried Christianity for nineteen centuries and it has failed. The world needs the common-sense teaching of Muhammad which set up no impossible and intangible ideal but gave definite, practical rules of guidance which every man can follow."

"Why do you hold that Jesus himself did not live up to His teaching?"

"It was proved by his attitude toward the Jews of His day, calling them every kind of bad name when they had done nothing to provoke him."

Then followed some discussion of Jesus' life, in which the Christian doctrine was defended, on the one hand, and Kamal-ud-Din, on the other, averred that he personally sympathised with Ahmad's virulent and unqualified attack on the character of Christ. The Gospels, he said, gave but the most meagre account of Jesus and that account was full of holes, as modern scholarship had proved. The question was asked whether he supposed Lord Headley would sympathise with Ahmad's attacks, since he has always spoken reverently of Christ and declares that Christianity and Islam are really one and the same. Kamal-ud-Din said that he had stated his own position in the matter to Lord Headley, but he could not remember whether the noble Lord had ever commented on it.

Asked if he did not think his work in England would be more successful if he adopted a constructive rather than a destructive attitude, he agreed that it probably would now, and said that his own attitude had changed, with the adoption of a new name for his paper some time ago; but he stoutly maintained that it had been necessary for him to show Christians how false and weak was the man whom they have been worshipping as a God. More and more the highest minds in the West are coming to see this, he declared, and to embrace the common-sense religion of Islam.

"But, surely, you have read Lord Headley's recent address, to which

The Review of Religions takes exception, in which he says that there are many prescribed rules of Islam, intended for and adapted to the seventh century in Arabia, which are not now to be regarded as a part of Islam. We believe Christ showed infinite wisdom when he forbore to lay down precise rules which would soon become obsolete, but rather gave utterance to certain fundamental and eternal principles of the religious life and then opened up a way of salvation for all men."

"Lord Headley has been misunderstood. What he said had reference only to certain traditions, but not to anything written in the Qur'an, which is the final and authoritative way of guidance for all men and for all time."

The closing few minutes of the interview dealt with Kamal-ud-Din's attitude toward Christian Missions, which he unsparingly condemns in his paper. He was asked if this was consistent with his avowed enthusiastic regard for certain Missionaries in India, such as the Principal of Forman Christian College, and with the fact that his own son is now a student in that College. Kamal-ud-Din replied that he had the highest regard for those gentlemen, who are among the finest men anywhere, but he did not call the Professors of the College, Missionaries. The Missionaries were the evangelists who misrepresented Islam and were trying to win converts. The College professors were here, he said, to uplift India, not to win converts. He professed surprise when shown the unfairness and falsity of such a division and judgment, and admitted that hereafter it might be a matter of fairness to publish an article in *Muslim India* telling what Christian Missionaries have done for the welfare of his land. His profound scorn for the other type of missionary was very great, but when asked to whom he referred, he named a considerable list of men, all but one of whom proved to be *Indian Pastors* or converts—a fact not without significance in itself, and a fact which he claimed not to have realized when alluding to some of these men in the West as "Missionaries." The conversation closed with the hope, expressed by one of the interviewers, that he would make a constant effort, in the West, to be fair to the work of Christian Missions in the East, and that, in India, he would be careful to make no statement about the West which he had not personally investigated and made certain to be the literal truth.

CHRISTIAN LITERATURE FOR MUSLIMS.

There are three methods of carrying the message of the Gospel to the non-Christian world: that by *word of mouth*, the living voice of the preacher; that by *life*, the ministry of friendship, the miracles of healing and the exhibition of the virtues of Christianity, the word of Life in the word of the life; and thirdly, the method of the *printed page*. The last named is often neglected, and yet by it every missionary worker can exert an influence more widespread and more persistent than in any other way.

The purpose of this article is to call attention to the Nile Mission Press and its work of producing and distributing special literature for Muslim readers. It is only one among more than a hundred and thirty other Mission presses in the Mission field; but I believe that in its outreach and output it will compare favourably with any of them, and its strategic importance as regards the present situation cannot be over-estimated. The largest number of Mission presses are in India, which has twenty-five;

China has twenty; South and South-West Africa twenty-two; West Africa six; East Africa and Madagascar nine; South America and Mexico seventeen; Japan five; and the Levant five. North Africa has only two Mission presses, that of the Swedish Mission at Asmara, near Massawa, and the Nile Mission Press at Cairo.

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In the catalogue of the Nile Mission Press there are one hundred and sixty titles of separate books and tracts for Muhammadans, including standard works of apologetic, both by the older writers, Al Kindi and Pfander, and by those especially suited for the present day; and a great variety of Gospel leaflets, Bible Helps, and especially a series of *Khutbas*, or Gospel messages in Quranic style, for the Muslim reader. Some of the leaflets are illustrated, and find a way to Ear-gate through Eye-gate into the city of Man-soul.

All the publications of the Press are in Arabic, but many have been translated into other languages. We are now distributing this literature to forty different countries, including Bokhara, China, India, Palestine, Arabia, Persia, Turkey, Java, and South America. In all these countries there are Muslims who read Arabic and are willing to receive our publications.

* * * * *

The Nile Mission Press is becoming more and more a power-house for the evangelical Native Church in Egypt and Arabic-speaking lands. Its hope is to place at the disposal of this growing Church the best literature of the West, and raise up writers of literature in the East for the East.

Throughout the whole period of this world-wide war Egypt has had the blessing of peace, and the work of the Press has gone on unhindered. When the war is over and the disintegration of Tukey as an empire completed, the whole Muslim world will be ripe for Christian effort as it never has been before:—

The work which centuries might have done
Must crowd the hour of setting sun.

There are many evidences from all Muslim lands of an openness and responsiveness to the Gospel message such as we have never seen. The leaders of the aggressive forces must grapple with the present situation in a statesmanlike way. One of the best methods, possible everywhere, is that of tactful, widespread, distribution of Christian literature. The Nile Mission Press appeals not for funds but for friends. It does not want to use you, but wants you to use it. Situated at the intellectual centre of the Muslim world, we wish to serve our fellow-missionaries everywhere in reaching educated Muslims. In this work we believe with John Eliot that "Prayer and pains, through faith in Jesus Christ, will do anything." The man who said this accomplished a marvellous literary work, in the face of stupendous obstacles, among illiterate American Indians. What would he have said of the opportunity to reach, not dying tribes of savages, but a world of Islam from Morocco to China, through the printed page?*

S. M. ZWEMER in *Bombay Guardian*.

*What our present opportunity is and how it can be met may be learned from the reports and catalogues of the Press at Cairo, which will be sent gladly to any reader. Address Mr. A. T. Upson, Superintendent, 37, Sharia Manakh, Cairo, Egypt.

“A WESTERN AWAKENING TO ISLAM.”

By LORD HEADLEY.

This amazing book is at least full of interest to the thoughtful Christian reader. Lord Headley, as one who is a Baronet of the British realm (a supposedly Christian country) is amazingly ignorant of the true meaning of Christianity. From what he reveals of his own life he must have been brought up in a very loveless, narrow and bigoted home. And it is the supposed narrowness, lack of reasonableness, dogmatism and intolerance of Christianity that has driven him into the tolerant and easy-going embrace of Islam. An amazing statement Lord Headley makes is that although he only announced his conversion to Islam in 1913, he had been a Muslim in his heart for forty years. During all these years he was separated from his brethren in the faith and passing amongst his friends as a *nominal Christian*.

Let me quote a few of his own words which will reveal his character more truly than any description of mine.

“I have lived a long time in the East . . . and never heard of a Mahomedan ill-treating his wife.” [Page 38.]

“The writer of these lines is not easily shocked” (the preceding narrative pages 48-55, amply bears this contention out!). [Page 55.]

“So that there can be no comparison between the importance of chastity in the male and female.” [Page 55.]

“We all know the value of being able to approach our Maker without any intervention of any kind. . . .” [Page 61.]

One of Lord Headley's insistent and recurring ideas is that Christianity is designed to intervene between God and man and shut them off from each other.

“I should like the learned gentleman to furnish me with a list of converts from Islam to any other religion.” [Page 62.] Implying of course that the number of such converts has been negligible.

“The highest moral qualities cannot be proved by mere meekness and submission.” [Page 72.]

“Loss of self-control was shown on various occasions by Moses and Christ.” [Page 75.]

The following quotation gives a good idea of Lord Headley's estimate of modern Christianity. It is not a flattering picture. He says:—

“A certain man was walking along a street when he met a gentleman attired in black with a white clerical collar and tie. He said to the clerical one, ‘Oh, can you tell me something about religion?’

“Oh, yes, my friend, I can; verily you can only rightly believe in the truth of Hokey Pokey Whisky Bung. If you really believe this you will be saved.’ The inquirer after truth thanked his informant and said, ‘I don't feel quite sure about it; it's good of you to tell me. I will think it over.’ He then walked on and further down the street met another gentleman attired in similar garments, and put the question to him, also mentioning the fact that he had heard that ‘Hokey Pokey Whisky Bung’ was certain to lead to the better land. The cleric No. 2 held up his hands in horror and amazement, and said, ‘Oh, my poor friend, you are being led in the path which leadeth to destruction if you follow H.P.W.B.; it is altogether wrong and probably instigated by the Evil One; there is really but one safe path which you may tread to Heaven and that is Hikey Pikey Sikey Krikey. In this there is certain salvation.’ etc.

What need to multiply quotations! But it is a sad and serious reflection on the Christianity of the West when it can give rise to such an

impression in the mind of any reasonably honest and intelligent person. However one questions Lord Headley's honesty, even, when he is willing to stand sponsor for this statement :

"Before the advent of Islam, the notion of the Deity entertained by man was somewhat hideous. Divine wrath, when once excited, could not subside but with human or animal gore, which was shed from time to time at the sacred altars in India, Greece and Rome." [Page 123.] The author of these words is Khwaja Kamal-ud-Din, but Lord Headley quotes the whole article (of which this is part) as expressing his own ideas.

Headley has a microscope to his eye when he examines Christianity and finds it full of evil, and he has the large end of the telescope to his eye when he pictures the perfection of Islam. The purdah is defended as opposed to the immodesty and flirtatious habits of Western women. The simplicity and tolerance and reasonableness of Islam are contrasted to the perplexing and conflicting dogmas of Christianity, the attitude of Christians that they have a monopoly of salvation, and the Pharasaism and double dealing which flourish in the whole system. The character of Christ is looked upon as distinctly inferior to that of Muhammad because he never had the opportunity to practise self-control or forgiveness (never having temporal power) with the same fulness of scope as Muhammad. The old lie that Muhammad married a number of women simply to furnish them with a safe home is again furbished up and dogmatically stated without attempt at proof.

If Islam counts Lord Headley as the leader of a mighty host, in the west, of those who shall turn to accept her teachings, then Islam, I am afraid, is doomed to suffer disappointment.

But should we not rather pray that Christ may be so much more truly embodied in His Church in the world that the eyes of Lord Headley and many another doubting or disbelieving man, seeing the beauty of the Church, may come to have faith in its divine Lord ?

E. D. LUCAS.

NOTES.

We make no apology for devoting so much space in this issue to the interview with Kamal-ud-Din, for the movement which he represents in Islam is of far greater significance than might appear from the few dozen present converts in England, whose number is constantly growing. Prof. Macdonald in the chapter on "Missionary Activity of Muslims," in "Aspects of Islam," has written :—

"Islam may be adding its millions in India and Africa : but these will weigh little in the process of the centuries. Where, rather, are the germinant ideas, where the plans of life and thought which hold the future ? No one, looking at essential Islam, can believe that they are there. The great curves of progress touch but seldom its surfaces."

With this we should probably all agree, but the present movement *has* an idea within it which, to the extent that it is germinant, is altogether dangerous. This is not a deprecating apologetic for Muhammad nor a desperate attempt to harmonize a senescent Islam with a virile glowing Christianity. Neither is it built on the ignorant assumptions of men to whom the Christian ethic and civilization are unknown. It is the creation, rather, of men who have seen and studied Christianity and have turned away to attack it with intelligent vigour and scorn, and to assert, calmly

and staunchly, that Islam, rationally interpreted, is the religion of the future, destined for all races and generations of men. What, then, is the germinant idea? It is evident in this interview and in Mr. Lucas' review of Lord Headley's book. It appears in every issue of "*Muslim India*." It was foreshadowed in the chapter of Prof. Macdonald's book to which we have referred, and we will give it, and leave it, in his words:—

"Or are the wheels of progress to crush out all ideals, and is the future civilization of the world to be woven of philosophic doubt, of common-sense attitudes and of material luxury? There is a curious side-development of Islam which looks in that direction, and which sees in the narrowed, utilitarian aims, in the acceptance of the lower facts of life, in the easy ideals which characterize that religion, the promise that it's will be the future in the common-sense world to come, and holds that, even as the world is, Islam must be the religion of all sensible men."



Since giving the Lull bibliography in a recent issue of *News and Notes* we have received a little booklet entitled "Raymond Lull and Six Centuries of Islam," by Rev. H. U. Weitbrecht, D.D., which is included in the Penny Series of Mission Heroes published by the S. P. C. K. Press. To one who desires to have at hand a brief, well-told account of the salient points of the life of this great scholar, teacher and missionary leader, in its historical setting, we heartily commend this booklet. The addition of the sub-title stirs our curiosity as there is naturally no attempt, within the compass of these sixteen pages, to treat of the six centuries that have elapsed since Lull's martyrdom. The book can be obtained from the Society for Promoting Christian Knowledge, London; Northumberland Ave. W.C.

PRAISE AND PRAYER.

O God, to whom the Moslem world bows in homage five times daily, look in mercy upon its peoples, and reveal to them Thy Christ.

Mr. Eddy's Evangelistic Tour: It is now quite certain that Mr. Sherwood Eddy will be in India from mid September until at least the middle of December, attending district conferences of Christian workers, Y.M.C.A. Retreats, and Church Assemblies, and conducting evangelistic campaigns in both South and North India. It is not too early to begin to pray that this visit may be attended with manifest evidences of the power of the Spirit and may result in untold blessing to the Indian Church and in the winning of large numbers of educated Hindus and Muhammadans, in the great University centres which will be visited, to definite allegiance to Christ.

Mardan, N.W.F.P.: Please ask for *thanksgiving* that a Syed, of Swat and Mardan, for whom prayer was asked in *News and Notes*, has received baptism and is beginning to witness for Christ.

H. C. R.

Jaunpur, U.P.: I have left Lucknow and come to Jaunpur area. One of my chief reasons for asking to be transferred to this place was because I know that the *Moslems* here were practically untouched. We are the only resident missionaries here. (Z.B.M.M.) The C.M.S. have two Indian Catechists, and a missionary comes here once a month as Chaplain. I have never come across such bigoted Moslems as there are here. And *much prayer* will be needed to get these fast-closed doors opened. But the Lord is able for this too. Will you ask the members of the Moslem League to help us in *prayer*. I would ask definitely that Zenanas may be opened to us, and that we may be able to open a purdah school for better-class Moslem girls.

L. FALLON.

Calcutta: For some time two very sincere young Muhammadan students have been studying the Bible with me. One, Rahimbux, who has already decided to confess Christ publicly as his Saviour, has since the 18th ultimo been living in our (Y.M.C.A.) hostel with us; the other young man, Abdul Rahman, who also I believe is not very far from Christ, is still a member of the Madrassa hostel and I hope he too will soon follow in the step of his friend, Rahimbux, who came from the same hostel.

Please *pray* for these two young men, and specially for Rahimbux that he may have the strength and necessary courage to stand the persecution he is shortly to meet, and to suffer the losses he must endure.

P. A. N. SEN.

Simla: Prayer is asked for some Muslims in the Moslem Hostel, Simla, among whom one of our members is living and working this summer, especially for one who is an earnest enquirer.

NEW MEMBERS.

169. Rev. E. V. Clements, U. P. Mission, ...	Pasrur, Panjab.
170. Rev. B. T. Schuyler, Amer. P. Mission ...	Ferozepore, Panjab.
171. M. Moses, Esq., Church of God Mission ...	Madhupur, E.I.R.
172. E. A. Annett, Esq., India S.S. Union ...	Jubbulpore.
173. Rev. T. E. T. Shore, Oxford Mission ...	Dacca.

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

H. A. WALTER,
Shankar Villa, Srinagar, Kashmir.

Hon. Sec. M.M. League.

