

Missionaries to Muslims League.

NEWS AND NOTES, SERIES IV, No. 4. August 1915.

NOTES.

Back Numbers of "News and Notes."

Mr. F. H. Rhodes, the original member of our League in China, desires copies of several back numbers of *News and Notes*, in order that he may have a complete file, in the interests of the Chinese branch of the League. On his behalf the Secretary would be glad to receive copies of January, February, and August, 1913; and May and June, 1914. If more than one of each are received, the extra copies will be available for samples. Mr. Rhodes writes: "It will be useful to have the complete years to lend to visiting missionaries, so as to interest them in the League and Moslem work generally."

League Expenses.

We are glad to report that, to meet the Rs. 30 deficit, announced in May, Rs. 23 have been received, to date, in back subscriptions and donations. Of the entire cost of the 1915 Prayer Cycle, Rs. 41-15-0, we have thus far received Rs. 21-5-0 from less than half of the members of the League. If those who are using the Cycle, and who have not done so hitherto, would send to the Secretary a few annas in stamps, it would enable the Cycle to pay for itself as previous Cycles have done.

Abdulla of Timapur.

Near the close of the article on "The Ahmadiyahs of India" in Mr. Farquhar's "Modern Religious Movements in India" (reviewed by Mr. Mylrea in this issue of *News and Notes*) the author has the following note:—

"The sect has also a branch in Shorapur in the Deccan. A man named Abdulla has been the leader there for many years, but he now declares that he himself is the prophet; so that his followers have fallen into two companies, one loyal to the original founder, and one loyal to Abdulla. Feeling runs very high; orthodox Muslims oppose both parties; and three lawsuits are pending against Abdulla."

It is of the present status of this movement that Rev. N. Desai writes in more detail on another page. The Easter 1915 issue of *The Star* (C.M.S., Hyderabad, Deccan) gives an interesting account of a visit to Timapur made by a deputation from Hyderabad at Mr. Desai's invitation. We quote a passage:

"Near Shorapur is a large community of Qadiani Moslems under Maulavi Abdulla. Most of our work was among them. The Munsif Sahib

invited us to dinner. The meetings culminated in a large gathering of 700 to 800 people in a mosque who listened attentively to some three hours' preaching. The leaders of the community had a meal with us. The Maulavi Sahib mentioned that when he first drank a glass of water at Mr. Desai's all were against him, but that now Maulavis, Pesh-Imams, and other leaders were most happy to eat with Christians."

The authorities at Qadian consider that Abdulla has gone mad.

If members of the League are in touch with other *Ahmadiya* centres in India, the Secretary would greatly appreciate receiving information regarding them, in view of a study of the sect which is being made at the present time.

Turkish Intolerance.

In an article in the *July Moslem World* by Robert Thomson on The Old Turk Policy of the New Turk, there is some suggestive comment on the disconcerting official communique sent out to the Vilayet of Constantinople near the close of the year 1914, as follows:—

".....An ordinance has been elaborated concerning the formalities which are to be applied to foreign religious, educational and benevolent establishments, schools, and hospitals. Religious knowledge and history, and the teaching of the creed of the denomination to which the school belongs, shall not be given to the pupils who do not profess this religion. Nor must such pupils be made to attend prayers." In other words, as Mr. Thomson says, the true meaning of the proviso is this:—

"We forbid you foreigners to use as one of your methods for imparting instruction the establishment of any institution of the character above indicated"; and that is religious intolerance of the most reactionary character. "Apparently," writes Mr. Thomson, "Young Turkey realises that Muhammadanism must be sheltered, nursed, hedged about, by an impenetrable fence against Christianity even in its most colourless and non-aggressive presentation."

He gives the three possible courses of action open to Missionary Societies having institutions of the kinds mentioned, in the Turkish Empire, if this law is enforced, to wit—"Either quietly to accept the law and allow their schools to become practically secularised, or else give up their schools and spend their money on directly evangelistic work, or else to seek through diplomatic action to have this restrictive provision modified in conformity with the principles of religious liberty."

Another indication of Turkey's present mood is given in the following note which we take from the *Record of Christian Work* for June:—

"The Turks are using the brief time which remains to them in a characteristic fashion. They have, for example, taken over the Scottish Mission School at Safed, Palestine, and converted it into a Moslem School. The Scotch Mission School at Tiberins has suffered a similar fate."

The Moslem World.

The leading articles in *The Moslem World* for July are as follows:—

The Prayer Life. Sister Mary Clare.

Sainthood in Islam. George Swan.

The Suicide of Turkey. Cassamally Jairazbhoy.

Translations of the Koran. Rev. S. M. Zwemer, D.D.

Was Mohammed Sincere? Pere Henri Lammens, S.J.

Bahaism; Its Failure in Moral Conduct. Rev. S. G. Wilson, D.D.

Behind the Veil. Mrs. George Swan.

Al-Manar, as Open Court. A. T. Upson.

The Old Turk Policy of the New Turk. Rev. Robert Thomson.

The Moslems of Palestine and the War. Dr. F. J. Scrimgeour.

The Moslem World can be obtained, in India, from the Christian Literature Society, Madras.

"Leaves from Three Ancient Qurans."

Regarding Mr. Goldsack's review, in April *News and Notes*, of "Leaves from Three Ancient Qurans," edited by Rev. A. Mingana, D.D., and Dr. Agnes Lewis Smith, Prof. D. B. Macdonald, the Islamic scholar in America, has sent us this note:

"Dr. Mingana has found a mare's nest and his manuscript is of no importance. His thesis, too, is untenable and seems based on the idea that there are no variant readings in Quran MSS. The commentaries are full of them and this is only a rather careless MS. The orthography and spelling is that normal in old Qurans. Many of his so-called variants may be found in Lee's text of the Quran which he prefixed to his edition of Zamakshari's 'Kashshaf' in the *Biblica Indica*."

Commenting on the above, Mr. Goldsack refers to the much more favourable opinion of Dr. Mingana's "find" expressed by Dr. St. Clair Tisdall in the April *Moslem World*. And he continues, "I don't think Professor Macdonald is quite just to Dr. Mingana. The latter expresses no dogmatic opinion *re* the age of the MS. and expressly leaves it to 'the professional paleographers to assign a definite and final date to these various scraps of parchments'."

We have quoted this correspondence in order to make intelligible Mr. Goldsack's sensible conclusion:

"However we must evidently wait for some collective pronouncement of the experts before we boom the book further in India."

Found Useful.

"If one man commits a crime will the judge punish another man in his place and let him off?" "No; for God's Spirit in the Psalms of David says, 'No man can by any means redeem his brother or give to God a ransom for him. For it *cost more* to redeem their souls.' Therefore the redeemer must be more than man.

"Without death, without sacrifice, there can be no forgiveness (the Taurat teaches this) for God is pure and sin is evil, and God has said the punishment of sin is death. And one man cannot give his life as a sacrifice for another man, because he also is a sinner, and also is to be punished. But he who is greater than man, who came from heaven, who is without sin, He is able to give His life as a ransom for all mankind. And that sacrifice has been made, thanks be to God the Father; and by that *your* sins are forgiven, and you have eternal life."

H. C. R.

The issue of *Epiphany* (Oxford Mission, Calcutta) for June 19th contains in brief an exceedingly lucid and forceful answer to the oft-heard Muhammadan contention that the Christian Scriptures are corrupted, and that the Quran remains the one sacred writing whose authenticity and integrity are historically established and secure for all time.

A MODERN MUSLIM ON CHRIST AND MUHAMMAD.

(In contrast to the reactionary views of Khwaja Kamal-ud-Din and his followers, given in July *News and Notes*, these opinions expressed by the leading Muhammadan jurist in the Panjab are refreshing.—EDITOR.)

* * * *

CHRIST'S MISSION.

We now come to Christianity, the second great historical religion that at the present moment dominates the higher thought of the world and wields its masterful sway over nations who are in the vanguard of civilization. As we contemplate the life of its great Founder with its winning simplicity and its many touching incidents which appeal direct to the human heart, the Master's overflowing sympathy for all forms of suffering and distress, the loving tenderness with which He poured balsam into bleeding wounds, His heroic revolt against the dead formalism of the prevailing creed and the selfish hypocrisy of its priesthood, His unceasing efforts to bring erring humanity back to the paths of honour and of virtue, and last of all his martyrdom in the sacred cause of eternal truth;—as we contemplate these things, we feel that we are face to face with a spiritual force of marvellous potency. Can the historian do full justice to the great Teacher and His high mission if he only describes His personal character, His relations with His disciples, His daily round of life, His many acts of kindness towards the poor and the down-trodden, the general topics of His teachings, and the means by which he sought to impress and educate the conscience of His people? All this is very important in its own way, but it amounts to barely a tithe of the solution of the problem presented by the strange dispensation that was destined to revolutionize the world. To understand Christianity we must study the personality of the great Hebrew seer in its relation to the Jewish race and to the other races of the then known world; we must seek in the social a trophy and moral decadence of those races the need for the birth of a new ethical movement and the secret of the powerful influence which it exercised over their succeeding generations, as a notable link in the chain of the religious evolution of mankind. Christianity in its inception had a definite relation to Judaism and to other less known contemporary forms of faith; and in its onward progressive course it replaced and modified and assimilated many systems of thought and belief which had ceased to appeal, individually or collectively, to the human soul. It is a most remarkable phenomenon in history that the Christian religion commands at the present day the homage of the most powerful and enlightened nations of the world; and the explanation of this does not lie merely in the intrinsic value of this religion and in the general conditions that prevailed in the country of its birth both before and at the time when it came into existence. The explanation must also be sought in the stage of political and intellectual development which the Asiatic peoples had then reached, in the decay of ethical principles among the Greeks and the Romans, which resulted in the pollution of the springs of thought and action; in the inadequacy of primitive pagan beliefs for the growing spiritual needs of men; in the unifying influence of an intense faith in one common Saviour; in the momentous struggle for supremacy, both in temporal and in spiritual affairs, upon which Christianity entered with a rival system of faith in the Middle Ages; and in the remarkable wave of a yearning for knowledge which, as one of the results of that struggle and of other causes, swept over Christendom.

THE DOMINATING FORCE OF ISLAM.

Next, we have to deal with Islam. To grasp the full meaning of the rise and growth of this religion the historian must not be content with describing the chief incidents in the life of the Arabian Prophet,—the gradual evolution of his spiritual ideals; the steps by which he reached his monotheistic conception; his fervid denunciation of, and his long conflict with, all accepted forms of belief; the fierce opposition of the leading men of his own tribe to the spread of his propaganda; the implacable hatred with which they pursued him and his followers; and the ultimate triumph of his mission in the greater part of Arabia in his own lifetime. These are but the minor aspects of the Islamic movement, and a knowledge of these is far from sufficient for an adequate comprehension of its real nature and vitality when it is considered as one of the dominant spiritual forces of the world. The historian must know the state of religion and morality in Arabia in the time of Mahomed; he must study the whole social and political organization of the tribes and analyse the strange fabric of their usages, practices and superstitions in the light of their ancient rivalries and feuds and internecine strifes; and he must also find out the moral and material condition of the peoples outside Arabia before he can realize the nature of the refractory material with which the Prophet had to deal, the enormous difficulties that he had to contend against, and the unique strength of purpose which he brought to bear upon the arduous task before him. But of far more interest than all this to the historical student is the meteoric progress made by Islam after the death of its founder; the rapidity with which its central idea of the one God sank into the human soul; the remarkable strength of the bond of union created through it between dissimilar races and distant lands; and the success with which the need for a spiritual training of man as a social being has been presented by it and acknowledged in practical life. To this day Islam is a living faith to countless millions, and not merely a symbol of belief that has lost all vitality in the course of ages. It is for the historian to say why this should be so in a materialistic age when religious observances have become more or less matters of social fashion or convenience.

HON. JUSTICE M. MUHAMMAD SHAH DIN,
before Punjab Historical Society, Lahore.

HOW CHRIST WON MY HEART.

III. MAULVI KHUDA BAKSH OF PASRUR.

More than thirty years ago in Taurianwala, a village in Sialkot District, there lived a flourishing maulvi. He was a Mohammedan of the Mohammedans, a maulvi of the maulvis. According to custom he had learned Arabic from his father, and the Koran had been his text-book from childhood. Later he came to a noted maulvi in Pasrur to perfect his learning. But he found many things that perplexed him in the Koran, especially the references to the Virgin Mary and Jesus.

In the meantime years went by. His family was growing about him. His oldest daughter's wedding time had come. The maulvi went to a neighbouring village to purchase some jewelry. A missionary had preceded him there and had left a copy of Matthew's gospel in the jeweller's shop.

The maulvi picked it up and began to read. It fascinated him and he read on. Here were full accounts of Mary and Jesus, and they were marvellous. He read chapter after chapter until he devoured the whole gospel, then he read it again that very day. He heard that there were more gospels, so he went to the Christian Bible teacher who happened to live in his village. Before this time he had always despised this teacher of the Christian religion. The teacher gave him the Bible, also other books to read.

Two years passed reading and studying this great question of salvation, in which his own son and brother joined him. Finally the hour came when they could no longer resist the Spirit's pleading. The three of them set out one evening for Pasrur to be baptized by the American Missionary, Rev. Mr. Cummings. After the baptismal service the maulvi's son and brother returned to the village and told the people what they had done. The maulvi himself returned the next morning.

It was a morning never to be forgotten, for upon his arrival there was a terrible scene. The whole village was gathered together. They cursed him, they pleaded with him, they took all the goods out of his house. His wife wailed, tore her hair, and threw dust upon her head. Their own threats failing they quickly called in the maulvis from the neighbouring villages to reason with him. It was a hard trial. He loved his wife and family. He could not bear to see them suffer. He decided it would be better for the time to outwardly recant.

He now set himself to the task of secretly teaching his wife, children and relatives. At the end of another year he felt sure of his position. It was a somewhat difficult matter to persuade the missionary that he was sincere, but he was finally accepted. His wife and family and some other relatives joined him at this time or soon after.

His persecutions however were not yet over. They would not let him have water at the village well. They tauntingly said, "Now that you have become a Sahib you can pay for your water." The Deputy Commissioner's hand, however, had a wonderful effect upon the villagers in regard to the water question. One day later, Rev. Mr. Lytle, who was then missionary in Pasrur, went out to the maulvi's village. A woman on a roof threw a basketful of dirt upon his head as he was passing through a narrow alley. Mr. Lytle, in the face of this great indignity, said "Never mind." To the maulvi this was a great lesson. Jesus Christ suffered in patience, so must we. Christlike living soon changed his bitterest enemies into friends. To-day they all honour the maulvi.

Maulvi Khuda Baksh has been employed by the United Presbyterian Mission in Pasrur for many years. He is now an old man, but full of fire and vigour. His great heart-longing is for his own people. May he live to see the day when large numbers of them will accept Jesus Christ.

E. V. CLEMENTS.

"MODERN RELIGIOUS MOVEMENTS IN INDIA."

By J. N. FARQUHAR, M.A.

This volume which contains the Hartford-Lamson Lectures for 1913 has laid all those who are interested in the religious development of India under a deep obligation.

It was a happy thought to gather into one synopsis the religious move-

ments of the past century and it has been done in an admirable way by Mr. Farquhar. The author is an acknowledged authority on Hinduism and has again demonstrated in these lectures his mastery of the whole subject. There are four outstanding features of the work—

- (1) The vast extent of the ground covered.
- (2) The analytical skill shown in the division and correlation of the various periods.
- (3) The comprehensive knowledge of the literature of the subject.
- (4) The careful footnotes, references, and bibliographies.

(1) The ground to be covered would have deterred most scholars unless a whole series of manuals had been intended. To gather into one volume a bird's-eye view of the religious history of a century such as the past has been and yet to provide a readable and intelligible story was a task of the greatest difficulty. This Mr. Farquhar has done with an extraordinary measure of success.

(2) In this lies the real genius and merit of the book, and though overlapping of the periods was to a certain extent inevitable, we are here presented with landmarks which serve to give a sure index to the development of the many movements in India.

(3) The literature which has been digested is enormous and this alone evidences the untiring industry of Mr. Farquhar.

(4) These form a most valuable addition to the usefulness of the work and enable the student to verify the conclusions reached and to study more carefully any special period desired.

Detailed criticism is impossible with such a vast field, many sections of which have been dealt with by experts. Here, however, many will learn for the first time of teachers and movements of which even those who have lived long in touch with educated Indians have been in complete ignorance. The Arya and Brahma Samajes are especially well reviewed and the doubtful methods of the occult side of Theosophy are mercilessly exposed.

The opportunities Mr. Farquhar has had of contact with the leaders of thought in Bengal render his treatment of the varied movements of Hinduism thorough and accurate; but at the same time it must be confessed that the space given to Moslem thought is out of proportion to the size and importance of the community.

The Ahmadiya schism is well handled and the great influence of the Aligarh revival is traced and dwelt on at length, but the great educational and social movements receive rather scant notice. Moreover an attempt might have been made to show how the whole of Indian Islam is undergoing a complete, if slow, change. While it is true that the Moslem community has not yet evolved the multifarious sects that Hinduism has done, yet there is a powerful leaven at work which is permeating modern Islam, and the next generation may see important developments.

The recent return to Orthodoxy is an attempt to show that Islam is fitted in all essentials to meet the spiritual and intellectual needs of the present generation, but along with this is an abandonment of much of the old scholastic teaching which has been the strength of Islam in its best periods. The weakening of the parda system, the indifference to the paralyzing following of the Sunna, the attempt to prove that the teaching of Islam is really monogamous, the decline of the power of the moulvi, are all evidences of disintegrating forces.

Islam too has yet to face the modern spirit of criticism, an encounter which it has hitherto successfully evaded. When the Qur'an and traditions are submitted to this ordeal, we may expect to see great changes in the attitude of the Moslem to his sacred books.

Questions such as these have hardly been touched in this book, though

vitaly affecting the Indian Moslem world. Perhaps a monograph dealing with these aspects of Islam is needed to elucidate the position of the Indian Moslem, and it would certainly make a valuable addition to this volume.

It is hardly necessary to add that every missionary should read and study this work, and it is hoped that it will command a wide circle of readers amongst all those who desire to understand the ideals and spiritual conceptions of the peoples of India.

C. G. MYLREA.

PRAISE AND PRAYER.

Abda, the servant maid of Rabia (the woman Sufi of Basra), relates as follows: "Rabia used to pass the whole night in prayer, and at morning dawn she took a light sleep in her oratory till daylight, and I have heard her say when she sprang in dread from her couch, 'O my soul, how long will thou sleep? Soon thou shalt sleep to rise no more till the call shall summon thee on the day of resurrection.'"

Field: *Mystics and Saints of Islam.*

Calcutta: Referring to Rahimbux and Abdul Rahman, two Muslim enquirers for whom prayer was asked in *July News and Notes*, Mr. Sen writes as follows:—

"Rahimbux's father and uncle came down to the city to take him back home, but he stood the test very bravely and humbly. Failing to take him back his people took everything away from him and he most willingly and gladly gave them up. May he be strengthened daily in the Lord. He has been sent over to the C.M.S. High School to sit for the next Matriculation Examination. Seeing the step taken by Rahim, and being further moved by the Spirit, his friend Rahman, after serious consideration, has left home and joined Rahim in the school yesterday, and the Principal has written me, 'Rahman came this morning, thank God'."

Let us give *praise* to God for the courageous stand taken by these youths and *pray* for their continued steadfastness.

China: *Notes of Praise:* 1. Prayer topic No. 3 (under China) in October 1914 *News and Notes* fully answered. He and his wife were baptized December 27, 1914.

2. The work among Moslems in China has passed another "mile-stone": one Native Church in SHANTUNG PROVINCE, EAST CHINA, has just taken the important step of appointing some of its number to work among the local Mohammedans. It is the first case we have heard of in China! May many follow this lead!

Prayer Topics: 1. For two Mullahs who have asked for whole Arabic Bibles. One is a teacher in an important College for Arabic, and an able critic of Cairo Christian literature; the other, an old man, apparently not far from the kingdom, who, with his wife, is living in comfortable retirement. Will friends take these men to God in believing prayer? No

Chinese mullah has yet been known to accept Christ, but the time is surely drawing near when we shall see such cases.

2. Moslem Inquirers in the provinces of CHIHILI, SHANTUNG, SHANSI, and YUNNAN: one in each province. The first states that he knows that "Mohammedanism is not the truth"; the second says, "Islam is a bondage"! No. 3 has already encountered a good deal of opposition for his stand.

Persian Gulf: One of the first questions at the present time arising in the minds of missionaries to Moslems is how the war will affect their work. Such at least were the questions that forced themselves upon us in the Persian Gulf, where we work among a purely Muhammadan population. While some of our fears have come true, most of our doubts and questionings have proved to be unnecessary. Setbacks and disturbances have occurred only in the areas of actual conflict in Muscat and Busrah, and the temporary setback will undoubtedly be followed by unlooked-for privileges and possibilities. For the remainder of the Gulf, in spite of fanatical uprisings, the Gospel work has continued as usual, and at times with increasing spiritual results. We can only *thank the Lord* for His guidance during the last ten months, and *pray* that He will overrule the wickedness of war so that it may serve the interests of His Kingdom.

And while it is certain that a revolution as mighty as the present war will affect the Moslem mind for better or worse, even in the remote regions of Arabia, yet it is impossible at the present to forecast the nature of this change. One of the changes in the attitude of their mind is, however, already discernible. It has thus far been exceedingly difficult to disabuse the Moslem of the belief that the different nations of Europe are only so many different sects of Christians, that because a man comes from Europe he must necessarily be a Christian, and that Christianity is to be judged by the life and actions of any European who might find his way into this part of the world. The Tripolitan and Balkan wars tended to strengthen this belief, and it is only after the idea has finally filtered into his mind that Europeans and Muhammadans are fighting side by side against another group of Europeans and Moslems that the bond of nationality has lost for him its religious character. It will be easier now to make the Moslem see that the possession of Christianity is not an accident of birth or nationality, but an individual matter between God and the believer. While therefore the war is going on apparently beyond the reach of human efforts at pacification let us *pray* for an attitude of mind on the part of the Moslem that will remove religion for ever from the domain of birth or nationality and make it a matter that must be settled now between the individual and his God.

D. D.

Maulvi Abdulla of Timapur: Shorapur town is thirty-two miles west of Yadgiri railway station, Great Indian Peninsula Railway. Timapur is a suburb of Shorapur and its inhabitants are weavers and grocers. One half of the population are Muhammadan weavers, who are called *momins*. Abdulla Sahib is one of them. His father's name is Haji Imam-ud-din, and the family is well-to-do among *Momins* of that place as shown by the fact that there are thirty hand-loom in Abdulla's compound. He supports many weavers and his shop is a noted one in the village where he is very popular. When I questioned him about his age he said he was forty-eight and that he had been twice to Qadian.

His education is not above the Urdu third standard. At first he was

only able to keep his shop accounts, but now he knows how to read and write Urdu well and receives Qadian newspapers. He has many Urdu religious books and reads the Arabic Qur'an with the help of an Urdu translation. He speaks the Canarese language of the country.

His father's religion was that of a Sunni Muslim and Abdulla was brought up as a Sunni. Then at the age of sixteen he became a Wahabi. Twelve years ago he joined the Qadian sect, through the late District Engineer, Safadar Hasan. This was the man who brought the Qadian sect to Timapur. Now Abdulla has created his own sect. There are at present two parties of Qadianis and Abdulla is against both. He says, "I am the man from God: you must all follow me. I am the real Khalifa of Qadian." He is the author of seven books, as follows:—I. *Qudrati Sana'*. II. *Huqiqati Wahi*. III. *Samari Gulberga*. IV. *Khilabati Asmani*. V. *Shafaha'ti Kubera*. VI. *Myari Asmani*. VII. *Tufasiri Asmani*. There are two more books which are to be published, I. *Tauhidi Asmani*, II. *Tassalli Hirmani*.

Abdulla Sahib has three hundred disciples, including women and children. Ten of these are opposed to Abdulla at present. They do not wish to follow Abdulla but rather the Qadiani Mirza Sahib and his son, the present Khalifa of Qadian. Sunni Muhammadans of this part of the country do not listen to Abdulla's stories and dreams, but hate him and continually drag him to the Court. There are now three cases pending against Abdulla Sahib. However his real enemies are Qadianis who with the help of other Muhammadans cause trouble for him constantly. He is in great trouble at present, and last month had to pay a fine of two-hundred rupees on account of his books.

There is a very strict order of His Highness the Nizam that he shall not preach outside of his Masjid and the Qadianis are trying their best to drive him out of the Masjid. It is difficult to say what will happen to him in future. He was formerly a bitter enemy of Christianity, but now he regards it with favour and prefers Christians to all others. He believes in the Trinity, in his own way, and allows the Christian preachers to preach in his own Masjid. He comes often to my place and tells me all his troubles and trials, so that we have become very friendly. I am praying for his conversion, and I hope you also will join with me in this prayer.

N. DESAI.

NEW MEMBERS.

- | | | |
|-----------------------------|-----|-------------------------------------|
| 174. Miss Evelyn Russell | ... | C.E.Z.M.S., Srinagar, Kashmir. |
| 175. Rev. G. E. Brown, M.A. | ... | C.M.S., Hyderabad, Deccan. |
| 177. P. A. N. Sen, Esq. | ... | Y.M.C.A., Calcutta. |
| 178. Rev. Aziz-ud-Din | ... | C.M.S., Dera Ismail Khan, N.-W.F.P. |

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

Shankar Villa, Srinagar, Kashmir.

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

