

# THE MOSLEM WORLD

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## I

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We often hear it said that the greatest thing in the world is man's faith in God. St. Paul seems to have been of a different view. He believes that the greatness is on God's side, and not on man's, and that the greatest thing in the world is not man's faith in God, but that the two greatest things in the world are God's love of man and God's faith in man—the love of God for man revealed in the gospel in the gift of God's dear Son; and God's amazing faith in man expressed in His entrusting this gospel to man's keeping, and looking to man to guard this trust and to proclaim this gospel.

There is one of the noblest passages in the Bible in which Paul puts these two things together, in the fourth chapter of the Second Epistle to the Corinthians: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels—"

What was the treasure? Well, the preceding sentence describes that treasure in what I suppose is one of the most wonderful verses in the entire Bible—Old Testament and New. It is the text, you may remember, of one of Horace Bushnell's greatest sermons, entitled, "The Gospel of the Face", in which he shows the immense wealth that is piled up there in that perfectly amazing statement of Paul's about God, the glory of God, the knowledge of the glory of God,

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\* Extracts from an address given at Massanetta Springs, 1943 and at the Foreign Missions Conference, Chicago, January, 1944. By permission.

the light of the knowledge of the glory of God. And all this is given to us in a human face, in the face of Jesus Christ.

Now, it is that treasure, and a greater treasure than that one cannot conceive, nor a more glorious statement of treasure than this, that treasure, St. Paul says, is given to us in earthen vessels.

Now, what are the functions of a vessel? It seems to me that brings us right into the heart of all the glorious privilege and obligation of this speech of St. Paul's. What are the functions of a vessel? Well, first of all, it is the business of a vessel to receive. The vessel does not originate. Vessels are meant to receive and contain that which is put within. We are to receive this treasure. We do not invent it. One of the most pitiful things in the world is a minister who is trying to be original. The moment he begins to coin epigrams, trying to put truth as no man ever put it before, or truth as no man has ever seen it before, you may be sure he is going to imperil what is entrusted to him. No, we don't want men who are going to originate, who are going to dilute or alter in any way what has been put in the vessel for them to guard and contain. St. Paul himself never tried to do that. "That which we have received", said he, "we communicate to you; and what have you", said he, "that you have not received?" The first business of a vessel is just to contain what is poured into it from without and above. That's all we have to do. It is all any Christian minister has to do. That is the first function of a vessel—to receive and contain.

The second function of a vessel is to bear—to carry something from one place to another. That's why we have vessels, that we may put something into them and carry all that we put into them to some other place. Now, once again, that is the New Testament idea of the Christian gospel. We often talk of the gospel as though it were a gift, but the New Testament never speaks of the gospel as a gift. It always speaks of the gospel as a trust, not something that we have in fee simple that we may do with as we please, but as something that has been entrusted to us, not to keep for ourselves, but to pass on to others. That is the condemna-



tion of the whole anti-missionary spirit. It is simply a repudiation of the gospel because the gospel will not stay where anybody tries to keep it for himself. The gospel is there only as a trust, placed in our hands to administer as trustees. Paul speaks of it so: "This gospel," says he, "which was committed to my trust." "O Timothy, guard that which was committed to thy trust." The second function of a vessel is to carry that which has been committed to it to the place designated by the one who committed the trust.

The third function of a vessel is to hold what is poured into it without any loss or leakage of the contents. And alas, what a travesty our trusteeship may be in this regard. How again and again great elements of the Christian gospel are allowed to leak away. We are not carrying in the vessels the things of which we are charged with the responsibility. St. Paul tells the Ephesian Christians, you remember, when the elders came down to Miletus to meet him on his last voyage to Jerusalem, "I have not shunned to declare unto you the whole counsel of God."

I went many years ago as a supply to an old Scotch-Irish church in Central Pennsylvania. There was an old-fashioned Scotch minister in charge. He was very distrustful about my orthodoxy, and he told the congregation when they wanted me to come, "Yes, I will let Mr. Speer come if he will promise not to say anything about the second-coming of our Lord." Well, there are a great many people who have let that leak out of the vessels of which they were put in trust. How little you hear about our Lord's return anywhere in our churches today. I know very well the dangers of speaking about it, the misconstructions and misinterpretations, but nonetheless we are guilty of a great breach of our trusteeship in what we have omitted from our Christian gospel in this regard—the glorious and blessed hope of our Lord's return again.

And out of how many of these vessels has leaked the great fundamental Christian doctrine and fact of the resurrection. One hears too little of the resurrection in any preaching today. At Easter-time, to be sure, there will be

reference to it, but the great supernatural fact on which Christianity rests has no adequate place in the preaching of the gospel today. It was the central note in primitive Christian preaching. Every sermon recorded in the book of Acts culminates in the resurrection! It was what gave power and dynamic to the gospel in the early day, and we are failing to preach our gospel today to the extent that we leave the resurrection out of the place it fills in the New Testament.

There is a striking book that appeared just a few months ago entitled, *Confessions of an Octogenarian*, by L. P. Jacks. Now, L. P. Jacks, as you know, was Editor of *The Hibbert Journal*, President of Hackney College, the leading Unitarian intellect of the last fifty years. No man among the Unitarians has been comparable to him since the days of James Martineau. All his life long he accepted the Unitarian, humanistic construction of our Christian gospel, and now, an old man of eighty, what is his confession? In the last chapters of this unusual book he tells us that he had come to be dissatisfied with his interpretation of the Christian gospel, and that he sat down once to re-study the gospel for himself, and came out with the same conclusion to which St. Paul gives expression in the fifteenth chapter of First Corinthians, "If Jesus Christ be not risen from the dead, our preaching is vain and your faith is also vain." Yes, it is no complete gospel that we are carrying in these earthen vessels of ours if we leave out the central and culminating fact of our Christian faith.

In the fourth place, it is the function of a vessel to preserve what is put into it with no change or pollution. I often think of my dear old grandmother and her dairy with the low, flat wide crocks in which she put her milk, that the cream might gather before she churned it into her butter. What would she have done with a crock that soured the cream, with a crock that was perpetually defiling whatever was put into it? Such a crock would have been broken and discarded and thrown away. It is the business of a vessel to keep clean and undefiled whatever is entrusted to it.



This is the mystery of the gospel—the heavenly treasure in earthen vessels—these human hands of ours, these human tongues of ours, these poor human lives of ours—these are the channels, the epistles, the vessels by which the light of the knowledge of the glory of God that shone in the face of Jesus Christ is to be kept in the world and carried to every creature.

It is a lovely thing for us vessels that we can just let ourselves rest in the Potter's hands: "Thou art the Potter, I am the clay." It is one of the glorious images of the prophecy of Isaiah, and it is one of the glorious images of St. Paul's Epistle to the Romans: "Shall not the potter out of the same clay make what vessels he will?" We are in His hands. It is lovely to think of it—in His hands to shape by pain, by suffering, by hardship, by joy—sometimes harder to bear than pain—pleasure and comfort and possessions—sometimes harder to bear than poverty—shaping us by all these things for His use. And not for His use only, but for His joy.

Read again Browning's Rabbi Ben Ezra with its picture at the end of just this imagery—the great Potter with his whirling wheel and the clay of our human life, fashioning it, putting the ornaments on, pressing it hard to give it just the turn that he will. We have this treasure, said St. Paul—where else could we have it, what else are we—we have it in our earthen vessels.

The vessel would have destroyed the treasure again and again in human history if it had not been indestructible. We know Christianity to be true partly because it has survived the Christian Church all through the centuries, survived the disloyalty of Christians, survived the misunderstanding of Christians, survived the disobedience of Christians, survived the sin of Christians. Thank God, it is the heavenly treasure that in the end nothing can destroy.

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## II

### THE WATER OF LIFE

In the highlands of Abyssinia, there rises a spring called the Abbai—to this spring Egypt owes its life. Alexander the Great, Cambyses, Julius Caesar and Nero spent time and treasure in seeking to discover the source of the river, without success. The first European to discover it was a Portuguese Jesuit priest, who was sent on a political and religious mission to Abyssinia early in the seventeenth century.

No special interest is attached to the Little Abbai, which flows *into* Lake Tana, but to the Big Abbai, or Blue Nile, as it came to be called, which flows *out* of it; for, in Lake Tana, God has created a vast reservoir, the dam having been constructed by a volcanic upheaval ages ago, whereby a lava stream blocked the old valley of the Blue Nile, holding back the water, and controlling the overflow.

From this lake, which is situated six thousand feet above sea level, and is probably not more than thirty-five feet deep anywhere, this river of God flows on its long journey of one thousand miles to Khartoum, “condemned to mine a channelled way” for four hundred miles, where the mighty canyon is a mile deep, and the river is, in the main, uncharted and out of sight. Then, the river flows from the border of the Sudan, where it is joined by the White Nile, another fifteen hundred miles, to the Mediterranean Sea, and it is here we see the result of the river’s work in the mountains, for the rich mud, some of the most fertile which the world produces, is spread over the sands of Egypt, causing the earth to bring forth and bud, and the desert to blossom as the rose; for “These waters . . . go down into the desert . . . and . . . everything whithersoever the rivers shall come shall live.” What a spiritual parable is here!

God always provides for the life which He creates, for everything and everyone is created for His pleasure, and were it not for the Nile, there would be no life in Egypt—as it has often been said, “Egypt is the Nile.” The Delta of Egypt is the most densely populated portion of the earth’s



surface, for, in an area equal only to the County of Yorkshire, there are fifteen millions of precious souls who derive their sustenance from God's overflow in the physical sense. The great problem before the Egyptian Government is to get enough land under cultivation to sustain the ever-growing population, and this is solved by cutting channels whereby the water, rich in nourishment, reaches the sun-dried, hard and unproductive desert.

God has a great purpose for Egypt. Read the great promises contained in Isaiah xix: 20-25.

And now it is for us to implement these promises, for Christ puts into action that which we pray for according to His will. God has provided a mighty reservoir in Christ, now seated on high, in Whom are all our fresh springs, and an abundant sufficiency of spiritual blessings, and it is His command to us, which, if we truly love Him, we shall delight to obey, to appropriate the Living Water and provide Him with an inlet and an outlet, becoming channels indeed through which the river of the water of life can flow. The ancient Egyptians deified and worshipped the Nile, and the modern Egyptians realize that they owe their very existence to the water of the river; but they do *not* recognize that they owe all to God through Christ, and they are dying without full knowledge of Him, Who is yearning after them with an unquenchable love. "Whosoever drinketh (keeps on drinking) of the water that I shall give him shall never thirst." The measure of our missionary zeal is the depth of our love to Christ.

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*London*

## FACING THE FUTURE

In our earlier article a general survey was presented setting forth the situation that confronts Islam and Missions in a world at war. So far as Missions are concerned, in spite of some remarkable achievements here and there, it is apparent that the general situation may be summed up in the words of the General Confession: "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done. . . ." That is to say, in so many places, we have failed in our method of approach; we have done, or said or written the wrong things, or have presented them in the wrong way. We have used a type of apologetic, criticism or argument which has not appealed to the Moslem heart; and we have failed too often in making friendly, loving contact in simple human terms. Islam still stands as the supreme challenge to all the genius, ability, faith, hope, love, devotion and consecration that the followers of Christ can mobilize, and the greatest of these is Love. To this end it is clear, therefore, that we desperately need a re-vitalizing of our entire approach to the Moslem peoples.

I. There is need of a comprehensive *restudy* of the Moslem problem in order to develop a more effective approach to Moslems. An approach that is based on a deeper understanding of Moslem history, Moslem culture, and the Moslem mind and heart. An approach that will attract, and not repel; that will win friends and not make enemies; that will reveal love and appreciation and not contempt; that will compel an understanding of Christ and His dying love, which will produce in Moslem hearts a Damascus-road conversion experience, and the testimony that may be heard from Morocco to Mindanao; "The love of Christ constraineth me!"

II. We need to develop and extend our material resources. A heavy responsibility rests here on Mission Boards to strengthen existing institutions and agencies already at



work in the various areas. These are already established in strategic centers as outposts of the Church. They fall under three heads: Institutions which make direct contact with Moslems; Institutions for the training of workers among Moslems; and the publishing houses.

1. *Institutions of direct contact.* These are the schools, colleges, and hospitals in Turkey, Syria, Egypt, Arabia, Iran, Iraq and India. These institutions located in Assiut, Cairo, Istanbul, Beirut, Teheran, Basrah, Lahore, to mention only a few, form the bases from which the Moslem masses are being reached. They provide the points of practical contact with the Moslem world. That they are demonstrating the pragmatic and everyday aspects of the love of Christ to Moslems as children of God there is not the slightest doubt. There is no instrument to measure the effect of the service they render in terms of appreciation of Christ and His message of which they are the visible sign. The value of such institutions in the improvement of individual lives, and the bettering of international relationships cannot be estimated. But it is very real. It is certainly worth maintaining and strengthening.

2. *Institutions for training missionaries and indigenous workers.* These, too, need the continued support and development which only the Boards can make possible. How deeply indebted we are to the Kennedy School of Missions, and other institutions here in America and in England which have given missionaries an understanding of the Moslem world and its problems that could not have been secured otherwise. And what remarkable help the Cairo School of Oriental Studies, the Newman School of Missions at Jerusalem, and the Henry Martyn School of Islamics in India have given to missionaries, and also to some nationals in preparation for the task of presenting the Gospel to Moslems. One of the encouraging aspects of these training centers is that they are all recognised and exist as union or co-operative projects, but all of them, and especially the Henry Martyn School in India, need further support, and wider co-operative financing to enable them more effectively to do

their work of training workers to meet the ever increasing evangelistic opportunities in the lands they serve.

3. *Christian Literature for Moslems.* Christian presses, too, are strategically located for providing all possible assistance in the task of evangelisation. For the Arabic-knowing areas we have the well-known Nile Mission Press in Cairo, and the Mission Press in Beirut. India has presses in Lucknow, Allahabad, Calcutta, Bangalore, Madras, Calicut, and Lahore which serve the eleven important Moslem language areas of that great Moslem land with its nearly ninety millions. To provide general counsel and sound advice in the matter of the production of literature for Moslems we have the Central Committee for Moslem Literature located in Jerusalem. This serves literature committees throughout the world, and through its secretary, Miss Constance E. Padwick, it gives effective directional assistance to workers in all Moslem areas, and it likewise serves as a clearing house for ideas and basic manuscripts in English.

The greatest need for support from the Boards is in the form of subsidies for the production of Christian literature especially prepared to meet Moslem requirements. Splendidly effective assistance has been given for many years to all existing literature committees from Egypt to China by the American Christian Literature Society for Moslems. But the time has now come when Boards should take a more effective interest in subsidising the production of this literature as a part of their normal program for the support of mission work in Moslem lands.

III. Lastly, we need to strengthen our hold on our spiritual resources. How vast they are! Too often, how little we comprehend and use them. In fact one may say that we may expect our efforts to be fruitful only in proportion to the grip we have on them, and the grip they have on us. They are eternal. They will never let us down. They are universal; they are as effective in the deserts of Arabia as in the crowded capitals of Egypt and Iran. These resources are always and everywhere available: all we have to do is to lay hold of them. How essential and imperishable they are!



1. *The overwhelming love of God.* "God so loved the world that he gave His only begotten son. . . ." Subhan in that remarkable little autobiography, *How a Sufi Found His Lord*, tells of his great discovery of the love of God. Describing his progress from the Koran to Christ, he reveals how this love of God developed as an overwhelming experience, which increased from stage to stage as he became progressively aware of the meaning of "the riches of love in Christ Jesus."

2. *The unique Gospel.* "There is none other name under heaven given among men whereby we must be saved." Modern testimony also bears this out. Sadhu Sundar Singh made it clear that the unique thing about Christianity, which makes it different from any other religion, is Christ. Years ago, Bishop Wm. F. McDowell made the same point on his return from a trip around the world, when asked if people in Asia weren't getting on pretty well without Jesus Christ. He replied, "Nobody is getting along pretty well anywhere without Jesus Christ." But to place the argument in more philosophic form hear the testimony of Prof. E. D. Soper who declares, "In Jesus Christ there is a quality of revelation which is so different that no other can compare with it. It gives men an assurance that can come in no other way. If Christianity is not unique there is no special point in taking it to others."

But this uniqueness does not mean that there are no points of contact which can be established between Christians and Moslems for their understanding of the Gospel. To this end we must give ourselves to a study of the Moslem's religion and way of thought and life until we reach the point where the message of the Gospel *can be delivered* in the idiom and language that the Moslem understands. And this message must be preached through truly Christian living, as well as by the spoken or printed word, if we are to have results. Though he was far from being a Christian, yet the great Indian Nationalist, Maulana Muhammad Ali, who lies buried in the Dome of the Rock in Jerusalem, told me once that he had come to comprehend something of the

meaning and significance of the Christian teaching of the Crucifixion as he watched the vicarious suffering of Mahatma Gandhi for his people!

3. *An All-sufficient Gospel.* Abounding resources are there because we have the assurance that our God "can do exceeding abundantly above all we can ask or think." It meets men at the place of their *deepest* need: their need for release from sin; and their need for power to live unto God, so that with Paul they may cry out with triumphant joy: "I live, yet not I, but Christ liveth in me!"

4. *An All-powerful Gospel:* because "It is the power of God unto salvation to everyone that believeth." Moslems respect out-and-out *positive* Christians who are "not ashamed of the Gospel of Christ," and who "speak the truth in love." The positive Christian who lifts up Christ in his preaching and practical living in the Punjab, in Bengal, in Iran, and in Java has demonstrated for all the world to see the positive drawing power of the Cross of Christ. Again and again the writer has been invited to address large Moslem gatherings. The message may not have been fully understood, nor were they in agreement with it, but they respected it just the same. But here and there one does hear, and understand, and accept the Gospel, even though the cost be great. It is persons such as these who have bought their freedom in Christ at a great price who are the earnest of greater things to come.

5. *A compelling Gospel.* This was what Paul felt when he said, "The love of Christ constraineth me", and "Woe is me if I preach not the Gospel." And it was with this same deep understanding of the meaning of the Gospel that Dr. F. M. North once wrote, "There is no substitute for the missionary passion." Indeed, this passion must be a passion born of the love of Christ, and not of Western Civilization! For no lasting mission to Moslems or any other peoples can ever be founded on anything less than a passionate love for Christ the Redeemer of all men everywhere. It was this passion that led Raymund Lull to lay down his life in service for the Moslems of North Africa. It was this passion which



burned out the life of Henry Martyn, apostle to the Moslems of India and Iran. Can anything else serve the present age? Does not the late Dr. D. B. Macdonald speak to the point when he says: "Are missionaries of the future to be missionaries of Christ, or missionaries of Western Civilization? This is the alternative which we face at present. Do the missionaries of our Christian Churches go out to proclaim to the world the unique and divine fact of the Incarnation, or to carry to the non-Christian world the benefits, educational, medical, generally humanitarian, which have grown up in our civilization under the stimulus and guidance of the Christian faith?" If the latter, they are indeed offering only the husks to those who are in desperate need of the life-giving kernels of truth.

No, it cannot be true as one writer in *The Christian Century* has said that "we have lost the sense of Christ's supremacy, of Christ's sufficiency, and the urgency of our message." For, if this were so, Missions to Moslems were in a bad way indeed.

6. *A universal Gospel*: It is a Gospel for all the world, for we have the command of our Lord "Go ye into all the world, and preach the Gospel to every creature (all nations)." These final instructions have neither been abrogated, superseded, nor exhausted! They still hold, and will hold for all time, because of the very eternal nature of the message which the Gospel enshrines. There is no need for a missionary to hesitate to carry out Christ's commission literally, for he is an ambassador, a plenipotentiary, who has the full backing and authority of the King of kings on his side. All that he needs is a deep conviction of his call to be a minister, like that so beautifully expressed by Lois Buck, who wrote, just before her death in the lonely Himalayas of northern India:—

"Christ, the Son of God, hath sent me  
To the midnight lands;  
Mine the mighty ordination  
Of the piercéd hands."

With such a powerful conviction, equipped with a pro-

found missionary passion, and supplied with an abundance of common sense, good judgment and brotherly love, any devoted servant of Christ may work among Moslems anywhere in the world, and it is alone with this equipment that he can work with any hope of success, be he teacher, doctor, or evangelist.

Speaking of the future, Prof. E. D. Soper in "The Philosophy of the Christian World Mission" rightly says: "We do not know the conditions which will be faced when the war comes to an end. With the conviction that without the Christian gospel and the way of Jesus as the foundation on which a new world order is to be built, all that we hope for will be lost, the missionary forces are girding themselves anew to enter every door and present the claims of Jesus Christ as far as the vision and generosity of the church at home base will permit them to do so." And so, in great hope and expectation it is ours to challenge the church at home to new and high endeavor. For even in Turkey, Egypt, yes, and even in Arabia, we look forward to the day which in the providence of God must come when the barriers will be removed, and men and women in these difficult lands will be allowed freely to accept the Gospel, and to follow the Way, even though it be the Way of the Cross!

This is a mighty faith, but one that is fully justified by the course of history, and by the inherent power of the Gospel itself, so beautifully described by the English hymn writer, W. Y. Fullerton,

"I cannot tell how He will win the nations,  
How He will claim His earthly heritage;  
How satisfy the needs and aspirations  
Of East and West, of sinner and of sage;  
*But this I know:* all flesh shall see His glory,  
And He shall reap the harvest He has sown,  
And some glad day His sun shall rise in splendor,  
When He, the Savior of the world, is known!"

MURRAY T. TITUS

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## MOSLEM CONVERTS

Christian converts from Islam are relatively few. While the Mohammedan religion is the only one which has met Christianity on a major scale and conquered over wide areas, very few Moslems have left their faith to become open and avowed members of the Christian church. While the scarcity of converts from Islam is by no means the most important fact in considering this subject, it is usually in the foreground whenever the matter of Christians formerly Moslems is discussed. It is true that many thousands of Moslems have become Christian in the East Indies, that the younger church in Iran has more than a thousand former Mohammedans who have become open members of that church and that there are rather numerous individual converts in many other areas, yet it is on the whole true that there have never been great numerical results in winning Moslems to Christianity.

Many missionaries in the Moslem world could be charter members of the fisherman's club consisting of those who have fished all night and taken nothing. We who labor through the years in Moslem lands love the saying of Jesus that the harvest is the end of the world and the reapers are the angels. As Bishop J. H. Linton of Iran used to say, "Thank God that it is required of stewards that they be found faithful, not successful." Though it is true that converts in Moslem lands are still caught one at a time with hook and line rather than by throwing the Gospel net and taking a great haul, yet we do believe in and hope for the coming of that morning when the Master shall be with us in the boat and a great multitude of fishes may be enclosed.

Our supreme object should continue to be no less than the conversion of the Moslem world and in that process every convert is of infinite importance, and our present task must be the founding of the church of Christ in every Moslem land no matter what the cost. It is certainly true that

Christian Missions in Moslem lands have had enormous effects other than the actual conversion and open acknowledgment of Christian faith. The moral standards by which conduct in Mohammedan lands is judged have become largely Christian within the past quarter-century. Women have found new freedom and the veil has been abolished in some countries, the Christian missions were pioneers in modern education and the government school systems which are growing very rapidly in the Islamic world have taken their inspiration and leadership in many cases from the educational work of Christian Missions. New ideas in health and hygiene and sanitation have taken these lands by storm and they have had their genesis in a great many cases in Christian medical work. Yes, Christian Missions have had an enormous general effect in Moslem lands and we should continue to serve these peoples in the spirit of Christ even though there were not a single convert. At the same time, the object of winning Moslems to Christ and making Him the Lord of their lives and founding His church should remain the supreme and controlling motive in all Christian missionary endeavor. We would quote and underline the words of James Thayer Addison at the close of the introductory chapter in his recent book, *The Christian Approach to the Moslem*. The book is written, he says, in order to "help us approach with more realism, more intelligence, and more enthusiasm one of the great tasks which God has set before His church for the generation to come—the conversion of the Moslem World."

In making a study during recent months of a large number of cases we have attempted to note the difficulties in taking the great step of accepting Christ and acknowledging faith in Him, as these obstacles stand out in the minds of the converts themselves. We all know that the law of apostasy is still the rule of Islam and that capital punishment is the prescribed penalty for a Moslem who leaves his religion and adopts another faith. Yet this fact does not appear to be of greatest importance in the mind of converts. For the most part they declare themselves willing to face



death for their faith if that should be necessary. Far stronger as a deterring factor in their open declaration of their faith is the fact that it will break the bonds of family life and will bring aspersion and persecution not only upon themselves but upon the members of their own household whom they love.

Though the penalty of death is not often put into effect in our day, the social ostracism of the convert and even his whole family is a very real fact. Next to this seems to be the economic result of being placed outside the community of the faithful and the consequent loss of employment. In almost every case that we have reviewed, the convert from Islam was forced out of his work and at least for a time suffered great financial loss, while at the same time being accused by his former co-religionists of having made the change of faith for financial gain. It is not strange that many converts have had to find employment with Christian Missions or other agencies connected with the church. It does no good to put them in the class of "rice Christians" or say that they have become Christians with a financial motive. The opposite is usually the case in the life stories we have considered, and the Christian church in Islamic territories will need to think very deeply on the economic status of Moslems who adopt the Christian faith.

Islam is a very tightly knit system which determines just how every act of life shall be performed from morning until evening and during the night, and it exercises a control over all of life from the cradle to the grave. Moreover there is a great group solidarity among Moslems and this is welded by a fanatical devotion to the religion which may be likened to faith and patriotism combined. It is not difficult for any one of us to realize how hard it would be should we become, in the eyes of our fellow-nationals, traitors to our country. Add to this the shame of becoming an apostate in the eyes of our co-religionists, and we get a picture of what it means for a Moslem to leave the faith of his fathers and adopt a religion which has been considered an implacable enemy of all that from infancy the Moslem has been taught

to hold most dear and sacred. When we realize the actual state of a convert facing the step of adopting Christianity and openly acknowledging such faith it seems to us impossible that a Moslem should ever become a Christian, yet they do. Each individual case is an example of the Divine power of Christ, who said, "And I, if I be lifted up from the earth, will draw all men unto me." And He does. The chains which bind a Mohammedan to his group and his religion are as strong as steel but the love of Christ can melt them and when that love gets into their hearts He wins them.

Having considered some of the obstacles to a Moslem's adopting the Christian faith, let us turn to the psychology of conversion. What takes place within the mind of a Moslem to make him take the great adventure of faith? It has been my pleasure to study the life stories of a number of converts from Islam in Egypt lately. These were contained in a manuscript which was kindly given to me by Dr. H. E. Philips. In addition I have talked to many converts in Iran and other countries. From their combined testimony one may make out something of a pattern as to the psychological path the convert travels.

It may be noted at the outset that most of those who have left Islam to adopt Christianity have been men and women in whose lives there was a deep spiritual note. In Iran we have been surprised at the number of Mohammedan clerics who have become Christians, and I find that there are a number of this class in other countries. Being deeply interested in religion, they have gone on with the religious quest until they have finally been led to Christ and found in Him what their souls were seeking. From that we might learn to present Christ to Moslems as the perfect fulfillment of the soul's highest desires.

As described by many converts, there appears at the beginning an unrest and a feeling that the religion they hold has not given them entire peace or assurance. In each case the Moslem fights against this feeling but it comes back again and again and often grows in intensity. Then finally



he comes into contact with some sort of Christian teaching and gradually the feeling develops that possibly here he will find what he seeks. Then ensues a period when the heart and mind waver between two extremes but as the inquirer learns more and more of Christ he is drawn to Him, and finally, if he can read and have a Bible and some good Christian literature, and, perchance, some kind Christian friends, he comes to the point of the great decision. The converts come from various classes and have different stages of education but a large proportion of those who take the final step are well educated and can read the Bible and appreciate Christian literature.

Having made the first profession of faith there is again a period of extreme difficulty. The environment and the family and friends are doing all they can to pull the new Christian back into the society of Islam. The new moral requirements of Christian standards make a demand which not all are able to meet in their early days of faith. The lapses of converts as confessed by themselves are many. Being a Calvinist I should not believe in "backsliding" but even though I should perhaps call it by some other name there are many instances which much resemble what my Methodist friends mean by this term. At one time I was talking with a young friend about reports concerning his conduct. He admitted that he was not living exactly in accord with Christian standards, but he said, "You know a new water course never runs clear when you first open it."

It is interesting to note that many of those who accepted the Christian faith at first made an earnest effort to live with their own families and in their Moslem environment. In every case I have noted this was not possible. Either the person was forced to compromise his Christian conduct and profession or he was forced to leave his family and the Mohammedan environment. The decision is fraught with suffering and torment of soul, but it seems that only through such travail can the new man in Christ be born out of Islam and the foundation stones of the church laid in Moslem lands.

Many converts have suffered severe persecution but in almost every case they later testify to the joy and blessedness of such a state and feel that it is a great privilege to suffer for their faith, with Christ and for Him. A number of those who have been through the deep waters echo the refrain of one Persian convert, "Ah, persecution is the better life, much more wholesome." One Egyptian states that while in prison, "Hour by hour the conviction grew upon me that Christ was being glorified by my small sufferings."

Finally the new Christian gains through times of persecution and temptation the strength that only the Holy Spirit can give and the joy of the Christian life seems far deeper than those experience who have come into such a faith through less troubled waters. It should be noted that one of the great duties of the Church is to make converts feel that they are welcome and at home in the new society. Being ejected by force from the old society which has nourished the individual all his life brings on a loneliness which only new friends and a welcome to a church home can assuage. Too often the new Christian has had to face this awful break with little other companionship than that of Christ. His spiritual presence is most helpful, but in addition there is urgent need that the church make the convert feel at home, otherwise there are almost sure to be reversions to the old faith and broken hearts as well as ruined lives.

Experience shows that instruction of converts should not cease when they are baptized or become members of the church. It has been the tendency in some cases to feel that the work is over when new members are received, but the continuation of their study of the Bible and Christian principles is of great importance in the period of adjustment. We are strongly impressed by the present study that the convert needs vital Christian friendship and guidance during every stage of the psychological process of conversion. This process might be outlined as follows: 1. A time of discontent and spiritual longing. 2. A period of search. 3. First contacts with Christianity and consideration of

Christ. 4. New understanding of Jesus and Christian principles. 5. The decision to take the great adventure of faith. 6. The period of readjustment and trial. 7. Strength and growth in the devoted Christian life.

Having considered some of the things which inhibit an open profession of Christian faith on the part of Moslems and the stages through which converts pass when they do make such a decision, we might apply what we learn to the practical work of Christian Missions in bringing Moham-medans to Christ. From time to time new methods have been suggested in our work and we should always be ready to change and adopt new procedures, but we must realize that method is not the most important thing. The particular appeal that will strike the spark and lead to conversion will be as divergent as are the personalities with which we deal. From the experience of many converts a few guide-posts may be mentioned, however, that have actually pointed the way to men and women taking the great adventure of an open declaration of faith in Christ.

We note in every case there seems to have been a great amount of prejudice against Christianity in the beginning. This should not be met by an attack on Islam. That method has been in vogue for over a thousand years and has been crowned by a monumental lack of success. Furthermore it seems that men are not won by argument, which rather tends to increase their prejudice. Most Moslems who have become Christians were attracted by the personality or teaching of Christ Himself and by loving Christian service. A general effort to break down Moslem prejudice against Christianity should be conducted over the whole Moslem world by the direct presentation of Christ and a campaign of education as to the real meaning of Christianity.

In a great number of instances those who have become Christians attribute their first real knowledge of Christ and their conversion to reading the Bible or hearing it read. Bible distribution is an old method in the world of Islam but it should be continued and increased in every possible way. We should specialize on teaching the Bible and on



answering Moslem questions from the Word rather than in our own words. In the great campaign to inform the Moslem world concerning the true nature of Christian faith and the breaking down of prejudice, Christian literature should also have a most important place. Such literature must be attractive and should not offend or attack. There is a place for controversial literature along the way, but it should not be distributed to Moslems until they have learned a great deal about Christ. It is a striking fact in the study of converts that they begin very early to form their own opinions concerning Mohammed and their former religion when they get to know Christ and have an understanding of Christian truth. Since so large a percentage of the population in Moslem lands is unable to read, a great literacy campaign is urgently needed for the future in these countries. Christian Missions are on the ground and equipped to lead in such an undertaking. As the institutional schools are more and more absorbed by the governments the great educational function of the Christian mission in the next generation might be in the field of literacy. As a person learns to read we should have the greatest opportunity to break down prejudice against Christianity and share with the Moslem our greatest inspiration in life and our assurance of eternal salvation in Christ.

Those of us who have been preaching regularly over a period of years in Moslem lands may be humbled when we learn that few converts mention preaching as the means of their conversion. It is helpful to note, however, that converts in different lands mention how deeply they were impressed when they first heard Christian extempore prayer. Again and again they speak of the fact that they saw Christians living pure lives, and they mention the love of Christians expressed to them, as well as the apparent love of Christians toward one another, as a factor in leading them to Christ.

The direct presentation of Christ through every means should be our aim, for somewhere along the road each convert mentions a vision of Him that gave him the start

toward a new spiritual life. Even after being convinced of the truth in Christ there was often a long period before open acknowledgment of faith. There must be many secret Christians in Moslem lands who are in this stage, and some no doubt keep their faith secret to the end. In the case of several converts we have noted, a husband or wife who was a believer found after marriage that the other was also at heart a Christian. In the case of the converts whose life stories we have been reviewing, they came to the decision that they must openly acknowledge their allegiance to Christ; this they determined from the words of Christ Himself and from the feeling of their own conscience. They have been the intrepid few, a noble band, among whom have been martyrs who have accepted all sorts of suffering and persecution. They are the foundation stones upon which God is constructing the church of Christ in Moslem lands.

Whatever generalizations we may make concerning converts from Islam the best realization of what it all means will be gained from actual instances of real people. We think that the church universal should have more knowledge of these apostles of the faith in the most difficult of all fields, the Moslem world. We mention briefly the stories of three people in Iran who became Christians and whose lives are outstanding. We choose those who have passed to their reward, as it is usually considered better not to give too much publicity to the stories of living people.

Many years ago in Iran there was a man named Mirza Ibrahim who became a Christian and openly professed his faith. He lived in Khoy, a city northwest of Lake Urumia, and was finally taken to Urumia and there put in jail. Later he was removed to a prison in Tabriz. His case gained some notoriety and one day the Crown Prince, who lived in Tabriz at the time, called him out of the prison. He was hastily cleaned up and ushered into the royal presence. The Crown Prince said, "Mirza Ibrahim, I have heard your story and, though I think you are very foolish for declaring yourself a Christian I do admire your courage. So today I intend to give you a great opportunity. If you will kneel here and do

the Namaz [the stated Moslem prayer] you may go, you are a free man."

Mirza Ibrahim took a Gospel from his coat and replied in a beautiful way, "Your Royal Highness, I know that you have the power of life and death over me, but here in the Gospel I have found my Lord and Saviour Jesus Christ and new life in Him. Nothing that you could do, sir, could take away from me the life that I have found in Him. But as to doing the Namaz, I regret that I can not perform the Mohammedan prayer because I am not a Mohammedan." He was put back in jail and several days later was strangled by the other prisoners because he would not deny his Lord.

He was taken out and buried in a little cemetery in the middle of the great city. Some of us knew where his grave was located and used to visit the resting place of this Christian martyr. A few years ago the whole cemetery was leveled off and a great municipal building was constructed on the spot. Today it is the highest edifice in Tabriz, with a great clock up in the tower that chimes the hours to be heard by the whole city. To many of us who know that this building stands on the exact spot where Mirza Ibrahim, the Christian martyr, was buried, it is like a great monument to him. But that is not his greatest monument. In the city of Tabriz there are more than two hundred mosques and there is one little Protestant church of some two hundred and fifty members. That little church is the great monument to the Christian martyr, Mirza Ibrahim. The blood of the martyrs is the seed of the church and it is no wonder that the church in Iran has iron in its blood.

When I first met the next convert his name was Seif Ali, and he came from one of the villages near Urumia or Rezaieh, as the city is now known. He entered the Mission school there and at once displayed an extraordinary interest in Christianity. It was not long before he professed his faith and not many months later was accepted by the elders of the church and was baptized with the name of Shmuel Nabi. He loved the story of Samuel the prophet and said that he hoped God would speak to him and that he might



become a great witness to his people as was his namesake of old. Before the year was out I think he knew his Bible better than any other boy in the school, though many had been born and brought up in Christian homes. When he became a Christian he became an evangelist and was ever busy bringing others to hear of Christ. He finished the elementary school and went into the army for his required military service. During his term in the armed forces he was a wonderful witness and people would come to Urumia from long distances to get a New Testament or to hear more of Christ about whom they had learned from this soldier boy. After his army service he made a tour of various villages and spoke in many of the Christian churches. People said, "We were ashamed when we heard the testimony of this boy who was a Moslem just a few years ago and we realized we had been very backward in the proclamation of the Gospel to other people." His evangelism was contagious and he made up his mind to go to Isfahan to study that he might become a trained evangelist. He hoped to go all over Iran with the message of Christ. While in Isfahan he was busy in the hospital and in the bazaar and on the streets, everywhere talking to people of Christ. After about three months there, he was told that he should have his tonsils out. He went to the hospital and was given chloroform for the operation, but never revived from the anaesthetic.

We had hoped that he might become an unequaled evangelist to Moslems of his own land. We do know that he influenced thousands for Christ. Afterward we remembered that his ministry had been about three years, a period somewhat equal in length to the public ministry of our Lord. Should I never see another Moslem converted, from my experience with Shmuel Nabi I know that Christ can touch an ignorant young Moslem boy from the villages and make him in a moment a powerful, radiant Christian. The young British missionary who taught him in Isfahan told me that the three months of his contact with this lad was one of the richest spiritual experiences of his life, and he was an Oxford blue. Shmuel Nabi was a firebrand for Christ.

The next convert whom I shall mention was a queer personality. His name was Mansur Sang and he was called the Christian Dervish. He had been a mendicant while still a Moslem and he continued to be a wanderer after his acceptance of Christ. But after he became a Christian he did not want to beg or depend on alms so he adopted a profession, that of dentistry. There are few dentists in the villages of Persia but teeth ache just the same. He was a specialist in extraction and used to pull many teeth in the course of a day's work among rural people. He went over desert and mountain in villages where missionaries had never been, relieving pain and distributing simple medicines. But his main task, as he used to say, was sowing the "seed." He carried on his back a leather pack of Gospels and tracts and used to read a chapter from the New Testament in the villages, and preach a sermon on it. I happen to know that Mansur was illiterate, but he knew the passages by heart and that was good enough in the villages. Everywhere he went he distributed the Word. He was many times beaten and in jail. One jailor said, "It does no good to put that man in prison. He seems happier when he is in than when he's out and begins at once trying to make Christians of everyone in the jail."

At one time he was in jail in Shiraz and the Chief of Police, who was a Bahai, thought he would have some fun with the Christian Dervish. He called Mansur out of his cell and taking a small book from his pack, which was on his desk, the chief asked, "What is this book and how much do you charge for it?" Mansur replied, "That is the Gospel of Matthew, sir, and I sell it for four shais (about two cents)." The Chief had a good laugh and said, "Yes, you yourself say that your so-called Gospel is worth two cents, well I agree with you, you have put just the proper price on it."

Then he took out a small tract and holding it up asked, "What is this and how much do you ask for it?" Mansur replied, "That is the Sermon on the Mount." (We have a beautiful little copy in Persian with a colored picture on

the front.) "And that is free," continued Mansur. "I give it away wherever people can read." The Chief laughed again and said, "Exactly, I agree with you, you say it is worth nothing and you give it away free. I think you should. Why do you waste your time distributing this worthless literature? Why, if you wanted to buy one of our books, [The Bahai books are found only in manuscript and are very expensive], you would have to pay five or ten dollars for it. I tell you those books are worth something."

When the officer was through and had his laugh, Mansur asked, "May I speak, sir?" "Certainly," said the Chief, "What is it?" Mansur pointed to the electric light above the desk and asked, "What is that, sir?" "Why," the Chief said, "Don't you know what that is? That's an electric light!" Mansur rejoined, "Do you pay for that, sir?" The Chief said that he did; it was useful and he was glad to pay for it. Then Mansur pointed out the window and asked, "What is that up there?" "That is the sun," said the Chief. "Do you pay for that?" Mansur asked. And then, fixing the officer with his finger, he said, "Let me tell you, sir, things that are made by men like that electric light and your books cost money. God's gifts like the sunshine and like His Word that I distribute are free."

In the New Testament we are told not to think of what we shall reply when we are called to testify for Christ before officers or even kings. The Holy Spirit will tell us what to say. Time and again we have seen this promise fulfilled in that church which God is calling out of that Moslem land.

Mansur could not write his name, but when he died, among his effects they found his seal with which he signed all documents. Above was the name "Mansur Sang," in the center was a cross, and below, "Slave of Christ."

The Mission of the Reformed Church has been at work in Arabia for a little more than half a century. The number of converts in their churches is still somewhat less than the number of years the Mission has been at work. Paul Harrison told me that someone asked him, "Why is the Reformed Mission the only American Society at work



in Arabia?" Harrison replied, "I believe that God has given only to Dutchmen that divine stubbornness that it takes to work with Moslems on their own home soil of Arabia." Yes, it takes a great deal in patience, in funds, in effort and in life to win the Moslem world. It is by all odds the most difficult field in the world, but are we the type of missionaries who desert a field because it is difficult? No, those Moslem countries are the crown lands of Christ. There He lived and died, and they are His. In His own good time they will come to know Him and own Him Lord of Life. Until then we will labor on, spend and be spent, our joy to do the Father's will. It is the way the Master went. Should not the servant tread it still?

J. CHRISTY WILSON

*Princeton, N. J.*

#### Death for Defiling the Kaaba

A Moslem got sick, a head rolled, and a scorching exchange of diplomatic notes rocked the Middle East last week. The story came from Cairo and was hazy as to date and details, but the fact was established that an Iranian pilgrim to Mecca was responsible for one of the Arab world's hottest diplomatic incidents.

It happened in the chief sanctuary of Mecca, the holy city of Islam. Moslems going to Mecca reach the climax of their pilgrimage when they enter the Kaaba. A stone building, windowless and drab, the Kaaba contains the "black stone," recognized as sacred by Mohammed. Now, one of these pilgrims was from Iran and he leaned to the stone to kiss it. Instead, he vomited. Promptly the guardian of the shrine, King Ibn Saud of Saudi Arabia, had him beheaded.

Iran, outraged at this summary Arabian justice, demanded an apology and reparations for the family of the pilgrim who had his head chopped off because his throat tickled. Egypt, which had functioned as "guardian of the pilgrimage," protested. Saudi Arabia replied that the dead Iranian was only one of sixteen "worshipers of idols" conspiring to desecrate the Kaaba and indicated that the other fifteen were lucky to still be alive. The "desecrator" had been tried under Saudi Arabian law, said Ibn Saud, and the matter was closed.

*New York Press.*

## THE MOSLEM WORLD ALERT

The so-called Moslem world has felt the extraordinary new contact between West and East, brought about by the second World War, at almost every point from Morocco to Mindanao. One has only to think of such Moslem areas as Algeria, Tunis, Tripolitania, Egypt, Syria, Iraq, Iran, Moslem India, Sumatra and Java to have some of the greatest battle grounds of the war, as well as many storm centers of political tension, flash into mind. How could the Moslem fail to be completely alert when he has been literally bombed into an unforgettable realization that the westerner is very much in his midst?

We must face the fact that the close contacts brought about by the airplane, the armies of occupation and swarms of western cultural agents and relief workers will result in both disillusionment and in a new receptivity to western influence. As to the former, we Americans are largely losing the advantage which a certain aloofness from European power politics has given us in the past. As an ally of Britain, France and Russia, with our armies sharing in the occupation of many Moslem countries, America is no longer only the fabulous El Dorado whose great distance lent enchantment to the view in Moslem eyes. We must realize that no army of occupation, however well-intentioned, can fail to cause resentment in the hearts of the nationals of the country. Moreover, our admiration for the devotion of the men in the armed forces must not let us blink the fact that the conduct of some American soldiers in occupied countries is beneath the standard set by missionaries, hitherto almost the only Americans whom "the Moslem in the street" ever knew. Undoubtedly, we shall find that American prestige will have many cracks in it when the war ends.

Moslems are completely alert also to see what comes of the Teheran declaration of the triumvirate as to the independence and territorial integrity of Iran. If deeds follow

words in this, not only as regards Iran but as to other Islamic states, a fruitful spirit of trust is possible between West and East; if not, the fierce nationalism of most Moslem peoples will soon cause new conflicts. We cannot forget that, aside from the great Asiatic powers of China, Japan and Russia, there were but six independent states in all Asia before the war and only one of these non-Moslem, nor that the Moslem elements in Syria and India are intensely nationalistic. In all this, Turkey's wary attitude toward the West is largely typical of the whole Moslem world.

Can we look forward to any goodwill credits to help balance these undoubted debits which war is writing into our relations with Moslem lands? For one thing, if relief measures are wisely administered, they are certain to leave a strong feeling of gratitude in many hearts, as was the case after the last war. It is hard to foresee much else now, though if the idealism of Teheran is carried through, anything might happen in new understanding and friendship.

Apart from the question of international relations, this war cannot help but make the Moslem world more receptive to many western ideas and ways. It seems certain that the social solidarity of Islam is now doomed. The seclusion of women, polygamy and other social customs built on Moslem law are on their way out. Western education will find its way into every Moslem state. The democratic idea will spread everywhere. In such things as lightning transportation, the dependence on machines, dress, amusements and countless other material aspects of society, the "one world" of which we hear is sure to be a reality. If Islam, closely bound as it is to a peculiar social fabric, is able to survive at all in the long run, it will probably be modified to an almost unrecognizable degree. Be that as it may, we can count on certain new factors in the Christian approach to Islam, particularly in the matter of literature and literacy in which we are directly interested.

The Moslem, to varying degrees in different lands but inevitably in all, will be eager to become literate. Facilities for the education of both boys and girls will increase enor-



mously. The old religious fanaticism will tend to disappear, though a specious tie-up of Islam with nationalism may take its place in many cases. Moslems will know less and less about their own religion and will be little restrained by its sanctions. Increasingly the task of the Christian missionary will be, not to convert a bigoted Moslem living in an invulnerable milieu, but to reach the hungry soul of a secularist, dazzled by the seeming magic of the machine to meet every need of man but, withal, completely unsatisfied at heart.

The literature arm of missionary service seems designed by the providence of God to become a major means of reaching the post-war Moslem, jolted out of his special type of isolationism and with mind alert to everything which may help him find his place in the new global pattern of life which no nation will be able to ward off. The new education and nationalism together point to the decline of missionary schools and hospitals in Moslem lands as foreign-supported institutions; and the public preaching of the Gospel, though possibly it will be unrestricted, is not likely to attract large audiences. But Christian literature with its multifarious appeal to all types and its ability to reach every village and home, where missionaries can never penetrate, would seem to be limitless in its use, if freedom of speech and the press have any meaning at all in the post-war world.

Undoubtedly along lines of literacy alone we face enormous possibilities of Christian service and evangelism if we are ready to take advantage of them. Dr. Laubach has a dream that the Christian church will play a major part in teaching the silent billion of illiterates, millions of whom are Moslems. This is certainly ideal but, considering the colossal task involved, it seems that our function as missionary organizations will be as trail-blazers, demonstrating the miracle of literacy in each land until governments themselves seriously undertake the complete elimination of illiteracy. Meanwhile, we can provide experts and advisors from our missionary staff, set up demonstration centers and attain our own goal that every Christian must be literate.

The missions in Moslem lands ought systematically to see to it that Laubach charts are prepared in every important vernacular, whether or not a visit from Dr. Laubach is possible. I do not have the statistics on this but I know there are no charts in Persian, in which language they would be immensely useful. A very elementary chart in Arabic has, I suspect, been little used, though Dr. Laubach has successfully used the Arabic script in at least one language of India. Millions of Moslems today are eager to learn to read. If they would, the missionary societies of America and the British Empire could kindle fires of literacy across the whole Moslem world, which would burn off ancient layers of superstition and fanaticism and open up countless minds to Christian truth.

Perhaps more important than the preparation of literacy charts and teaching the illiterate is the opportunity of the missionary to produce suitable literature for the newly literate. Here is a function we need never surrender to government agencies, for as long as men newly learn to read, so long will they cry out: "Give me a book" and be ready to read material within their grasp. The first chapters of the Gospel of John, for example, are readily adaptable to the newly literate's needs and the possibilities of producing a new type of literature, with special attention to size of type, illustrations, simplicity of vocabulary and construction and a range of subjects which are elementary but not juvenile, fire the imagination of one interested in literature for Moslems. In the brave, new world ahead of us, it is fore-ordained that millions of Moslems will learn to read whether missionaries teach them or not. The tragedy will lie in whether or not they have decent literature to read, and there is no limit to our service in that direction. Moreover, it would be hard to conceive of a more potent evangelistic agency than a varied and attractive Christian literature for the newly-literate.

Surely there is also a great field before us in the wide range of literature for the educated classes. We have only scratched the surface on this in most Moslem lands. A

really adequate program will require missionary personnel trained for the purpose and considerable sums of money, but the call to shift our resources in that direction is all towards a more mobile missionary strategy as against institutions whose days may be numbered. What is more mobile than a Christian book or tract? And in what other branch of missionary endeavor can we spend considerable sums without the danger of founding an institution too expensive for the national church to take over or of pauperizing the church itself? Christian literature seems an ideal method of implementing the partnership relationship between the older and the younger churches.

When one comes to the details of an adequate literature program, the variety is infinite. In Iran, as we have built up our Christian literature in the past eighteen years, we have tried to keep every sort of reader in mind—men and women, students, scholars of the old school, modern men of the world, children, non-Christians, inquirers, catechumens, Bible students and church leaders. We have had uniform standards of excellence in typography and format, and have watched such details as misprints, word-spacing and punctuation, about which Iranians have been notoriously careless. We have used illustrations abundantly. We have published many translations but have also had a number of original titles by Moslem converts. In short, our ideal has been a dignified, full-rounded range of books and pamphlets, all worthy of the world religion which we profess and strive to propagate.

It goes without saying that our literature should have no place for controversy. We must think of our constituency not as Moslems who will compare Christianity with Islam but as lost men in desperate need of Jesus Christ. They will definitely have turned their backs on their traditional orthodox faith and its practices and, as they face the future, we must make them feel a spiritual need and the adequacy of Christ to meet that need. To that end, in our literature we should ring the changes on the life and personality of Jesus Himself and acquaint Moslems with Him and with



those men and women in Christian history and in the modern world who have been transformed by Him. Christ is our incomparable asset and Christian literature focused on Him is an incomparable means of making Him known to the alert Moslem mind and heart.

I am convinced that such a literature will be possible in every Moslem land in the post-war era, but it will not create itself, and a careful strategy for the whole Moslem world, worked out in detail for each era, is a prerequisite if Christianity ever intends to come to grips with the task of converting Moslems to Jesus Christ. In some sections a beginning has been made of such a strategy, notably through the Central Literature Committee of the Near East Christian Council, under the brilliant leadership of Miss Constance Padwick. The work of Miss Padwick's office in Jerusalem as a clearing house for basic English manuscripts suitable for any Moslem vernacular, and for a host of fertile suggestions in the production and distribution of Christian literature, could well be a model for a constructive program throughout the Moslem world.

A working Christian literature for every Moslem land and in every important vernacular spoken by Moslems is not only urgent but it is a perfectly feasible project, given a reasonable backing in force and funds by the sending churches. Yet in many Moslem fields today the present work is dying of anemia and current plans contemplate only rebuilding the work to the pre-war status, instead of a great post-war advance, such as an adequate literature program would involve. It seems hard to get the sending churches to pay any attention at all to Moslem fields, as compared with China, Hindu India, pagan Africa and Latin America. Has not the time come to drive home to the sending churches in a way never before done adequately, the all-important facts that one-eighth of our one world's peoples are Moslems, that we have never really grappled with the Moslem problem, that even when we have sent missionaries to Moslem lands they have all too often worked full-time among Oriental Christians, and that, as we look to the fu-

ture, no part of the earth's surface faces greater political and social uncertainties and has greater possibilities for good or evil than the Near and Middle East where most Moslems live? Secretary Ickes has just stated that "the capital of the oil empire is on the move to the Middle East", and the United States as a nation is inevitably involved in all that this means in our oil age. Can the church of America dare longer to give more than two hundred and fifty million Moslems only a few crumbs from its groaning table, while Islam begins to break up and an oil-rich materialism take its place?

WILLIAM N. WYSHAM

*New York City*

### Three New Books in Urdu

The attention of those who need Christian literature in Urdu, for the use of Christians and non-Christians, is drawn to three books published by the Punjab Religious Book Society, Lahore, with a grant made by the Indian Literature Fund of the National Christian Council. Two of these are translations, the one containing the life of Henry Martyn, a pioneer missionary for work among Muslims, and the other that of Dr. Pennell, the hero of Medical Missionary enterprise in the N. W. Frontier Province in India. Both are translated by Mrs. F. D. Warris, B.A., B.T., H.P., and she is to be congratulated for the beautiful language and the charming style in which they are rendered into Urdu. The style, in fact, is so lucid and delightful, that it would not have been suspected, if it was not mentioned, that they were translated from the English. The lives of these great missionaries among Muslims are extremely inspiring and should be made widely known in the Church in India.

The third book is entitled, *Behtarīn Masihi Ghar*, or *Ideal Christian Home*, with a foreword by the Right Rev. Bishop Barnes of Lahore. The book is meant, as indicated by the title, for Christian parents, and is full of practical suggestions for parents to make their homes ideal Christian homes. The language is simple, though beautiful, so that even women with less education may be able to follow it easily and benefit by it. The book is written by Mrs. F. D. Warris, B.A., B.T., H.P., who has largely drawn from the experience of her own Christian home, and is published by the Punjab Religious Book Society, Lahore.

J. A. S.

## ARABIA IN THE NEW TESTAMENT

The words "Arabia" and "Arabs" would seem to have been capable of wider and more restricted connotations for many centuries. For, while "Arabia" is properly applied to the great peninsula dividing the continental masses of Asia and Africa, it has also been used to cover the district northwards to Damascus, with the result that "Arab" and "Nabatean" have often been interchangeable terms. The Nabatean language was a sort of "half-way-house" between Aramaic and Arabic. Although examples of the more limited use started somewhere in the third century B.C., the wider designation was retained.<sup>1</sup> Previously in immediately post-exilic times it was almost synonymous with "Nabatean"—hence the person called "Geshem" or "Gashmu" the Arabian, who appears in Nehemiah as among the opponents of wall-building in Jerusalem.<sup>2</sup> For this Nabatean-Arab connection with Samaria, where Geshem lived, perhaps we can go even further back—since Samaria was founded by a man of apparently Nabatean-Arab ancestry; for Omri, who bought the hill from Shemer, had an Arabic and not a Hebrew name.<sup>3</sup> What probably helped in the preservation of the larger meaning was the part played in commerce by the inhabitants of the peninsula. The corresponding root in Hebrew means "exchange, barter or pledge".<sup>4</sup> One Orientalist has gone so far as to write of the great incense country in the south as "the heart of the commerce of the ancient world".

The use of the term "Arab" for the Baduin should not be forgotten in our sketch of the background to the New Testament use of the term. At least two references rise up

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<sup>1</sup> Vide Articles in *Encyc. Biblica and of Islam*.

<sup>2</sup> Neh. 6:1; 2:19; Cf. 4:7.

<sup>3</sup> Vide Montgomery: Arabic Names in I & II Kings: THE MOSLEM WORLD July 1941.

<sup>4</sup> So ἀραβῶν "a word of undoubtedly Semitic origin" (Moulton and Milligan: *Vocabulary of the Greek Testament* p. 79). Vide Gen. 38:17. St. Paul is the only N.T. writer who uses it (II Cor. 1:22; 5:5; Eph. 1:14). Did he see a lot of this kind of thing during his Arabian sojourn? Cf. Gesenius, p. 1063.



for consideration, when in allusion to the sorry plight of Babylon the prophet Isaiah sums up its lack of future possibilities for the maintenance of human life with the words:—"Neither shall the Arabian pitch his tent there."<sup>5</sup> So much for an instance of that Baduin life deeply embedded in the history of the Near East. Some years later Jeremiah seems to have a reference to the raiding or ambushing propensities of "desert warfare" with his "By the ways hast thou sat for them, as an Arabian in the wilderness."<sup>6</sup> In modern days the Baduin of Palestine are yet spoken of as "'Urbān"—living as they do on the outskirts of the "sown", though in certain localities stone dwellings seem to be being substituted for their "houses of hair".<sup>7</sup> It is hard to resist the conclusion that it was to some Baduin encampment that Elijah was indebted for the bread and flesh that were brought him morning and evening, when he went and dwelt by the brook Cherith, that is before Jordan. It was the Lord who commanded the "Arabs" there to sustain him, just as He left it to the similar hospitality of the widow at Zarephath to do the same.<sup>8</sup> There was an "Arab" atmosphere hovering around the Palestine into which the Gospel came—if not more.

With these facts as a background it is more possible to appreciate the New Testament references to Arabia, and note their significance. And is it out of date to suggest that the first allusion is in the second chapter of the "Gospel" with the Matthean story of the Magi? Whence did these men really derive? Anyhow what prevents them from probably having had some connection with Arabia? The phrase "wise men from-the-east" perhaps means no more than "Oriental Astrologers";<sup>9</sup> but the normal theory would surely be to posit the Magi as having come from somewhere reasonably near to Palestine. Justin Martyr of Nablus and Tertullian certainly concluded "from the nature of the gifts" that their origin might have been Arabia.<sup>10</sup> May we

<sup>5</sup> Is. 13:20.

<sup>6</sup> Jer. 3:2.

<sup>7</sup> e.g., on the road to Mar Saba in the Jordan Valley.

<sup>8</sup> 1 Kings 17:2ff.

<sup>9</sup> Matt. 2:1.

<sup>10</sup> e.g., Plummer's Matthew, p. 15 note; though he does not think the guess a good one.

not at least follow them with the plea that more consideration be given to the *possibility* of this Arabian connection? There were five localities in ancient Arabia which gloried in the name of "Kaukaban"—Planet Land—and one of them was 9,000 feet up, dating from the Himyar period; and it was in the first century A.D. that the Himyarites finally obtained ascendancy in Southern Arabia, and the Sabeans ceased to count.<sup>11</sup> "Gold and frankincense and myrrh"<sup>12</sup> have their natural affinity with the Yemen, Hadramaut and other sections of Arabia. Recent literature on these countries only serves to emphasise the fact.<sup>13</sup> At the moment Ibn Sa'ud is said to be exploiting gold-mines in the Hijaz. Besides all which, there is a tribe wandering about Transjordan today, which has a tradition that its ancestors visited Nabi 'Isa, when he was a baby. Tradition alone proves nothing; but it does mean the handing down of a link that by no means is isolated. Arabia in its larger sense is still on the map; and *surely as likely as anywhere else*.

While we are thinking of the Magi, it is worth noting the presence in Cyprus of a Jewish sorcerer, blessed with an Arabic name. By St. Luke he is called *Elymas*.<sup>14</sup> In Arabic this becomes *'Alīm*. Perhaps the Greeks made a general practice of refusing to pronounce those Semitic letters (chiefly guttural) in which they found difficulty. It so happens that there is no corresponding root to *'Alima* in Hebrew or in Aramaic any more than there is to the root of Omri ('Amara). We should like to know more of Elymas the Magian and how he came by his name.

We have missed out the mentions of the "Arabians" in Jerusalem on the Day of Pentecost,<sup>15</sup> who were presumably Arabised Jews rather than Judaised Arabs, or who may have been more Nabatean than anything else; so that the claim that they came from further south may be disallowed. On the other hand it seems that there must have been Jewish Colonies in Arabia founded as a result of the Captivity.

<sup>11</sup> *Encyc. of Islam*, Vol. ii, 831.

<sup>12</sup> Matt. 2:11.

<sup>13</sup> e.g., Hadramaut: *Some of its Mysteries Unveiled*.

<sup>14</sup> Acts 13:8.

<sup>15</sup> Acts 2:11.

There certainly was an infiltration after the Fall of Jerusalem and the Bar Cochba rebellion.

When we came to St. Paul there are just four touches with Arabia—one *historical*, one *geographical*, one *personal* and, arising out of that, one *theological*: three in his letters and one in the Acts.

First, in II Cor. 11:32, there is a reference to "Aretas" or "al Harith", the King, whose Governor or agent was guarding the city of the Damascenes to capture Saul, should he get away. The Greek word<sup>16</sup> certainly implies that the Agent and his men were *outside*, not inside the city. He was on the watch to lay hands on an escaping apostle; but on this occasion the Christian fraternity proved too clever for the Jew-Arab combine—and Saul of Tarsus got away. (The actual verse is most probably misplaced; and would fit exceedingly well a couple of "papyrus" pages further on between Gal. 1:17, 18. The Jews were inside and the Arabs outside). But the point is centered historically round the fact of Aretas having an agent close to Damascus; for we rather naturally ask what the Arabs were doing there. The answer is that Romans, Parthians and Nabatean-Arabs were continually disputing the possession of the "City of the Damascenes".<sup>17</sup> In due course the Roman and Persian Empires came to terms with these Arab border-tribes—each Empire subsidizing an Arab ally to keep the peace in the immediate vicinity. Back in II Macc. 5:8, the name "Aretas" occurs as "Prince of the Arabians"—in fact the name "al Harith" would seem to have been used in more than one district as the title of a dynastic line rather than the name of a particular king, as we know from its later adoption in pre-Islamic times for the chiefs of the Banu Ghassan and for ruling houses as far south as the Yemen.<sup>18</sup> The first collision between the Romans and the Nabatean-Arabs was in 64 to 62 B.C., when the leader of the latter, also "al Harith", was defeated. He was then involved with the Parthians, but contrived to keep on the right side of Augustus, until his

<sup>16</sup> ἐφορούει.

<sup>17</sup> *Encyc. Biblica*, Vol. 1, 272-274.

<sup>18</sup> *Encyc. of Islam*, Vol. ii, 208.



daughter was put aside by Herod Antipas in favour of Herodias—something in the matter of gross insult that no Arab father would stand, especially of royal blood; so that here we come into connection with the story of John the Baptist from another angle.<sup>19</sup> The personal affront led on to frontier disputes; and somewhere after 40 A.D. Damascus again fell into the hands of al Harith; and the rest we know, so far as the Apostle Paul is concerned. But we are inclined to ask the question whether Aretas was interested in the elimination of Saul because he was a Jewish-Christian or because he was a Roman citizen. The answer may well be the latter!

The next allusion for our consideration dates from later days when St. Paul had come to know the deeper meanings of the "stigmata"—and he was "interned" in Caesarea, awaiting embarkation orders; and there turned up a ship of Adramyttium, which "was about to sail unto places on the coast of Asia". "Adramyttium" is the Graecized form of our old friend Hadramaut. There must have been a Shipping Company, which ran coasting vessels not only up and down the Red Sea, but had Mediterranean boats as well, working in conjunction with them and with the Arab caravans bringing the produce of India and Arabia right through the great Peninsula and landing them at Gaza and other ports for further transportation.<sup>20</sup> (How delightful the modern Arabic version of the phrase would run with "*safina hadramiyya*" instead of the very ugly *nisba* in Acts 27:2.)

We know that Petra was for several years a big central emporium for this Asiatic-European trade. Hence came the enormous demand for camels to meet the needs for merchants and even armies—camels rolling up in droves from the Hijaz and Najd. The sea-going Phenicians must for long have participated in this Arabian trade. The district from which this trade originated was known in the Roman Empire as that of the "Adramitae" or "Chatramotitae",

<sup>19</sup> Mark 6:14ff.

<sup>20</sup> *Encyc. of Islam*, Vol. ii, 207.

coinciding in name and situation with the Hadramaut mentioned by Strabo and alluded to by St. Luke.<sup>21</sup> One is tempted to ask whether there may not have been Arab sailors on board "the ship of Adramittium"; and the Prisoner-slave was quick to find a point of contact with these men through his own Arabian wanderings, till the day of disembarkation came at Myra, where the transfer was made to an Alexandrian boat *en route* for Italy.

St. Paul also records his visit to Arabia after his conversion;<sup>22</sup> but here again the term may mean no more than the land of the Nabateans, somewhere east of the Jordan, but presumably further south than Idumea. He stayed there for a considerable period of time during the succeeding three years; and then returned to Damascus where the above mentioned episode took place, opening the way for his first visit to Jerusalem as a disciple—even a slave of Jesus the Messiah.<sup>23</sup> His sojourn in the south however was not quickly expunged from his memory; and it would seem more than probable that it was during these years that he made a "pilgrimage" to Sinai, which he describes in a later context in the same epistle as being "a mountain in Arabia."<sup>24</sup> It is a somewhat difficult passage, but at least one problem is solved by the removal (as a gloss) of the second mention of Hagar (as read by some authorities including the Revised Version margin). The sentence will then run:—"Which things are an allegory (that is the two sons of Abraham); for these are the two covenants. One comes from Sinai, bearing children for bondage; this is Hagar (now Sinai is a mountain in Arabia); and she corresponds to the present Jerusalem, for the latter is in bondage with her children. But the Jerusalem on high is free. . . ." By this simple rearrangement the statement that Sinai is a mountain in Arabia (although today it is part of Egypt) becomes full of meaning.<sup>25</sup> After all Hagar herself can by no stretch of imagination be connected with Sinai as such, though Islamic

<sup>21</sup> e.g., *Ad Dual al 'Arabiyya wa Adabuha*, p. 18.

<sup>22</sup> Gal. 2.17.

<sup>23</sup> Acts 9.26.

<sup>24</sup> Gal. 4.25.

<sup>25</sup> *Encyc. of Islam*, Vol. ii, 543.

Tradition links her and her offspring, Ishmael, with Mecca, the Ka'ba and the Well of Zemzem. We do not know how far this tradition went back into pre-Islamic days; nor whether St. Paul may have come across anything resembling it. But we do know that Ishmael was reckoned the ancestor not of the 'Araba (the true Arabs) but of the Musta'raba (the Arabised ones). Both Hagar and Sinai therefore had connection with Arabia—with its relentless deserts, and the strongly developed sense of man's relationship to God being that of slave—common alike to Judaism and the pagan cults of the peninsula. There was bondage in the double metaphor of Hagar and Sinai; and one is tempted to ask whether St. Paul's repeated use of *doulos* later on in his Christian experience, whether of himself or his Christian friends,<sup>26</sup> may not have found encouragement and impetus through this personal sojourn in Arabia; coupled as it was with the vivid realisation vouchsafed to him at Sinai that he was free in Christ, as he never could have been with the *Torah*, given as it was in a foreign land, at a mountain that could not be touched with its "flames of fire" and "gloom" and "stormy-blasts" and "trumpet blares". It was Arabia that shared in the determination of the great Apostle to make himself the "doulos" of the Messiah—'Abdul Masih!

ERIC F. F. BISHOP.

*Jerusalem.*

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<sup>26</sup> Phil. 1:1; Gal. 1:10; Col. 4:12; Rom. 1:6.



## THOUGHTS ON MOSLEM EVANGELISM

In April 1941 *The Moslem World* published a group of articles on the subject of evangelistic work amongst Moslems. These articles revealed a marked divergence of opinion among the writers, a divergence which had previously manifested itself at the meetings of the Near East Christian Council, at the Conference for Workers amongst Moslems held at Delhi in 1938, and at the Tambaram Conference. Readers of the magazine will recall that the late Rev. H. H. Riggs reviewed the replies he had received to a questionnaire which had been circulated to Christian workers in the Near East asking them to state the reasons why evangelistic work amongst Moslems had not been more fruitful in the past, and to put forward suggestions for new methods or lines of approach.

Mr. Riggs summarised the two main hindrances to the success of Christian work amongst Moslems as being—

- (i) that Christian teaching does not mean the same to the Moslem as it does to the Christian;
- (ii) that in the thought of the Moslem a change of religion is primarily a change of group-connection and group-loyalty.

To overcome these obstacles some of Mr. Riggs' correspondents had suggested that (i) doctrinal questions need to be handled with extreme care, and the enquirer should be encouraged to study the New Testament, and especially the Gospels, without accepting our interpretations of them; (ii) "we lovingly encourage secret believers to go forward in the Christian life without publicly professing themselves as Christians in the sense of separation from the fellowship of their own people." Groups of "followers of Jesus" should not be asked to assume the name "Christian" because of its associations in the Near East, and "some spiritual equivalent of baptism" should be devised.

In concluding his article Mr. Riggs added some ideas

of his own, the most important of which was that "There is no essential reason why Islam might not, for its own strengthening, assimilate Jesus Christ."

In the same issue of *The Moslem World*<sup>8</sup> these views were sharply challenged both by Dr. Zwemer in his editorial article, and by Dr. Christy Wilson in an article entitled "Public Confession and the Church." The former upheld the orthodox conception of evangelism and deplored its confusion with programs for social reform. The latter argued convincingly that "if we are here to win the Mohammedan lands for Christ and have the faith that this can be accomplished, then such an end will no doubt require open confession and the establishment of an organised Church."

In view of the agreed fact that the Church in Moslem lands is still pitifully weak, and in view of the importance of the issues raised by the articles in question, it seems to the present writer that the discussion should not be considered as closed, but that the whole subject merits still deeper thinking, so that the true may be sifted from the false, and the right inferences drawn from the facts about which there is no dispute. No one questions the statement that Christian teaching does not mean the same to the Moslem as to the Christian, or that in the thought of the Moslem a change of religion is principally a change of group-connection and group-loyalty. But what are the correct practical conclusions we should deduce from these facts?

In the first place, the present writer is convinced that, so far as concerns some, though by no means all, of Mr. Riggs' correspondents, the divergence of opinion as to the best methods of approach to the Moslem represents, as Dr. Zwemer intimates in his editorial article, a divergence of theological belief. Amongst them may be found advocates of two distinct schools of thought, which differ profoundly in their convictions concerning the Person of our Lord, the function of the Church, and the nature of Revelation. These two groups adopt sharply contrasting positions in their understanding of the uniqueness of our Lord's Personality, in their ideas as to the necessity of a historic or-

ganised Church, and in their conception of the relation between Christianity and other religions. The questions around which these differences centre may, perhaps not unfairly, be expressed as follows:—Is Jesus the Son of God because in Him a human life was lived perfectly and so He became the channel for the manifestation of the Spirit of God, or because He was the pre-existent incarnate Word? Is the Church a convenient, but not indispensable, instrument for the extension of the Kingdom of God, or is it the Body of Christ through which He now continues His work on earth? Does Christianity fulfil all that is best in other religions so that we may look forward with Professor Hocking to the emergence “by the way of Reconception” of a new World Faith, or is it fundamentally and essentially different from them, as the Barthians say, or does it, as Professor Farmer maintains, both fulfil and condemn them at one and the same time?

If we are right in thinking that this cleavage of conviction on theological issues exists, and we have good reason to believe we are, then it would seem to be obvious that it is to these basic questions we should address ourselves first before concerning ourselves with the practical conclusions which flow from them in the realm of evangelism. Until agreement is reached on these basic issues there is little chance of agreement being reached on the question of Muslim evangelism.

Differences of theological standpoint do not, however, account for all the divergences of outlook disclosed by these articles. In regard to the first point raised by Mr. Riggs, the misunderstanding of Christianity by the Moslem, Christian workers may well be agreed as to the necessity, sooner or later, for an enquirer to be brought face to face with the central facts of the Incarnation, the Atonement, the Deity of Christ, and the Trinity, but they may hold quite different ideas as to how early in his spiritual career this needs to be done, or as to how it should be done, and what it involves.

The present writer shares the conviction of those who



advocate that the enquirer should first be encouraged "to study the New Testament, and especially the Gospels, as the adequate and original source for the understanding of Jesus," and that "public proclamation of our most cherished beliefs to those unprepared to understand them too often leads to an indignant rejection which closes the heart to the appeal of Christ Himself." But he is equally convinced that, as the eyes of the enquirer are opened to appreciate the truth, so he should progressively be taught the central doctrines of the Christian faith, and this obviously cannot be done without putting before him what are called "our interpretations." Why should the Moslem enquirer be denied the fruits of the thinking and the spiritual experience of the Christian Church down the ages as embodied in its Creeds, its manuals of worship, its commentaries and its theological works, and be left to work out his own system of theology *de novo*? Is it because some modern Christians have begun to doubt the validity of these products of Christian experience themselves? In sharing with the enquirer the best that we ourselves know we need not, indeed we should not, expect him to reproduce this literally and totally in his own thinking and experience.

Even, however, if agreement is reached regarding the need for instruction of an enquirer in the doctrines of the faith, there may be legitimate differences of opinion as to the best way in which this should be done. A right understanding of the New Testament itself, and of the Gospels, presupposes some knowledge of the Jewish faith, its doctrines, its system of sacrifices, and its progressive development through the Old Testament. There is much here that the enquirer finds it difficult at once to apprehend. The thought forms in which our central Christian doctrines are formulated trace their history back to Jewish, Greek and Roman sources. To preach to Moslems as if they had a Christian background of thought is surely a mistake, and there is here a wide field for research as to the most suitable forms in which to express the truths of the faith without diminishing their significance.

Again we find a growing consensus of opinion against the use of the purely controversial method of approach. Psychology and experience teach us that any attack on the validity of Islam at an early period in the enquirer's spiritual career tends to produce a defence reaction, whereas at a later stage he is better able to weigh the facts and to judge for himself. As Dr. Herrick Young pointed out in the issue of *The Moslem World* for October 1941, controversy, even if successful, is more likely to result in intellectual conversions than in a profound spiritual experience.

But need the presentation of the Christian message require a purely negative attitude towards Islam? Does the Truth as it is in Jesus Christ demand a denial to Islam of all spiritual and moral values? Surely not. Our aim rather should be the conservation in the Christian Church of all that is of spiritual worth in Islam, such as the spirit of reverence in worship, complete surrender to God, the lack of self-consciousness in witness, and the sense of brotherhood. These are elements by which it sorely needs to be enriched.

When we pass to the second point stressed by Mr. Riggs, the strength of community-consciousness amongst Moslems, we may once more admit the fact, without necessarily drawing the same conclusions from it. Dr. Christy Wilson in his article on "Public Confession and the Church," showed that the Christian at heart who remains a full member of the Moslem community is in grave danger of losing his faith, while the member of the Moslem community in the Near East who bears witness to his Christian faith by life and word is almost certain to be banished from it. All Christian workers look forward to the day when it will be possible for an enquirer or a convert to remain in friendly relations with his own people without having in any way to compromise his inner convictions, but that day is not yet. So many disabilities, personal, social, legal and economic, still attend conversion from Islam to Christianity that it becomes a primary duty of the Christian worker in the Near East to strive by every means at his disposal to secure greater

religious freedom. This demands both a slow continuous process of educating public opinion through literature, the press, the pulpit and the platform, and also the enactment whenever possible of constitutional and legal measures guaranteeing freedom of conscience. Neither of these methods is successful without the other. If it required centuries for the Christian Church itself to grasp the principle of religious toleration, we need not be surprised that the Moslem community has not yet accepted it to the degree that we should like. May there not be a unique opportunity at the end of the present war of ensuring throughout the world that freedom of conscience which is just as important for future peace as freedom of speech, or freedom from fear or want?

The solution of the problem lies then, we believe, in the promotion of religious freedom in Moslem lands, not in encouraging "groups of followers of Jesus" "to go forward in the Christian life without publicly professing themselves as Christians," and without forming any organised existing church. The individual believer (or any group of believers) needs the Church, its teaching, its heritage of spiritual experience, its sacraments, and its restraining influence. The Church, too, needs the contribution of the convert from Islam as it needs that of the convert from Hinduism or Buddhism, for the deepening of its own intellectual and spiritual life. At a time when the drawing together of the scattered members of the Christian Church into one body is recognised as a crying need, it is surely a reactionary proposal to suggest that we encourage the formation of fresh groups of Christians, who will be cut off from all direct relations with existing Churches.

Religious freedom is one pre-requisite of successful evangelism in Moslem lands, but so also, in the opinion of the present writer, is a new conception of the scope and implications of the Gospel message. In his editorial Dr. Zwemer quotes with approval the words of Hugh Thomson Kerr: "We are sent not to preach sociology but salvation; not economics but evangelism; not reform but redemption;



not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organisation but a new creation; not democracy but the Gospel; not civilisation but Christ." These are resounding phrases, but the anti-thesis on which they are founded is, I believe, basically false. It is not a case of "either . . . or", but of "both . . . and." This unduly narrow conception of evangelism and of redemption has tended to accentuate the difficulties stressed by Mr. Riggs. The work of evangelism is surely not confined to the conversion or regeneration of the individual. It must go beyond that to the growth of a Christian fellowship (the Church) and to the redemption of the life of society as well as that of the individual. Missionaries to-day, in contrast with many of their predecessors of a century ago, realise that education and health are a legitimate, nay essential, part of the missionary task. Many have yet to understand that so, too, is the application of Christianity to political, social, economic and international relationships. This has been realised by some Roman Catholic leaders of missions better than by Protestants. In the July 1942 issue of *The East and West Review*, writing of missionary work in general, and without having the Moslem specially in mind, the R. P. Pierre Charles, S. J., expresses the conviction, "It is unnecessary to speak of missionary work having a double objective—specific Church work and also civilisation and social work. . . . A certain degree of civilisation and civil organisation is necessary for the Church's growth and maintenance. Missionary work, in virtue of the object for which it exists, labours to bring these conditions into being."

Were missions concerned, as I believe they should be, with rural reconstruction, and the economic basis of the life of the Church and of the community, they would be in a much stronger position for helping converts solve their difficult economic problems. Reasonable precautions could and should be taken to avoid the idea that the reward for

conversion is a job, or that a convert, whatever his conduct, is secure from dismissal. But the concentration of missionary effort on a convert's soul, and the dismissal of questions of food and clothing as of secondary importance, is surely like introducing an element of dichotomy into the Christian faith.

Altogether the approach to the Moslem in the past has been too individualistic, too individualistic as regards the person approached, and too individualistic in the methods adopted. Individuals have been won for Christ, uprooted from their original environment and transplanted to a mission compound. Far better would it have been to seek to win the family or the group, and, if necessary, to delay baptism until a group (even if constituted from originally isolated individuals) is ready for admission to the Church. Transplantation might then have proved unnecessary. Again, the work of evangelism has often been carried on by a lone worker, a missionary or an evangelist, and it is only later that the enquirer or convert is introduced, or admitted, to a Christian fellowship. Somehow our evangelistic approach must become increasingly the outreach of a living Christian organism, the witness of a fellowship whose unity and whose strength can more than compensate to the enquirer or group of enquirers for the loss of their natural community. It is a sad, but true, comment on Protestantism that it produces outstanding individuals rather than a firmly-knit community, and its fissiparous tendency is manifested not merely in Church divisions, but in all sorts of antagonisms even within the same mission circle. But the answer to the Moslem's strong sense of community is not the formation of more scattered and separated groups, but the growth of a deeper spiritual fellowship which can surmount existing barriers and share triumphantly the burdens of the persecuted convert.

Incidentally, one proof of the misleading character of Hugh Thomson Kerr's statement is the well-attested fact that many converts were first attracted to Christianity by the spiritual life of some Christian institution, like a hospital or a school, rather than by direct preaching.

In concluding this article on Moslem evangelism it may not be out of place to put forward a few thoughts on the important subject of the preparation of the missionary for work in Moslem lands. Two very interesting articles on this theme appeared in the issues of *The Moslem World* for July and October 1941. Dr. Herrick Young quotes with approval (pp. 333-5 of the issue for Oct. 1941) the list of requirements laid down by the "Board of Missionary Preparation" in 1916. It is a truly formidable list, no doubt representing an ideal form of preparation for that small band of missionaries who will be in touch with Moslem students. But, in our opinion, the list is not merely forbidding, but utterly impossible and unnecessary for the majority of missionaries amongst Moslems. When it is remembered that the greater proportion of the population is illiterate and uneducated, and that even amongst the student classes there is an undeniable drift away from the old-fashioned Islamic instruction towards a modern education of the Western type, we can realise that the scheme of preparation as suggested is completely over-weighted. It is true that no information regarding Islam or Christianity is ever useless, but the only vital and indispensable requirements of the average missionary to Moslems, in the writer's opinion, are:—

(a) a clear grasp of the Christian faith, with an understanding of the progressive revelation of God, given in Holy Scripture and continued down the ages;

(b) a careful study of the recent history of the country where the missionary will be located, with special reference to the intellectual, moral, spiritual and social outlook of that section of the population amongst which he will work;

(c) a sympathetic understanding of the minds and modes of thought of this section of the population;

(d) a mastery of the language, especially the vernacular;

(e) the gift or art of clear teaching, based on sound psychological principles.

All of these are best secured, or can only be secured, by study on the field in one or other of the Mission Language Schools. Unfortunately, most of these confine their attention far too exclusively to the imparting of a knowledge of Islam, or of Arabic, whereas their aim should be just as much the instruction of the missionary in methods of evangelism, using this term in the sense outlined in the present article.

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#### Chinese Turkestan Bible

The late Rev. G. Ahlbert, of the Swedish Hindustani Mission in Bombay and formerly superintendent of the Swedish Mission in Chinese Turkestan, whose death in Bombay on the 8th of September was reported in our issue of September 16th, had been translating the Bible into the language of Chinese Turkestan. We learn that with the assistance of a Swedish colleague, the Rev. Mr. Hammerson, and a Moslem convert from the country, he had completed the translation of the New Testament and of about two-thirds of the Old Testament. When he learned that his life was threatened by the illness that eventually caused his death he refused to let his wife and children in Sweden know lest they insist upon his return and the consequent abandonment of his project. He was very eager to complete the translation before death overtook him. His colleagues are continuing his work. We are sure that many readers of the *Indian Witness* will thank God for the heroic devotion of Mr. Ahlbert and will pray for the successful completion of the task which he bequeathed to his associates. Russian influence caused the expulsion of the missionaries from Chinese Turkestan about five years ago. May the changed attitude toward religion in Russia be followed before long by the reopening of Chinese Turkestan for the preaching of the Gospel!

BISHOP J. W. PICKETT in *Indian Witness*.



## THE NILE MISSION PRESS

No one disputes the fact that work among Moslems is most difficult. Results are not spectacular, and ingatherings are small. This difficulty is a challenge to faith. The apparent lack of result is no reason for neglect. The problem of winning Moslems for Christ is one which calls for deep thought and well considered strategy. Various methods must be adopted.

An apparently trivial feature of Egyptian life brought to one of God's servants a great vision of possibility. Miss Van Sommer, who was working among British soldiers in Egypt at the beginning of this century, noticed that after the day's work was over, groups of Egyptians in cafés or in villages were gathered round one of their number who was reading aloud. What was he reading? Stories, she was told, or current news. As she thought of this everyday sight, the vision came. What marvelous possibilities of winning Moslems for Christ if they could be persuaded to listen to the reading of the incomparable story in the Gospels! How could this be done? There was little Christian literature in Arabic for Moslems. The first need was for a printing-press. There was no missionary society which could undertake this in addition to its existing work. After much thought, prayer and consultation Miss Van Sommer decided to set up such a press herself. In answer to prayer, the money came in a wonderful way. God set the seal of His approval on the enterprise. In 1905 the Nile Mission Press commenced its work in Cairo under the superintendence of Mr. A. T. Upson, who continued its able leader for thirty years. He was succeeded by Mr. J. R. Menzies.

Since its foundation the work has, by the blessing of God, grown mightily. In its first year about 17,000 copies of Scripture portions, Gospels, tracts, etc., were published. After thirty-four years the number had risen to just under 500,000. More than eight hundred publications have been

issued, many of them translations of English books, many written specially for Moslems. Devotional books, books on doctrine, Miss Lilius Trotter's parables, biographies, good fiction, children's books, tracts in the form of Khutbas (Mosque sermons), translations of well known English tracts, have been published and have found a ready sale.

Latterly the number of tracts printed has declined somewhat, owing to wartime conditions, but the demand remains. Scarcity and high cost of paper, and lack of funds, make it impossible to print in sufficient numbers to meet the demand, but the output is maintained as far as possible.

The work has spread beyond the borders of Egypt. It has always been the aim of the society to be a handmaid to other societies working among Moslems, and to help them by printing for them, or making grants of tracts for their work. In this way its publications have traveled far and wide throughout the Moslem world. Colporteurs have taken them up and down Egypt. Through Palestine, Iran and Turkish Arabia, down to the oases in the Sudan, as far west as Algeria and Morocco they have gone. Some have found their way into the remote parts of Moslem China.

In a recent description of life in the Cairo office, Mr. Menzies wrote: It is 8 a.m. on Monday. The staff gather in the office for prayer before dispersing to their several tasks. The mail is brought in and handed to Miss Mollison for sorting. A varied batch it is, from many countries and in more than one language. A letter of appreciation of the magazine comes from Trans-Jordan, orders for books from Aden and from Syria; several orders for books and enquiries from those serving in the Armed Forces. An order comes from an Australian chaplain in Italy. There is a package of corrected proof from Kenya, a letter from our Superintendent in New Zealand, with a welcome cheque. During 1942 printing was undertaken in eight different languages, for eighteen societies, representing eight different denominations.

Who can estimate the extent of the power of the Holy Spirit working through the inspired written Word? Men

read and the story grips. They read again and the Holy Spirit enlightens their minds, speaks to their hearts, convinces, convicts, and leads them to the Saviour.

Here is an instance: A Moslem missionary had persuaded a young European to embrace Islam. He asked for the young man's Bible as a trophy, which was willingly given. The Moslem began to read it, probably with the idea of being better able to argue against Christianity. As he read, he became fascinated by the beauty of the Gospel story and its central character. The Holy Spirit was at work in his heart. Light came, and the man became convinced of its truth, his need, and the ability of Christ to satisfy. Here was a dilemma. If he confessed this, it meant the loss of everything. At last he could keep it to himself no longer, and he told his wife. To his surprise, she said, "I, too, have been reading that book, but I was afraid to tell you. I also see that Jesus Christ is the One Whom we need, and Who alone can give us salvation and peace." They took the courageous course, confessed their belief and left the town. After further teaching, they were baptized and are now doing Christian work in another part of Africa. No human influence was responsible for the conversion of these two; the Holy Spirit working through the inspired written word brought them to Christ.

This is only one of many instances, but surely no more are needed to illustrate the value of the work of the Press.

In 1937 a site was obtained in the Sharia Ibrahim Pasha, Cairo, where new, up-to-date premises have been erected to accommodate the Press and its growing work. There is a memorial hall to its founder, used on Sundays by three different congregations, one of which has as its minister Pastor Ibrahim Said, the assistant superintendent of the Press for some years. On weekdays it is used for meetings, Bible readings, the weekly evangelistic service for men of the printing-works, and other gatherings. There is also a Reading Room with a lending library, where a member of the staff is present for discussions and talks with borrowers. As a result of the quiet work done here some have found the Saviour.

There is also regular work carried on among the numerous boatmen of Cairo. This is difficult work, which does not yield great fruit; though recently an encouraging interest has been shown by the men, and definite results have been reported.

A monthly Arabic magazine is published by the Press, *Risalat es Salaam*, the *Message of Peace*. This is circulated throughout Egypt, mainly among Christians, but it seems to be read by others also. More than one has had his interest roused by its articles, followed by earnest seeking and decision. The daily readings of the Scripture Union are printed, with special notes by Mr. Menzies. The influence which these exert cannot be estimated. From letters received it appears that they are read by some who do not possess a Bible. On one occasion the notes were printed without the portions. Protesting letters were received, as the writers were unable to read the portion. In some cases the magazine goes into places where there is no other Christian influence, where it is indeed a message of peace and assurance, through faith in the Lord Jesus Christ, and His redemptive love.

At the end of World War I., Miss Van Sommer felt that there should be a bookshop in Jerusalem. One had been opened in Assiut, but there was none in Palestine. Accordingly, Mr. Upson went to Jerusalem to make arrangements. The lease of suitable premises was signed on Armistice Day, November 11, 1918. The shop was opened in 1919, and has continued in different places ever since. In 1940, it was moved to its present location, opposite the Citadel, on what is believed to be the site of Herod's Palace, an ideal situation. People pass continually, and many find time to pause and read the Bible and other books, kept open in the window. Who can estimate the influence of that silent witness?

Recently on the first day of the Jewish Passover, hundreds of Jews were passing on their way to the Wailing Wall. What an opportunity for distribution! A Moslem convert in the shop took several armfuls out and gave to all who passed. As far as could be seen, only one was destroyed. In-



dividual contacts in the shop are many and varied. Moslems from villages outside Jerusalem, men from Africa, members of the British regiments from the East, a Hausa from the West, employed at the Dome of the Rock, Jews, members of the priesthood or monastic communities of the Greek Church, children, British soldiers, nurses, all have visited the shop from time to time, and all have had the Gospel presented to them. Souls have been won for the Lord; in some cases only secret believers as yet, but owning His sovereignty and accepting His salvation.

It was a great vision which came to Miss Van Sommer, and the Nile Mission Press has faithfully tried throughout its history to realize it. There is an increasing demand for Christian literature; a greater willingness to read the word of God than ever before, due perhaps to the uncertainty in men's minds because of the war. Officially there is opposition to Christian teaching and some restrictions have been placed on the sale in any quantity of Christian literature printed since 1941, but in spite of hindrances of human making, the opportunity is there, waiting to be grasped.

E. SANDERS.

*Tunbridge Wells, England.*

## A FATWA ON THE "ASCENSION OF JESUS"

An Indian officer, serving in the Indian forces in the Near East, addressed the following question to the 'Ulamā of Al-Azhar: "Is Jesus [Ī s ā] living or dead, in the view of the Koran and the Sunnah? What is the status of a Muslim who denies that he is living? What is the status of one who does not believe in him if it be supposed that he is to return again to this world?" This question was referred to Sheikh Muhammed Shaltut, Vice-Principal of the Faculty of Religious Principles of Al-Azhar and a member of the Senior Body of the 'Ulamā, whose reply appeared in the form of an article in the magazine "Al-Risālah" for May 11, 1942, under the title "The Ascension of Jesus" [*raf' 'Īsā*]. The following is a translation of the article:

The Koran in three sūrahs refers to the end of Jesus' life.

1. S. 3: 48-55: especially the words, "O Jesus, verily I will cause thee to die and will raise thee up to myself and will clear thee of those who misbelieve" [Palmer's translation].<sup>1</sup>

2. S. 4: 157-158: "But they did not kill him and they did not crucify him but a similitude was made for them. . . . They did not kill him for sure! Nay, God raised him up unto himself" [Palmer's translation].

3. S. 5: 116-117: . . . But when thou didst take me away to thyself thou wert the watcher over them" [Palmer].

The word "tawaffa" occurs frequently in the Koran with the meaning of "dying", until this has become its accepted meaning and it is not used in any other sense unless the context indicates otherwise.

[Examples are then given of its use in the sense of ordinary death.]

The expression "tawaffaitani" [S. 5: 116 "take me away", see above] is entitled in this verse to bear this meaning of ordinary death,

<sup>1</sup> The "Holy Quran" (Ahmadiyyah translation) gives the following translation: "O Jesus, I will cause you to die and exalt you in my presence." The following comment on the passage is then given (summarized here): "No other significance can be attached to the words. . . . But the word ('cause to die') is used here really to show that the Jewish plan to cause Jesus' death on the cross would be frustrated and that he would afterwards die a natural death. . . . The *raf'* ('exalt') of a man to Allah in the Qur'an and in the religious literature of Islam, without a single exception is in the sense of exalting or making honorable. . . . for if used in the bodily sense it would imply that God is limited to a place. . . . See the daily Muslim prayers, 'and exalt me, O Lord.' No one supposes this to be a petition for the raising of the body to heaven. . . . Exaltation here is a reply to the Jews who purposed the ignominious death of Jesus on the cross."

which all Arabic-speaking people will understand. If there were no other verse connected with this one in dealing with Jesus' end there would be no justification for saying that Jesus is alive and did not die.

There is no way to interpret "death" as occurring after his return from heaven on the supposition that he is now alive in heaven, because the verse clearly limits the connection of Jesus to his connection with his own people of his own day and the connection is not with the people living at the time when he returns.

As for Surah 4: 158, which says, "God raised him up unto himself", the majority of commentators apply this to his being raised to heaven in the body after a substitute had been put to death in his place. He is now alive in heaven, they say, and will descend at the end of the world and kill all pigs and break the cross. This interpretation depends on:

a. Various uncertain and contradictory traditions dealing with the descent of Jesus after the appearance of Al-Dajjāl [the Anti-Christ]. There is no means of reconciling these contradictory traditions. Most of them emanate from Wahb ibn Munabbih and Ka'b al Aḥbar, who were Jews who became Muslims. The value of their traditions is known to experts in the criticism of traditions.

b. A tradition from Abū Hurairah, limited to his descent, which if genuine, is a tradition which has the authority of only one narrator [i.e., without any parallel lines of "isnād"]. On such a tradition it is not permissible to base a doctrine or belief concerning matters dealing with the unseen world.

c. Traditions about the Mi 'rāj [The Night Journey to Heaven of Muhammad], relating to Muhammad's having seen Jesus and Yaḥyā [John the Baptist] in the second heaven. In reply to this the view of many commentators can be cited that the Mi 'rāj was spiritual, not physical. It is interesting to note how the physical interpretation of the Koran verse [under discussion] is cited in support of the physical interpretation of the tradition regarding the Mi 'rāj, and how the physical sense of the tradition is appealed to in interpretation of the Koran verse.

If we compare the verses in Sūrah 3 with those in Sūrah 4, we will see that the latter state the fulfilment of the promise given to Jesus in the former. The first mentions death and raising up and clearing of charges, the second only the raising up—hence, in the second, account must be taken of what is said in the first, as a means of reconciling the two verses.

Al-Ālūsī [1803-1853] interprets the expression "cause you to die" from several points of view, among them the following: "I am about to complete (Mustawfi, from the same root as Mutawaffika, 'cause

you to die', of the Koran verse) your appointed life-span and to cause you to die your ordinary death, not permitting those to have power over you who would kill you; which is a figure denoting his immunity from his enemies; they have no power of harming him because that is a necessary conclusion from God's completing his life-span and from his death in the usual fashion." It is evident that the "raising up" that would follow after "completing his life-span" (Al-tawfiyah) would be elevating of position and not elevating of the body, especially since there occurs beside it the verse: "And I will clear thee of those who misbelieve" (Palmer), which is one of the things that indicate that the matter is one of honoring and ennobling.

This sense of the word *rafa'* occurs frequently in the Koran. (Examples given). The expression "raise you up to myself" (S. 3: 52) is similar to expressions used today (euphemisms for death), such as "so-and-so went to meet the Most Exalted Comrade", or "Verily God is with us", etc. We are to understand from this nothing more than oversight and preservation and entrance into the Divine protection. From whence then should the word "heaven" be derived from the word "to himself" (ilaihi. S. 4:15)?

Truly, this injustice to the clear Koranic expression through regard for legends and traditions cannot provide any proof or semblance of proof on the basis of their supposed meaning, to say nothing of their assured meaning.

Further, how could the snatching of Jesus from the midst of his enemies and his exaltation to heaven in the body truly be called a triumph of God's "plotting" (*makr*, see S. 3: 54) over the "plotting" of his enemies? To make any real comparison, as the Koran does between God's "plotting" and the Jews' "plotting", they should be both on the same level and of the same sort. The same kind of comparison is made in the case of Muhammad when God delivered him from plots to kill him.

The summary of the argument is as follows:

1. There is neither in the Koran nor in the Sunnah support sufficient to establish a belief with which the heart can be satisfied that Jesus was raised up to heaven in his bodily form and that he is now alive in heaven and will descend to the earth at the end of the world.
2. All that the verses referring to this subject mean is that God promised Jesus that he would complete for him his life-span and would raise him up to himself and would give him immunity from his enemies who disbelieved and that this promise was fulfilled, for his enemies did not kill him and did not crucify him but God caused his life-span to be completed and raised him up to himself.
3. He who denies that Jesus was raised to heaven in the body



and is alive there up to the present and will descend at the end of the world is not denying anything that has been established by indisputable proof, and does not thereby go outside of his being a Muslim nor outside of the bounds of his faith and should not be judged an apostate; rather, he is a Muslim, a believer. If he dies, he is one of the believers who is to have the prayers said over him as over any of the believers and is to be buried in the grave of believers: and there is no blemish in his faith in the sight of God—and God is fully cognizant of his worshippers.

As for the last question [what is the status of one who does not believe in Jesus as returning again] there is no place for it after what we have stated and the question should not be raised.

C. C. ADAMS

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### Freedom?

For some time now, attempts have been made in Egypt to introduce anti-missionary legislation. These attempts are likely to be continued. In discussion of the Four Freedoms, too little attention has been paid to an elucidation of the Freedom of Worship. The Fellowship of Faith for Moslems tells of two women, who, because of the hopelessness of their circumstances under the laws of Islam, set fire to their clothing and ultimately died. A federation of Moslems in Arabia, North Africa, Turkey, Egypt, Persia, Iraq, Afghanistan, Pakistan (?) and the Dutch East Indies, is not an impossible post-war dream. Then religion would become identified with politics with disastrous results to freedom. State control of religion anywhere makes true democracy impossible. There are 100,000,000 Moslems in the British Empire.

## ONE MORE WORD ABOUT "COLLOQUIAL ARABIC"

Some may feel that enough has been said about this subject in *The Moslem World*. But perhaps there is still room for also the other side to be heard.

Nobody will doubt, I suppose, that literary or so-called classical Arabic is the common mother of all the many colloquial Arabics! For there are many, not one, colloquial Arabic only, in the many Arab lands of the Near East and North Africa, nay, several in each country even. Jeremiah said, "According to the number of thy cities are thy gods"; we might say, "According to the number of the districts or villages are the colloquials." It is not improper to compare colloquial Arabic to dialects in Europe; only, it must be remembered that in the Near East also towns-people (educated people) use dialect. The literary language is spoken only in addresses and prayers, etc.

The difference between the literary and the colloquial language is both in vocabulary and in grammar; as for the latter, a good parallel is found in the relation between English and German. Both are branches from a common Anglo-Germanic root; German has preserved most of the endings and differences in gender, case and persons, whereas English has thrown off most of this, just as colloquial Arabic has thrown away most of the endings of literary Arabic. People who speak colloquial Arabic but never learned how to read and write find difficulty in understanding literary Arabic, read aloud to them. But it is far from correct to express the difficulty as it was done in *The Moslem World* XXX, page 312, "Classical Arabic in fact is in rather the same position as Latin in the West." It is true that a preacher or lecturer can speak Arabic so that common people do not understand him at all; even a European language can be spoken so that it is not understood, but the fault is not that of the literary Arabic then, but of the speaker's foolishness and pride in choosing as high and rare words and construction as possible. The reading aloud of the Arabic Bible or of a newspaper is far from sounding as "Latin" to common people listening.

But what has this whole question to do with Missions? If a missionary is to live and work among Arabic-speaking people he ought to know the spoken language well, so as to understand people and make himself well understood in conversation. "To speak like a book" is not the ideal, even if you might be understood. But in many, perhaps in most cases, a missionary ought to know also the literary

language so as to be able to read Arabic literature—all books, magazines and papers are printed in literary language. As foreigners and missionaries we may regret this, but the matter is so, and as long as the Arabs themselves like it to be so, whether their reasons for it are religious (the language of the Quran) or linguistic (the Arab unity) or others, we have to meet them where they are to be found.

There are foreign missionaries too, not only Arabs themselves, who are against any attempt to try and create a "colloquial" literature—apart from such books as may be necessary to teach foreigners the colloquial language. Of special interest is the question of colloquial Bible translations. If literary Arabic really were as "Latin" to common people, missionaries no doubt ought to procure understandable Bible translations. The pity would be, though, that the majority could not read even these, because they are illiterate! But the present Arabic Bible translation brings no real difficulty of understanding to those who can read Arabic. And in reading it aloud to illiterate people, the simplest way would be to "translate" it while reading it, which is no great problem at all. Those who do wish to print the Bible message in colloquial ought at any rate to give "selections" from the Bible and not to aim at a whole colloquial Bible (or New Testament). They create one stumbling-block more to those already found for Moslems hearing or reading about Christianity, who consider colloquial literature undignified. Or the stumbling-block of confusion in creating a number of new translations, for one is far from sufficient—according to the number of districts (or of villages) will be the number of translations!

The important problem seems to be not the creation of colloquial Christian literature, but the use in sermons and addresses to Christians and non-Christians, of such languages, colloquial or simple classical, as can be reliably understood. Let the prayer of Arab preachers be: Lead us not into the temptation of pride of language!

Quite a special problem for missionaries is whether to start studying colloquial or literary Arabic. Reasons can be given for either; it is at any rate not self-evident that the start should be with colloquial. Yes, for those, of course, who only want to understand and speak colloquial. But for those who want to know and to use also the literary Arabic it might be just as well to proceed historically, *i.e.*, to learn the original foundation of the language and with that or after that to be taught which development it has taken in one of the many colloquials.

ALFRED NIELSEN.

*Jerusalem, Palestine*

## BOOK REVIEWS

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*Post-Mortem on Malaya.* By Virginia Thompson. The MacMillan Co., N. Y. pp. 323. \$3.00.

This volume is of interest to our readers for two reasons. The Malay States contain a population of no less than two million Moslems while from Singapore as a center of trade, a circle with a radius of a few hundred miles would enclose a total Moslem population of over fifty million. A second reason is, that the fall of Singapore and the occupation of all this area by the Japanese has had enormous effect on Missions both now and in the post-war world. Miss Thompson is an authority on the Southwestern Pacific as we know from her books on Thailand and French Indo-China. But her knowledge is that of politics, economics and sociology rather than of religions. These after all are the background of life in Malaya. The twin gods of tin and rubber worshipped by imperialists are more in evidence than Allah and the animistic beliefs which sway the minds of all the common people. What the author calls Malay Nationalism in the concluding chapter is really Islam. And since 1914 this factor has been primary in the native mind as it felt the effects of two world-wars.

It was Lord Roberts' dictum that "the history of the world would one day be settled at Singapore." For this reason Great Britain expended sixteen million pounds sterling, between 1938 and 1941, to fortify this bastion of empire. But the bastion fell, and with it Malaya, into Japanese hands.

Miss Thompson describes the causes, direct and indirect, of this military disaster and she does it with skill, plenty of documentation and penetrating analysis. It is a critique of British imperialism and the chapter-headings show the line of her argument. Rulers and Subjects, the Mosaic of Peoples, the Land and its Resources (of tin and rubber), the Clash of Labor Interests, Finances, Wartime Trade—all of these chapters contain forcible strictures against British Colonial rule in this part of the world. However, the brilliant Foreword to the book by Sir George Sansom is an able plea for the defense. He points out the far-reaching global aspects of Malaya's problems, showing the danger of generalizations and pointing to certain factors omitted by the attorney for the prosecution. He speaks highly, however, of the diagnosis and admits that a post-mortem was in order. "But I do urge upon readers the importance of differentiation between what are the essential, the inherent evils of colonial rule and what are imperfections common to all actual forms of government. Unless this distinction is made, there is a danger of mistaking the symptoms for the disease and of supposing that to obliterate an effect is to eradicate a cause. It is entirely proper to scrutinize any colonial system, to condemn its faults, and to call for their correction. Change is in the air, and it is overdue. But those of us who de-



mand reform abroad must not fall into the error of complacency at home. We must not make broad our phylacteries."

There are scarcely any references to Islam and none to Christian Missions. The account of Islamic parties, the *Kaum Tua* (orthodox) against the *Kaum Muda* (modernist) (pp. 303-307), is of considerable interest. There is a good bibliography, principally economic and political.

SAMUEL M. ZWEMER.

New York City.

*Les Vestiges du Christianisme Antique dans la Numidie Centrale.* By André Berthier. Gouvernement Général de l'Algérie, Direction des Antiquités, Algiers, 1943. pp. 233, with map and 63 photographs.

The author is curator of the Gustave Mercier Museum and paleographer for the Department of Antiquities of the Algerian Government. This book deals with his excavations carried on in a region seventy miles long and twenty-five miles wide in the Donatist stronghold of ancient Numidia just south of antique Cirta, a distinctly rural area. Our knowledge of urban Christian churches of North Africa in the Roman era is considerable; here we gain an insight into the nature and form of worship of the rural churches.

Ancient ruins have been found in 290 places within this small area, all but forty of which are Roman. Among them seventy churches have been identified and traces of over one hundred have been discovered. It is apparent that each village and hamlet had several churches or chapels. There is no archeological proof of the continuity of Christian worship after the Arab invasion.

Contents of reliquaries and sarcophagi, epigraphs, the multiplicity of churches, and evidences of martyr worship testify to the strength and extravagances of Donatism.

The concluding chapter is of particular value to those interested in Islam among the Berbers today. Rural Christianity of Roman times was dominated by saint worship, and the Donatists were most fervent in this practice. In the author's opinion this anthropolatric tendency marks the essential difference between Donatist and Catholic Christianity in ancient Numidia. It has also certain traits in common with the maraboutism of Berber Muslims developed since that time. The prevalence of churches, as brought to light by excavations, resembles that of *qubbas* or marabouts today. Furthermore, according to Mr. Berthier, the anthropolatry of the Berber Muslims may be considered as the extension of the Christian anthropolatry. It may even be traced to the pre-Christian period. Objects of veneration found in tombs, modes of burial, worship related to high places and caves are factors to be considered in tracing religious practices back perhaps even to the stone age.

The conclusion reached by the author is that saint worship, which is tenacious in its grip on the North African Muslims today, has its source in the very soul of the Berber and has always existed in North Africa.

An excellent bibliography is appended.

ELMER H. DOUGLAS.

Ventnor, N. J.

Languages for War and Peace. By Mario A. Pei. New York. S. F. Vanni, 1944. pp. 575. \$5.

The linguistic horizon of Americans is traditionally narrow. Foreign languages are seldom needed in everyday activities, and our cultural provincialism has until recently enabled us to see little more than Latin, Greek, French and German as worthy of serious study. The outlook has recently begun to widen under the stimulus of greater intercultural contacts, as witnessed by the tremendous increase in popularity of Spanish and now the emergence of interest in Portuguese and Russian. It is becoming increasingly evident that America's linguistic equipment is inadequate for international relationships, be they commercial, political or cultural. It is for the purpose of broadening this horizon by presenting to the public (*not* the linguist nor the philologist) certain facts about the languages of the world that Mario A. Pei has compiled his *Languages for War and Peace*. The book seems certain to make a valuable contribution to this end.

The author describes a large number of languages, giving for each, insofar as space allows, a statement of its affinities, geographical extent, estimates of the population among which it is current, notes on pronunciation and grammar, basic vocabularies, and suggestions for its recognition either spoken or written. The last feature is particularly valuable, as this information is nowhere else easily available. Seven languages in addition to English are selected as of fundamental importance and given full treatment. These are German, French, Spanish, Portuguese, Italian, Russian and Japanese.

Anyone interested in things oriental is puzzled by the exclusion of Arabic, Chinese and Malay from his list of key languages, though he does list these and Dutch as of secondary significance. This is apparently done on the basis that speakers of Arabic and Malay are accessible through the medium of superimposed languages of colonization, and that Arabic and Chinese suffer under such great dialectic variation as to hamper their effective use.

On the whole the treatment of the languages of Europe seems as adequate and satisfactory as possible within its limitations. Such a work as this must have peculiar difficulties in pleasing all of its readers in all details. Of the fourteen chapters, but one is devoted to languages other than European and Japanese. The author explains, however, that a second volume of *Languages of War and Peace* is in preparation, which will deal specifically with the languages of Asia and Africa. Readers of *The Moslem World* will look forward with anticipation to its appearance.

The twelve-page discussion of Arabic is of the Egyptian dialect, probably as wise a choice as could be made under the circumstances. Presumably the second volume will make greater note of some other dialects. Of other Muslim languages, Persian receives two pages and a page of sample, which unfortunately is typeset, and hence hardly typical. Urdu is mentioned in the three pages devoted to Indo-European languages of India, and a page is devoted to a sample. Fourteen pages are devoted to a presentation of Malay by W. E. Lowther. This section differs from the rest of the book in using the inductive method based on the text of the Lord's Prayer.

Certain features of the present treatment may, we hope, be improved in the second volume. The description of pronunciation seems barely adequate for its purpose: that of assisting an American to acquire a "smattering" of, *e.g.*, Arabic. The strong statement in the introductory chapter that no language is intrinsically difficult to learn to speak (but may be to read) indicates clearly the author's high resolve to avoid a common misconception.

In his discussion of "The Native Scripts", Mr. Pei states: "The Arabic script may have four separate forms for each consonant. . . ." Such a statement might unduly frighten the reader. Unfortunately the script is not presented, but presumably will be in the second volume, as the Cyrillic alphabet has been in this. Otherwise his brief statement seems excellent.

The book is, unfortunately, badly marred by careless manufacture. Typographical errors are common, and occasionally likely to be seriously misleading. The maps also are often poorly drawn.

On the whole, *Languages for War and Peace* should commend itself highly to anyone who desires a general knowledge about languages, or the barest rudiments of acquaintance with languages. Its value will be greatly enhanced by the appearance of the second volume, and particularly from this second volume should come a valuable contribution toward widening America's linguistic horizons.

H. A. GLEASON, JR.

Hartford, Conn.

British Orientalists. By A. J. Arberry. London, William Collins, 1943. pp. 48, with 8 plates in color and 20 other illustrations.

This attractive brochure "treats of the personalities of those British men and women who have made Oriental languages and literatures their special study or favourite diversion." The work, which includes all Asia in its survey, is necessarily too brief to include many leading names or any living Orientalists.

A few short quotations will reveal the value of the book for our readers:

"The literatures of the East derive their inspiration from the religions of the East."

"Islam, born of the arid vastness, the instant perils, the hardship and unfriendliness of the burning wastes of Arabia, teaches that God is omnipotent but also all-compassionate, that man is utterly dependent upon Allah's will but may also aspire to gain eternal bliss."

"The Arabic language . . . being by theological definition a perfect instrument—for the Koran is held to be the very word of God—thus became a subject worthy of study; no occidental literature can in any way bear comparison with Arabic in the fields of grammar, rhetoric, lexicography and all branches of philology."

"Persia is also the home of mysticism . . . the mystical element inherent in Islam among the Persians broke all bounds, so that no other literature can compare with theirs for both richness and profundity of mystical imagery."

It is well known that two main streams of information about the Orient have influenced the West. One is the inaccurate or partial,

and therefore unreliable, over-favorable or unsympathetic product of the Crusades, traders, travelers and author-tourists who did not know the language, literature and life of the people they described. Books and articles of this sort still recur, frequently repeating the errors of earlier writers, such as the incorrect generalization that Muhammadans worship Muhammad, the careless statement that they consider it blasphemous to translate the Qur'an and the calumny that they believe that women have no souls.

The other stream provides the correct knowledge of those who learn the language of the land, the accurate and impartial translations and studies of the scholars, the intimate understanding of trained officials, the well-intentioned description of qualified missionaries and the fair judgment of the cultured world-citizen.

This booklet furnishes beginners and non-specialists with an introduction to the fine company of great and honorable Orientalists. It will guide them in their own efforts to know the East and will put them in the stream of sound and worthy scholarship.

EDWIN E. CALVERLEY.

*Hartford.*

*Evangelism Today: Message Not Method.* By Samuel M. Zwemer. Fleming H. Revell Company, New York City. pp. 125. \$1.50.

In this volume, the dean of missionaries to Moslems and the crusader of modern times undertakes to throw radiant Gospel light on the issues at stake in evangelism. Evangelism today means personal ministration—a collision of souls. "We are told that Luther threw an inkpot at the devil. . . . The legend is prophetic. The best thing to throw at the devil of ignorance and error is an inkpot—in modern terms, a printing press." Penetrating theological acumen, the burning heart of the pioneer, the charity and piety of the saint and the erudition of the scholar blend in these fourteen chapters.

In the storm and stress of the hour and amidst the discordant voices raging without and within, *Evangelism Today* brings the Pilgrim a message of solace and good cheer. Evangelism is the answer to the minister's need. Whether the Church is to make an impact upon the secular world or not will be settled on the battleground of evangelism. Christian laborers on the home front, as well as abroad, will find here refreshment.

This book epitomizes much of the author's former studies. No one can read it without passing through the Valley of Decision where Christian character is forged. Ezekiel-like the author's voice rings with power to the dead dry bones. Every page reflects a meditative life of prayer—a life chastened by passage through the furnace. The volume deserves a place among the books of the soul, a "liberal education" in the school of faith. In the realm of the spirit it provides a counterpart to what in secular parlance would be a discipline in the humanities.

EDWARD J. JURJI

*Princeton Theological Seminary*



**The Arab Heritage.** Edited by Nabih Amin Faris. Princeton. Princeton University Press, 1944. pp. 279. \$3.00.

"The Arab Heritage" has its own peculiar "*raison d'être*." The able editor, Dr. N. A. Faris, says in his preface, this volume "represents a popular adaptation of the majority of the lectures delivered at the third Summer Seminar (conducted every three years at Princeton), which was held in 1941. The demand for the publication of these lectures in book form seemed urgent enough in 1941. Now it is more impelling than ever." Whereupon he goes on to speak of the new interest which the present global war has aroused in thinking people everywhere in the Arab and Islamic world.

Nine phases of the Arab heritage are treated by as many different recognized authorities. These writers and their subjects are: Philip K. Hitti of Princeton University, on "America and the Arab Heritage"; G. L. Della Vida, of the University of Pennsylvania, on "Pre-Islamic Arabia"; Julian Obermann, of Yale, on "A Study in Background and Foundation"; G. E. von Grunbaum, then of the Iranian Institute, New York, on "Growth and Structure of Arabic Poetry A.D. 500-1000"; N. A. Faris, on "al-Ghazzālī"; John L. LaMonte, of the University of Pennsylvania, on "Crusade and Jihād"; Henry L. Savage, of Princeton, on "Fourteenth Century Jerusalem and Cairo through Western Eyes"; Edward J. Jurji, of Princeton, on "The Course of Arab Scientific Thought"; and Richard Ettinghausen, of the University of Michigan, on "The Character of Islamic Art."

Without attempting to present an appraisal of each separate section, the present reviewer selects for brief comment several portions which appealed especially to him. One of the foremost is the thought which underlies every section, and which is the main reason for the appearance of any book of this type. I refer to the need in Western thinking for a greater recognition of what Arab industry, scholarship and pure genius have done for human civilization. This note is struck at the outset and the tone thus given to the entire volume.

Dr. Hitti does this in his clear review of the cultural heritage bequeathed by the Arabs to the Western world. He states that "between the middle of the eighth and the early part of the twelfth century, the Arabic-speaking peoples held the intellectual supremacy throughout the civilized world." In a later chapter Dr. Edward Jurji goes into greater detail to show the enormous debt the West owes to Arab and Arab-sponsored achievements in the realms of philosophy, philology, law, medicine, mathematics, chemistry, astronomy, etc.

Following the above thought is Dr. Hitti's fair and unimpassioned record of the poor treatment accorded Arabic and Islamic studies in England and the United States. That this slighting attitude is by no means confined to the remote past is amply shown, and America is by no means without reproach in this regard. In view of which Dr. Hitti presents a good analysis of existing hindrances to the study of Arabic and Islamics in America; listing such things as the inherent difficulties of the Arabic language, which are all-too-often overdrawn; the drift away from the study of foreign (especially classical) languages among American theological institutions; the want of an adequate incentive; and the weakness of any attempts to popularize such studies.

One is bound to be affected by Dr. Hitti's contagious spirit of enthusiasm in favor of an increasing familiarity with Arab culture; although this same enthusiasm sometimes leads to statements to which exception might be taken. But withal, one must give hearty assent to the main propositions here drawn, and hope that their publication will add to the new impetus the present war has given to Islamic studies.

The dominant position of the Qur'an among Muslim peoples is well known even to the casual student of Islam. That Judaism and Christianity had an important part in the rise and formation of that Book is also common knowledge. But it takes a presentation like that of Professor Obermann's to show how, why, and to what extent this was true. He gives many examples which depict the bright Judaeo-Christian coloring of Muhammad's surroundings. And one is helped to a fresh understanding of the way in which the "Apostle of Allah" leaned on, and was unconsciously influenced by, the Jewish and Christian forces with which he was familiar. Professor Obermann is careful to point out that Muhammad's acquaintance with the Old and New Testaments was not direct. Rather his contact was with the oral homilies, interpretations, and embellishments of these made by Jewish and Christian leaders; so that the source of the Qur'an's biblical material is not the Scriptures themselves, but the post-canonical writings on and sayings about the Scriptures.

Proponents of Protestant unity will prick up their ears when they hear certain statements contained in Dr. Faris' own contribution to this collection. This section is a well-done biography of al-Ghazzālī, one of the greatest figures in all Islamic history. This independent thinker, after severe struggles in his own soul, became a staunch advocate of conformity to established religious faith and practice. For he was himself distracted and confused by the diversity of religious sects and philosophical schools of thought. Therefore, thought he, how much greater would be the confusion and liability to err on the part of the masses. He deplored the spectacle of each sect considering itself to be the "sole possessor of truth and salvation." To him it appeared that authority, with all its weaknesses, was to be preferred to anarchy. At which point the author makes his application to our times by saying, "the unbridled sectarianism of the Protestant churches in the United States, for example, is more degenerate and disturbing than the ossified traditionalism of the Coptic or the Abyssinian Church."

For many readers, this language is much too strong. The vast majority of thinking Christians are thoroughly ashamed of the divided state of the Protestant church today. But few, if any, would be willing to exchange the intellectual freedom, the concern for truth and honesty, the democratic institutions and the general progressiveness which Protestantism has fostered, with all its divisive tendencies, for the rigid formalism, immaturity and decadence of the Coptic and Abyssinian churches.

The average Westerner, who has never delved deeply into the real nature and significance of the Crusades, will do well to have some of his thoughts about them revised in the light of information given us by Professor La Monte. One of the essential aids to a more correct

understanding of history and of Muslim-Christian relations is an accurate appraisal of the motives which dominated the Crusades.

Seldom are these campaigns thought of as being motivated mostly by desire for territorial acquisition, or for political or spiritual control, as is here shown. Moreover, the Muslims themselves were not as much concerned about the religious implications of the wars as they were about their political and territorial consequences. The record of the Crusades is filled with bickerings, private animosities, and civil wars which weakened both sides.

A correct comprehension of these facts can do much to remove the prejudice against Muslims which still infects our people and which, in some measure at least, stems from a faulty understanding of this period in the history of Muslim-Christian relations.

Other interesting passages from this stimulating volume might well be mentioned. For all but the expert its various sections will not be quickly assimilated. It is thereby no less to be commended as a book that can contribute to Western appreciation of and friendship for our Muslim brethren.

WILLIS A. MCGILL.

*Cairo, Egypt.*

*Beyond Romance.* By Florence Balph. Zondervan Publishing House, Grand Rapids, Mich. pp. 131. \$1.00.

*Boot and Saddle in Africa.* By Thomas A. Lambie, M.D. Fleming H. Revell Company, New York. pp. 158. \$2.00.

These two volumes are of interest as they give a practical answer regarding approach in work for Moslems. The former is "a true missionary story from northwestern India." It tells how the writer and her husband gained entrance to an unoccupied district by tact, patience and prayer and were able not only to gain the love of the people of Poonch but to witness for Christ among rulers and common people.

The second volume is by the well-known pioneer of Ethiopia, whose earlier books, "A Doctor without a Country" and "A Doctor Carries on" met with eager readers. In familiar style, he tells of his adventures in the Egyptian Sudan and in the country of Haile Selassie. He says that the most important center of Islam is Jimma in west-central Ethiopia. His contact with other missions in those areas and with the government, both before and after World War I., are of special interest. One would like greater detail as to dates and places. The book betrays a rather superficial knowledge of the religions in Ethiopia. Dr. Lambie classifies them in one district as "almost all pantheistic heathen or Mohammedans" (p. 114).

Z.

*New York City*

## CURRENT TOPICS

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### Letter from an Airman in Arabia

At a tiny outpost in South Arabia, their neighbours the most primitive of any Arab race, a company of R.A.F. men are living the strangest life of this war. They live on a fringe of a region into which only a handful of white men have ever dared to venture, and their supplies can only come to them by air or from the rare ships which unload at a tiny jetty which the men have built themselves.

On one side they have a mountain range, behind which lie unexplored country and savage tribes. Only a few miles away is the broad expanse of the Indian Ocean. For weeks, they were alone, making an aerodrome out of a stretch of sandy desolation, but now they are having daily visitors—R.A.F. aircrews, who are landing to re-fuel, snatch a meal and spend the night on their way to the Far Eastern battle zone. This little community is now seeing itself as it was visualized months ago—a link in a chain of supply, which is sending more aircraft to blast the Japanese out of the Eastern Seas.

R.A.F. personnel at this station were the first body of foreign troops seen in the area since a handful of Portuguese navigators landed centuries ago and built a fort. They are now the guests of a Sultan, who, before the war, was a visitor to many of the great capitals of the world, and his personal bodyguard is responsible also for the protection of the R.A.F. unit. That is why, when an aircraft lands, the visitors will see fierce-looking men approach. They carry modern Lee Enfield Rifles, and a wicked silver-mounted dagger in their belt.

Whenever a member of the R.A.F. goes beyond the Aerodrome's barbed wire boundary (and to do this a special pass has to be issued by the Sultan) one at least of these guards must accompany him. Thus, on bathing parties, a guard rides with the lorry, and stands guard at the beach. When the men were building the jetty, the guards went along too, and they also go with the R.A.F. hunting parties, organized about once a month. These hunts are a privilege granted by the Sultan, who has stipulated, however, that only two animals must be shot on each expedition. Gazelles are usually the victims, and they form a useful addition to the camp menu.

On any expedition to the Arab village nearby, the Sultan has decreed that R.A.F. men must not smoke. Another of the regulations is that no foreign flag must be flown at the camp. As a result, this is possibly the only R.A.F. camp in the world where a visitor will not see the familiar sky-blue, rondelled ensign flying. Another stipulation to which the Service has agreed is that between sunset and half-an-hour afterwards, there will be no music in the camp. This is the time the local population is at evening prayer, and the camp's wireless set is always silent.



### The Malays and Their Sultans

Sir Thomas Adams writes of these ununited tribes in the *Asiatic Review* (Jan. 1944):

The word "Malaya" was not invented by the Malays, nor has it much, if any, meaning for them. It represents the British urge to unite peoples having the same language, the same religion, and to a considerable extent the same customs. In fact, many Malays suspect it as possibly involving something even more than that—something which they fear and dislike. So those of us who have worked and played with Malays know and think of them as individuals, charming, courteous, friendly, loyal, courageous, democratic, yet welcoming ancient constituted authority imposed on them by custom and religion, democratic, that is, in a different way from British democracy based on the vote; we think of villages hospitable to the visitor but immersed in village affairs; of States composed of villages held together by the allegiance of the minor chiefs and headmen to the Sultan: but only in the last twelve years of the beginnings of inter-State unity in the conferences of the Rulers and leaders of all States meeting together to discuss and advise on matters of common interest. . . .

Some persons appear to think that a Sultan is a mediæval autocrat, a relic of days of oppression and violence, imposing his unfettered authority on unwilling subjects. A Malay, be he agriculturist, artisan or a member of a profession, would be amazed at the ignorance shown by those who take this view. A Malay Sultan is really a constitutional Ruler. He can do little in the political and administrative spheres without the approval of his Council, composed of leading men of his own race and representatives of immigrant races: in the religious sphere he is bound not only by Muslim doctrine but also by his Council of the religious hierarchy, many of whom are shrewd, tolerant men, though a few—as everywhere in the world and in every religion—are narrow-minded and fanatical.

### Prideaux's Life of Mahomet\*

In recent years Prideaux's book has been referred to as an example of polemic—the method which we of the twentieth century have found to be wrong in dealing with Moslems. But Prideaux was not a missionary to Moslems. His study of the "Impostor" was not intended for propaganda among them. Perhaps we of the twentieth century have something to learn from Prideaux.

The book now before me is the third edition, dated 1698, and the title reads:—"The True Nature of Imposture fully display'd in the LIFE of MAHOMET with a Discourse annex'd, for the Vindicating of Christianity from this Charge; Offered to the Consideration of the Deists of the present Age." The Preface "To the Reader" begins with the words:—

"The great prevailing of Infidelity in the present Age, making it the Duty of every one of us that have undertaken the Ministry of the

\* Humphrey Prideaux (1648-1724) an English clergyman and Orientalist who became Dean of Norwich and was a celebrated Oxford scholar. His most popular work was the *Life of Mohammed* (1697). His greatest work was on the O.T. and N.T. Connections—*Columbia Encyclopedia*.

Gospel of Jesus Christ, to endeavor to put a stop thereto; that I may in some measure do my part herein, is a sufficient reason to justify the present Publication. But besides, the Poyson having, I fear, reached some places, where it is my particular Duty to prevent its Mischiefs; and infected some Persons, for whose Eternal Welfare, as well as Temporal, I have reason to be nearly concerned; I have hereby been more especially engaged to set forth the ensuing History, . . ."

Was this seventeenth century parson merely foolish? Or may we hope that a study of Islam would produce an antidote to some of the errors of the present Age? Do you find it hard to believe in the Deity of Christ? See to what heights Mohammed, and Ali, have been promoted by those who refused the God-given Mediator. Does sacrifice for atonement appear cruel and unnecessary? Watch the Muharram procession, or ask the Sunni Moslem if he *knows* that his sins are forgiven. Are miracles difficult of belief? Mohammed claimed only the language of the Koran as above human power, and see the miracles ascribed to its words, from its eternal place in Heaven, to the written extracts worn as charms.

These are examples taken at hazard: any theological student could add to them after reading the Life of Mohammed.

Prideaux thought this study worth while for the refutation of deists and infidels: and even now we dare to tell all Christians that a study of Islam would reveal many apparently small errors as sins against the True Light, and so bring them back to the assurance that we must walk in the light as God is in the light, if we are to be safe.

OLIVE BOTHAM.

*London.*

### De Gaulle Broadens Moslem Rights

General Charles de Gaulle recently made a conciliatory gesture, according to the press, to the Moslems of North Africa.

In a speech at Constantine, Algeria, he announced the decision of the French Committee of National Liberation to grant full rights of French citizenship to "several tens of thousands of French Moslems" in Algeria and to increase the proportion of Moslems in local councils and public offices in Algeria.

The decision regarding citizenship means that the Moslems may become full French citizens without abandoning their Moslem status or polygamy, as was formerly necessary. Educational qualifications will be maintained.

By restoring the Crémieux Decree, suspended by Vichy and by Gen. Henri-Honoré Giraud's regime, the Committee recently re-established the automatic French citizenship of Jews born in Algeria. It now improves the status of Moslems by removing some but not all of their disqualifications. Moslems are not yet on the same level as Jews, since, for them, the educational test remains, but they are nearer to that level.

Though it is agreed that little can be done during the war to raise the standard of living or of education, it is expected that the Committee's action and General de Gaulle's promise for the future may serve to counteract the ire of Moslems in Africa and the Middle East over the recent arrest of native Government officials in Lebanon.

There are more than 6,000,000 Moslems in Algeria, to whom General de Gaulle was speaking directly. Only about 10 per cent have elementary education and hence are potential French citizens. A spokesman for General de Gaulle said that the General's reference to better living conditions meant more schools as far as was possible in wartime, and subsidies for agriculture, with greater land-owning facilities.

Algeria is constitutionally a part of Metropolitan France. Hence it is only here and not in the protectorates of Tunisia and Morocco or the mandated regions that the question of French citizenship for native races arises.

### The Moslem Wedge

Mr. Jinnah, President of the Moslem League, in his 'Id message to Moslems, makes his Pakistan goal the one thing that must be achieved. He says, "Work for it, live for it, and if need be, die for it, but achieve our goal we must or else all is lost."

We believe in free speech and the liberty of the press, but it is difficult to look upon such an appeal as anything other than an incitement to communal war.

We believe Mr. Jinnah will overshoot his mark. It is our opinion that there is not a handful of Moslems who really expect or want Pakistan as Mr. Jinnah pictures it. The reason no dissenting voice has been raised is that Moslems wish to appear united and many think that by demanding Pakistan, other concessions will be secured.

But why should any Moslem think that "all else is lost" if Pakistan is not achieved? It is a slander upon both Hindus and Moslems to say that they cannot live on as they are living. Patching up a mere majority of Moslems by shifting populations from one Province to another would mean nothing. If the two groups could live peacefully after such a shifting of populations they can continue to do so as matters now stand.

The Pakistan scheme fails because there is no demand for it; and it fails because it would be impossible to induce the Moslems of one language and provincial area to shift to other locations where they would be among strangers and have to begin life again under new conditions. What possible reason is there for doing anything so revolutionary?

We hope calmer reasoning may soon become vocal. Either the Moslems do not expect the rest of us to take the Pakistan demand seriously or else they owe it to us to declare that they do not take it seriously.

*The Indian Witness.*



## SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER

*Union Theological Seminary Library*

### I. GENERAL

IRANIAN INFLUENCES IN ŚVETĀMBARA JAINA PAINTING IN THE EARLY WESTERN INDIAN STYLE. Alvan C. Eastman. (In the *Journal of the American Oriental Society*, Baltimore. April-June, 1943. pp. 93-113).

Traces Muslim artistry from the palm-leaf manuscripts of the 13th century to the paper ones of the 16th.

THE MINSTRELS OF THE GOLDEN AGE OF ISLAM. Henry George Farmer. (In *Islamic Culture*, Hyderabad. July, 1943. pp. 273-281).

Translation, with critical comments, of a section of the " 'Iqd al-Farid" of Ibn 'Abd-Rabbihi, who was an Arab of Spain and died in 940.

MUSLIM CONTRIBUTIONS TO GEOGRAPHY DURING THE MIDDLE AGES. Nafis Ahmad. (In *Islamic Culture*, Hyderabad. July, 1943. pp. 241-263).

Lists the principal geographers and cartographers of the period and describes their achievements.

ON THE ORIGIN AND EARLY DEVELOPMENT OF ARABIC MUZDAWIJ POETRY. Gustave E. Von Grunebaum. (In the *Journal of Near Eastern Studies*, Chicago. January, 1944. pp. 9-13).

Names the outstanding exponents of this form of verse up to A.D. 1000 and suggests Persia as its source.

SIR AUREL STEIN. P. M. Sykes. (In the *Royal Central Asian Journal*, London. January, 1944. pp. 5-7).

A tribute to a great student-explorer.

TURKISH STRUCTURE. C. F. Voegelin and M. E. Ellinghausen. (In the *Journal of the American Oriental Society*, Baltimore. March, 1943. pp. 34-65).

Presents results of work done under the auspices of the Intensive Language Program of the American Council of Learned Societies at Indiana University.

### II. ARABIA

ARABIA AND THE FUTURE. Lieut.-Col. Gerald de Gaury, M.C. (In the *Royal Central Asian Journal*, London. January, 1944. pp. 40-47).

Predicts an active economic life for post-war Arabia, because of its strong ruler, Ibn Saud, its oil and gold deposits and the rapid advance in its air and motor transportation.



## III. HISTORY OF ISLAM

THE "BRONZE ERA" IN MOSLEM SPAIN. G. Levi Della Vida. (In the *Journal of the American Oriental Society*, Baltimore. July-September, 1943. pp. 183-191).

A discussion of the exact period covered by the "Era."

A MANUAL OF SAFAVID ADMINISTRATION. Professor V. Minorsky. (In the *Royal Central Asian Journal*, London. January, 1944. pp. 93-97).

An outline of the Tadhkirat al-Mulūk—"A memorial to Kings"—, which provides a complete account of Persian rule from 1500 to 1722.

TURKS IN THE MIDDLE EAST BEFORE THE SALJUQS. Richard N. Frye and Aydin M. Sayili. (In the *Journal of the American Oriental Society*, Baltimore. July-September, 1943. pp. 194-207).

Offers historical evidence to prove that Turks were an important element of the population of various districts in pre-Islamic times.

## IV. KORAN. TRADITION. THEOLOGY

ON THE MARGIN: A SKETCH OF THE IDEA OF EDUCATION IN ISLAM. M. Hamīdullāh. (In *Islamic Culture*, Hyderabad. July, 1943. pp. 317-330).

Emphasizes Islam's aim to cultivate the mind primarily for the service of God.

DER PROPHET IM ALTEN TESTAMENT UND IM ISLAM. W. Zimmerli. (In *Evangelisches Missions-Magazin*, Basel. September, 1943. pp. 137-147; November, 1943. pp. 168-179).

Contrasts the worldliness of Islam with the spirituality of the Christian Gospel.

## V. RELIGIOUS AND SOCIAL LIFE

COSTUMES OF MAMLŪK WOMEN. L. A. Mayer. (In *Islamic Culture*, Hyderabad. July, 1943. pp. 298-303).

A detailed account.

HEALTH AND EDUCATION IN THE NEW TURKEY. Bay Nuzhet Baba. (In *The Asiatic Review*, London. January, 1944. pp. 86-92).

An article on youth training in schools, colleges, clubs, etc.

THE KURDS. Major H. M. Burton. (In the *Royal Central Asian Journal*, London. January, 1944. pp. 64-73).

Sketches the history and the economic and social development of this turbulent people.

THE MOSLEM AREAS OF NORTHERN NIGERIA UNDER BRITISH RULE. (In *Nigeria*, London. No. 22, 1944. pp. 30-41).

Describes political and economic conditions today and contrasts them with the unrest and insecurity existing forty years ago when the British began their administration.

## VI. POLITICAL RELATIONSHIPS

BACK OF THE LEBANESE CRISIS. Jamil M. Baroody. (In *Asia and the Americas*, New York. February, 1944. pp. 77-79).

Considers conditions produced by French rule since 1918 and finds British influence in the ascendant at present.

IRAN'S PART IN THE PRESENT WAR. A. H. Hamzavi. (In *The Asiatic Review*, London. January, 1944. pp. 72-79).

Persia's main contributions to the war effort of the United Nations are her transit facilities to Russia and her huge oil production.

PERSIA. Ann K. S. Lamberton. (In the *Royal Central Asian Journal*, London. January, 1944. pp. 8-22).

A lecture to show that the westernization and modernization instituted by Rizā Shāh must be accompanied by a renaissance of native initiative and spiritual development.

A REVIEW OF ANGLO-PERSIAN RELATIONS. Dr. S. F. Shadman. (In the *Royal Central Asian Journal*, London, January, 1944. pp. 23-39).

Covers the years 1798-1815.

TURKEY. Geoffrey Crabbe. (In the *Royal Central Asian Journal*, London. January, 1944. pp. 48-63).

"A record of industrial and commercial progress in the last quarter of a century." With maps.

## VII. MISSIONS TO MOSLEMS

CHRISTIAN WORK IN THE NETHERLANDS EAST INDIES. C. D. Buenk. (In *The East and West Review*, London. January, 1944. pp. 3-8).

Outlines pre-invasion progress in evangelical, educational and medical activities among the Mohammedans and pagans of the islands, with plans for the future.

HIGHER EDUCATION IN HYDERABAD. (In *Our Hyderabad Bulletin*, Mysore. May-July, 1943. Whole number).

Describes the career of the Rev. C. T. Groves, recently retired, and also the work at the Girls and Boys Wesley Schools.

MUSCAT-MATRAH AND OMAN, THEN AND NOW. C. S. G. Mylrea. (In *Neglected Arabia*, New York. January-June, 1943. pp. 1-10).

Notes progress from 1907 when the author arrived as medical missionary at Bahrain.

OUR TRUNCATED FAITH. George A. F. Knight. (In *The International Review of Missions*, London. April, 1944. pp. 167-173).

Discusses Islam and Communism as two great heresies, due in part to the Church's neglect of the doctrine of the "Communion of Saints," and pleads for the winning of Israel to the fold.

STONY GROUND. The Rev. P. W. R. Petrie. (In *Other Lands*, Edinburgh. January, 1944. pp. 34-39).

The touching account of a blind Arab's struggles to reach San'a to try to regain his sight at the mission hospital and of his first experiences of Christianity.