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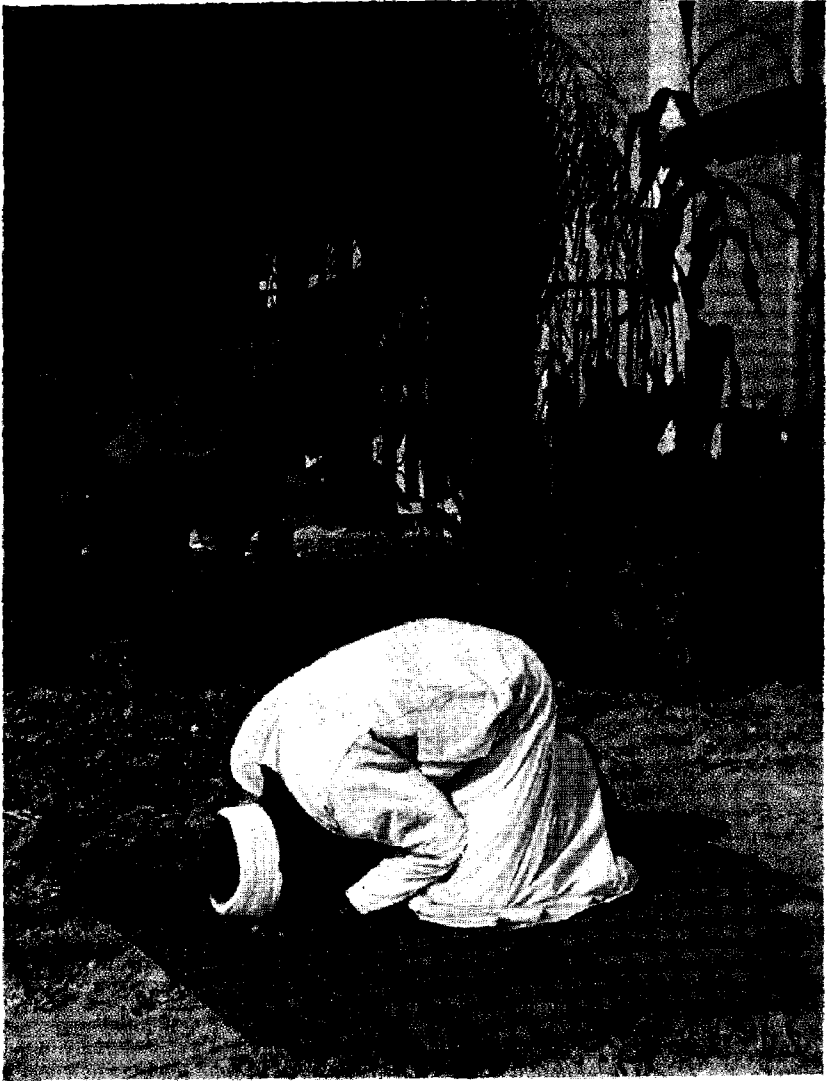
# CALL TO PRAYER

BY

SAMUEL M. ZWEMER

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

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## FOREWORD.

As from a lonely minaret in Moslem lands the ever-repeated Call to Prayer is given from early dawn to late eventide, so this little book has only one message, one repeated call although from different angles: Come to Prayer, Come to Victory! God is greater than all, greater than all difficulties in the Moslem world. Greater than its dire needs. Greater than our hearts if our hearts condemn us for lukewarmness or neglect in the Ministry of Intercession. We do not test God's resources until we pray for the impossible. It is with this purpose that these short papers, which appeared as editorials in the *Moslem World* are here brought together, to bring us all together in united prayer.

A MUEZZIN.

*Cairo, Egypt.*





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## CHAPTER I.

### THE PRESENT CRISIS AND PRAYER.

The present condition of the Moslem world calls for prayer. We are convinced that the present apparent inability of the Christian Church to deal effectively with the great problem of the evangelization of Mohammedans is due above all else to the weakness of the prayer-life alike in the home Churches and in the branches of the Church which are springing up in foreign lands. The ministry of friendship and the ministry of healing never before had such splendid opportunity as they have to-day to win Moslem hearts. But we must not forget that the supreme ministry is the ministry of prayer. It is possible for all everywhere and at all times ; it is an omnipotent ministry. God is "able to do exceeding abundantly above all that we ask or think." "He that spared not His own Son but delivered Him up for us all, how shall He not also with Him freely give us all things?" Prayer has proved mighty through God to the pulling down of nearly every opposing stronghold and barrier ; shall it prove impotent to burst the barriers of the proudest soul and set free the captives of sin and darkness? What hath God

wrought since men and women began to pray for the lands of the Crescent! "Before they call I will answer, while they are yet speaking I will hear."

The changed situation in all North Africa and the Near East, with signs of disintegration and unheard-of opportunities for evangelization, has encouraged workers everywhere. In Persia there are signs of a coming harvest. In Egypt many are crowding the Christian meeting places. In Turkey we hear of numerous secret disciples. A missionary writes from Java: "Now we see clearly that Mohammedanism will be conquered by the Gospel, not from the periphery to the centre but from the centre to the periphery ;

*" Vexilla regis prodeunt  
Fulget crucis mysterium."*

But there is no centre nor periphery in the realm of prayer for the Moslem world. We are all one in this ministry, and can strengthen each other by it. Victory anywhere means joy everywhere, and apparent defeat or disaster must only drive us to our knees. Every chapter of this little book can be used as a means of prayer and of praise by those who know the secret. To face this baffling problem in its unity ; to study its vast proportions ; to see before one's eyes at once the growth and the shrinkage of the Moslem world, its expansion in Africa among pagans, and its loss of power, prestige and leadership among civilized nations ; to mark its social and moral crisis among all those who have

felt the impact of western education ; and to know that the Gospel of Jesus Christ is the only solution— what is this but a call to prayer and a challenge to a dauntless, persevering faith ? We may well take up the song of Martin Luther and remember that “ this is the victory that overcometh the world, even our faith ” :

“ Mit unser Macht ist nichts getan,  
Wir sind gar bald verloren ;  
Es streit't für uns der rechte Mann,  
Den Gott selbst hat erkoren.  
Fragst du wer der ist ?  
Er heisst Jesus Christ,  
Der Herr Zebaoth,  
Und ist kein andrer Gott ;  
Das feld muss er behalten.”

Face to face with baffling problems in his own station, and conscious of the vast areas still unoccupied by missions and of the hundreds of millions untouched, the individual missionary may well grow discouraged, and let hope deferred make his heart sick. But the remedy for such discouragement is not to be found in a study of statistics. The things that are impossible by statistics are often possible by dynamics. Mere numbers are as nothing over against the power of Life. The things that are impossible with men are possible with God. In the struggle for supremacy between Islam and Christianity in the Dark Continent, the statistics are all on the side of the Moslem, but the dynamics are with the Christian. To those who believe the promises of God, who know the living

Christ and have caught the vision of world-wide redemption, there can be no discouragement. We have on our side all the undiscovered wealth of God and His omnipotence.

It is our deepest conviction that the great moral and spiritual needs of the Mohammedan world, and the advance of Islam among pagan races, constitute an appeal to the Christian Church to pray, with an urgency which cannot be exaggerated, asking most earnestly that the spirit of grace and supplication in an immensely increased measure may be granted to her.

## CHAPTER II.

### WHERE THE STONES CRY OUT.

The public museums of Tunis and Algiers, the symbols of fish and dove and olive-branch in the newly-discovered catacombs of Sus, the broken columns of ruined churches from Carthage to Kabyle mountain villages, all bear witness to a North African Christianity which once flourished like "trees planted by the rivers of water." Then came the sirocco-blast from Arabia and turned this fruitful heritage into a desert of Islam—the Garden of Allah. Instead of the fig tree, the thorn; instead of the myrtle, the brier; instead of the Magnificat, the muezzin's call; instead of Cyprian, Tertullian and Augustine with the Gospel, there came Amru, 'Okba and the Sennusi with the Koran. The Christian churches of North Africa were not only defeated by Islam but wiped out. There are to-day no "Oriental" Christians in Tripoli, Tunisia, Algeria or Morocco. Only in Egypt a remnant remained. Yet God did not leave Himself without a witness. Where human voices were silenced "the stones cry out of the wall and the beam out of the timber answers" that Christ once had dominion in this territory. Shall He have it again?



We were impressed during a recent visit by the eloquence of this mute testimony—the indelible record of these too often forgotten pages of glorious history. Who can stand beneath the twelfth-century gateway of Bugia, where Raymond Lull won the martyr's crown, without being stirred with new resolve? Who can read the inscriptions in the catacombs at Hadrumetum (Sus), which tell of the Good Shepherd and peace through the Blood, without realizing the patience of unanswered prayer? Who would not be moved before the ruins of the great cathedral *Damous el Karita*, at Carthage, with its baptismal font, and the half-defaced Crosses that still adorn the pillars of the courtyard in the great *Kairwan Mosque*? And then last, but not least, the plaster-cast of Geronimo in the museum at Algiers, his tomb in the cathedral and his portrait painted by the White Fathers at *Maison Carrée*—these also cry out. What is the story of his martyrdom?\*

During an expedition made by the Spanish garrison of Oran in 1540 a young Arab boy was taken prisoner and baptized under the name of Geronimo. When about eight years old he again fell into the hands of his Moslem relatives and was compelled to live as a Mohammedan until

\* Cf. Murray's *Guide to Algeria and Tunisia* and A. Berbrugger's *Geronimo, Le Martyr du Fort des Vingt-Quatre-Heurs à Alger*, 1859, Challamel, Paris.

Abbe L. Delevaux, *Geronimo, l'Emmuré de Babel-Oued, Drame Historique*, Alger, 1920.

his twenty-fifth year. But the flame of his early faith, once kindled, could not be extinguished. He returned to Oran of his own accord, determined to live as a Christian. In May 1569 he accompanied a party of Spaniards in a small boat on an expedition against the Arab pirates. All the members of the little band were taken prisoners by a Moorish corsair and carried to Algiers. There every effort was made by the governor, himself a regenade, and the Moslem leaders to induce Geronimo to renounce Christianity. As he remained steadfast in his faith he was condemned to death and, in accordance with a cruel custom (not without parallel since in Fez and Marrakesh), sentenced to be immured alive in a block of rough concrete and built into an angle of the fort then under construction. His feet and hands were tied with cords, and, face downward, the cruel sentence was carried out. The earliest account of this martyrdom was given by Haedo, a Spanish Benedictine, who published a topography of Algiers in 1612. He carefully indicated the spot and wrote: "We hope that God's grace may one day extricate Geronimo from his place and reunite his body with those of many other holy martyrs of Christ whose blood have consecrated this country." In 1853 it was found necessary by the French to destroy the old fort, and on December 27th in the very spot specified by Haedo, the skeleton of Geronimo was found. The bones were removed and buried in the Cathedral. Liquid plaster-of-Paris was run into

the hollow mould left by his body and a perfect model obtained which shows not only the outlined agony of his features but the very cords which bound him, and even the texture of his clothing. All who visit the museum, Kabyles and Moors and Europeans, are arrested by this striking plaster-cast of the youthful Arab in the very hour of his last agony.

Although the Barbary States have waited long for the coming again of the Evangel, the Cross is to-day in the field. The North Africa missionaries, the Southern Morocco missionaries, the Algerian Mission Band—brave pioneers all of them—and now the Methodist Episcopal Mission with its splendid organization, broad outlook and strong leadership, have occupied the great strategic centres.

“Blessed is he who comes in the Lord’s Name.” If His messengers were now to keep silent the very stones would cry out. North Africa, so long neglected, so needy, so full of promise, more than any other Moslem land we have visited reminded us of these lines :

“Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field, when He  
Is most invisible.

“For right is right, since God is God,  
And truth the day must win.  
To doubt would be disloyalty,  
To falter would be sin.”

The evangelization of all North Africa, in view of the present rapidly changing social, intellectual

and political conditions and the present programme of missions, is not only possible but urgent. The doors are nailed open. The people are everywhere and in many places wonderfully responsive. There is crying need for reinforcement, for men and women who will respond to the call to re-establish the Church of Christ in North Africa. And there is need of prayer.

## CHAPTER III.

### OUR WATCHWORD AND ISLAM.

“The Evangelization of the World in this Generation” has long been a watchword of missionary effort. In early days it met with criticism. In these later days it faces neglect. Some think that it never had the power to grip men’s minds or hearts because it was an impossible ideal or an ideal unfortunately expressed. Others believe that in the new day after the world war, and with the increased emphasis on the social gospel, the watchword needs to be expressed in different terms, or abandoned. It has been often interpreted, but not yet translated into life. Our Saviour Himself puts it in these words: “This Gospel of the Kingdom must first be preached in all the world for witness, then shall the end be.” If we try to phrase it in homely Anglo-Saxon it would read: “*Tell the good news to every one now.*”

The New Testament records give an account of at least one life dominated and controlled by the same idea of immediate world-wide evangelization. The greatest of all foreign missionaries, in writing to a small and despised group of persecuted

Christians in the capital of the Roman world, expressed his life ambition in these words :

“ Now in Christ Jesus I can be proud of my work for God. . . Thus from Jerusalem right round to Illyricum, I have been able to complete the preaching of the Gospel of Christ—my ambition always being to preach it only in places where there had been no mention of Christ’s name, that I might not build on foundations laid by others.”

Harnack, in his *Expansion of Christendom*, shows how this ambition controlled the Church which Paul founded, and how within a century the good news travelled along every Roman highway by land and by sea from Spain to India.

There are more reasons why the watchword with its implied ambition should grip our hearts than in the days of Paul. The task never seemed so possible or so near to accomplishment. All the great spiritual movements of our day are tending to facilitate the accomplishment of world-wide evangelization ; they appeal for stewardship and sacrifice, and are compelling church members to face their world task.

The watchword has proved its power in the lives of those who made it the controlling principle of their decisions and daily habits. This generation of ours can look back to men who not only lived it, but died for it. What God wrought in thirty years through the Uganda Mission is an example of the glory of the impossible. On September 13th, 1919, the new cathedral of the Uganda Church was consecrated on the summit of Namirembe. Some

of those present could remember the old grass building at the foot of the hill, the only House of God in the whole Protectorate. This one church has grown to 2,000 churches. The seventy communicants have become 30,000, and the 200 baptized Christians 100,000. These figures help us to visualize conditions that represent, not the slow process of age-long evolution, but the mighty working of God's Spirit in a lifetime. A man who died recently in Sumatra, Dr. Nommensen, worked for fifty-seven years as a missionary among the Bataks. He alone witnessed 170,000 persons led out of the darkness of heathenism into God's light.

The census returns are not generally considered missionary documents, but the Indian census proves by cold statistics the possibility of the watchword. In 1911 the total population of India was 315,156,396; Hindus, 217,337,943; Mohammedans, 66,647,290; Christians, 3,876,203. The rates of increase of Indian Christians in the decade from 1872-81 was 22 per cent.; from 1892-1901 was 31 per cent. In this last decade the Mohammedans and Parsees increased 6 per cent., the Hindus 5 per cent., the Christians 34 per cent., of whom the Protestants (apart from Romanists) increased 40 per cent. The next census (1921), will show a still larger increase in the Christian community. In the forty years from 1872 to 1911 the population of India increased less than 50 per cent., while the Christians multiplied threefold, or 300 per cent.

The watchword has not lost its power of spiritual inspiration entirely apart from results. Opportunism is not the last word in missions. The first and last words are "duty" and "love." The watchword is a challenge to every man to do his utmost for the highest. We need a challenge big enough to enlist all our latent powers and all the undeveloped resources of the Church. Carey's life of astounding fruitfulness and efficiency finds its index in the subject of his great missionary sermon before he went to the field: "Expect great things from God, attempt great things for God."

The watchword sums up in one sentence the reality, the universality, and the urgency of the Christian life. It presupposes that we have a Gospel—the only Gospel, the Gospel of power for the individual and for society, God's perfect and final message for the whole human family. When we study the meaning of this word in the Epistles we can see why it was Paul's glory and boast.

"Missionary enthusiasm," said Dr. Griffith John, of China, "is impossible without firm conviction with regard to the Divinity of Christ's person, and an undying attachment to Him as Saviour and Lord. The progress of Christ's Kingdom must ever depend on the place which Christ Himself occupies in the devotion, the adoration, and the affection of the Church. If Jesus is not all in all to us, if He has not become Lord and God to us, it is certain we shall find it impossible to make a great sacrifice for Him, we



shall not go forth and fight His battles, we shall not suffer and die for the honour of His Name.

To the apostles Jesus was the only real Saviour ; and hence their missionary enthusiasm and marvellous success. To the early Church the name of Jesus was above every name ; and hence its burning zeal and self-propagating power. Jesus was not a myth, but a glorious reality, the brightest of all realities ; and hence their magnificent courage and boundless hope. To the heroes of the mission field, whether ancient or modern, Jesus has not been as one *among* the many, but as the *One* ; and hence their all-conquering faith and splendid devotion. From first to last, they have known no other name than the name of Jesus ; and they have had but one passion and that is He. Let the Church to-day be loyal to Christ, and the result will be universal triumph."

The impact of Western civilization through commerce, literature, and Western governments has utterly disintegrated old social standards, practices and ideals among educated Moslems, and is compelling them to readjust their faith in the Koran, or abandon it. The advocates of the New Islam in India, Turkey, Persia, and Egypt, are the allies, and not the enemies, of Christianity in the realm of ethical reform and higher social ideals ; and we welcome their co-operation in this realm. The veil and polygamy are doomed, as well as slavery.

There is also a new attitude towards Christianity and the Bible nearly everywhere. Instead of

arrogance and fanaticism, there is an entire willingness to hear and investigate. In some centres of the Moslem world, the New Testament is to-day the best-selling book. Public baptisms are no longer rare ; once they were at the risk of life.

The watchword breathes the spirit of universality. It presupposes the solidarity of the race and the unity of the world. No man can believe in this solidarity without a deep consciousness of personal responsibility. The less favoured nations have a right to our privileges. The only alternative to exploitation is evangelization. It is not right for some of the human family to have everything until all of that family have at least something. The contrast is the condemnation. No colour scheme on the world-map can paint the moral darkness of sin as black as it is. Who can read of the many cruelties of heathendom without being deeply moved to a sense of responsibility, remembering our own heritage of home and social standards, the result of the Gospel. Because these conditions and human hearts can be utterly changed through the moral and spiritual power of the missionary message, Jesus Christ the Redeemer, they must be changed. This is the urgency of the task and the appeal of the hour. Ian Keith Falconer's oft-quoted words are still true : " While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and Islam, the burden of proof rests upon YOU to show that the circumstances wherein God has placed

you were meant by Him to keep you out of the foreign field."

Well may we ask with Dr. Mott : " Why has God made the (Moslem) world known and accessible to-day as never before ? Why has He provided such extensive and well-equipped missionary agencies at the home base and on the foreign field in our day ? Why has He at this particular time placed such boundless resources at the disposal of the Church ? Can we question, in view of the character of God, and the present-day facts of the world, that it is His will that the whole field be occupied and evangelized in our day, and that however great and difficult the undertaking there are resources in the Lord Jesus Christ and latent in His followers available and sufficient to enable us to carry out that will ? "

The Evangelization of the Moslem world in this Generation—shall it not be our watchword and our prayer-programme ?

## CHAPTER IV.

### THE SWORD OR THE CROSS.

“The Cross cannot be defeated,” said Louis Massignon to me when he spoke at Paris as to present conditions in the Near East; of hope deferred, and plans thwarted, of the famine-stricken, exiled, martyred Christians; of political intrigues due to selfish ambition and un-Christian policies on the part of nations called Christian. “The Cross cannot be defeated, because it itself was defeat.” Long have I pondered on this mystical utterance, which sums up the history of missions in a sentence and sets forth the deepest distinction between Islam and Christianity historically considered. The Cross was apparently vanquished by the sword of Islam in its wide and rapid spread throughout the Near East. Hundreds of churches became mosques, thousands of Christians apostates to Islam; literature and architecture bowed to the genius of Mohammed and his successors; the Crescent displaced the Cross. But was it defeated, or does faith triumph over hope deferred? Christ is a conqueror whose victories have always been won through loss and humiliation and suffering. He invites His followers to take up their cross as He took up His, and follow Him first to their Calvary,

and then to their crown. The way of the Cross is the path of wisdom and of life. When we, for the sake of our Lord, suffer the loss of all *things*, we gain all of Christ. There can be no victory without the Cross. Christ's battle flag, like that of Sigurd the Norseman, while it ensures victory to those who follow it, often brings death to those who carry it. The Cross of Christ is the primal, the supreme, the central, the universal, the eternal symbol of Christianity. Christ's messengers are messengers of the Cross and all it signifies, or they are not His messengers at all. "We preach Christ Crucified." That is the good news which Paul says he delivered "first of all." It was his message and it was his passion—"I am crucified with Christ," "I die daily." R. W. Stewart, one of the martyr missionaries of Fukien, China, said, "The measure of your *agonia* will be the measure of your success." Xavier before setting forth on his great mission caught a vision of all the suffering, ignominy and persecution before him, but exclaimed, "Yet more, O Lord, yet more."

In the impending, inevitable spiritual conflict with Islam, we may perhaps expect less outward persecution of the convert to Christianity, but there will always be insidious opposition and sore secret trial for those who desert the camp of so subtle a foe. Western politics and statesmanship have never shown such timidity, such super-dread of offending any religion as in the case of Islam. This, too, is an ominous sign on the future horizon. There-

fore we must not put our trust in politics. They are uncertain at best, and whatever may prove the final adjustment of the present tangled situation neither our hopes nor our dread lie in that direction. Our hope is in the Cross. Our dread is that we should seek to escape it. The Crusaders denied the Cross by taking up the sword. "It is at this point," says Kirby Page, "that the sword and the Cross differ. The sword, even used defensively, means the attempt to kill the guilty for the sake of the innocent. The Cross symbolizes the willingness of the innocent to die for the guilty." The sword can only produce brutality, the Cross tenderness; the sword destroys human life, the Cross gives it priceless value; the sword deadens conscience, the Cross awakens it; the sword ends in hatred, the Cross in love; he that takes up the sword perishes by it, he that takes up the Cross inherits eternal life. In winning Moslem lands for Christ, the call is for men and women who will to-day follow the way of the Cross with the same courage and abandon with which the soldiers of yesterday served their countries. At the Smyrna Student Conference in 1921 we heard Turks, Armenians, Bulgarians and Greeks sing in Christian unison, "The Son of God goes forth to war." . . . It was the harbinger of a new day—that day when the Cross shall be lifted up in every pulpit where now the wooden sword in the hands of the Imam who leads the Moslems in prayer is the ever-recurring Friday symbol of conquest.

The sword or the Cross ; self-assertion or self-denial ; might or meekness ; carnal weapons and methods or self-crucifixion. The friends of God, the real friends of humanity, do not hesitate in their choice. Out of weakness they are made strong, baffled they still prevail. Because they share the humiliation of the Cross they too cannot be defeated. They too, as John Cordelier puts it, "are for Christ's sake wounded in the hands that work for Him, in the feet that journey to Him, in the heart that asks only strength to love Him ; as He too is wounded in His ceaseless working for us, His tireless coming to us, His ineffable desire towards us. We share the marks of His passion and He ours."

The print of the nails and the mark of the spear are still the supreme evidence of Christ's resurrection power and deity. Nay, more, these marks in ourselves are the test of our discipleship. The call is for men and women who will *now* offer for this sacrificial service. The old coat-of-arms of Tiflis, the great Moslem centre in the Caucasus, is a staff of wood held by two hands. The Cross is on the upper end, while below is the half-moon. One hand holds the Cross upright and the other is endeavouring to uplift the half-moon. Is this not typical of the present situation ? Shall we not share the struggle by intercession ?

## CHAPTER V.

### HOW IS RECONCILIATION POSSIBLE ?

In spite of many discouragements, many of us are forced to the conviction that we are facing a new era, a new day, in our relations to Moslems. We believe that the hour has come when with sacrificial love and tactful sympathy we should boldly advance to win them to the allegiance of Jesus Christ. The period of controversy, of apologies for the faith, of answers to bitter Moslem attacks, was that of the ploughman. The hard soil has been broken up; rocks, once thought adamantine, have crumbled. Many old objections to the Bible as a book are no longer current. The very circulation of the Scriptures has been their vindication. After centuries of seed sowing and centuries of the witnessing of the Oriental Churches through slow martyrdoms, after the missionary effort through colleges, evangelists and hospitals, we believe the hour has at last come to reap.

But if we are to win our Moslem brethren for Christ, by what method are we to proceed? Our call and commission is clear and unmistakable. Archbishop Leighton said, "If our religion is false we ought to change it; if it is true we ought to



propagate it." This is the implication on many a page of the Gospel. It is the obligation of Christian love to share the life which we have received.

The Moslem also has his convictions and his great passion. Islam has always been aggressive. We admire the Moslem for the boldness of his faith. But have we been equally bold? God is for us. Jesus Christ has been crucified and is risen. The Spirit of Pentecost has come. All things are now ready. What wait we for? Is there any lack in God, in Christ, in the Spirit, or is the fault in us?

If we are to win our Moslem friends, what plan are we to follow? Two methods stand out in clear contrast: the polemic and the irenic; the method of argument, debate, contrast and comparison on the one hand, and on the other hand the method of loving approach along lines of least resistance.

But some go so far as to tell us that we are to omit from our message *everything* that offends the Moslem mind, to avoid all criticism of Islam and to leave out those Christian doctrines and teachings that might give offence. Moslems themselves are divided on this issue. Some publicly state that Islam and Christianity can easily be reconciled; others are conscious of the deep chasm that yawns between the two systems. Helali Bey, of Alexandria, a retired Egyptian official, who made some name as a littérateur and poet, published a chart some years ago, setting forth the new spirit of Islam according to his views. Just as in the recent outburst of nationalism we saw everywhere

a new Egyptian flag with the Crescent embracing the Cross, so Helali Bey advocates complete union of Islam and Christianity. His ingenious chart shows the picture of a sheikh and a clergyman with hands clasped as twin brothers. He asserts and proves by Cabbalistic diagrams that even the numerical value of Islam and Christianity are identical, and says: "The object of religion is to bring union and concord between the different parts of a nation, to make them one whole and indivisible society; in fact, religion is behaviour." He fails to see, however, that behaviour depends on belief, that conduct is determined by creed.

Let us hear the other side. In a recent number of the Moslem paper, *Review of Religions* (Qadian, India), the leading article is on "Christianity versus Islam" and sounds a different note.

"The ideals of Christianity and those of Islam seem outwardly the same. I speak of the ideals of the two creeds as contra-distinguished from the ideals of Christendom and Moslemdom. The two sets of ideals differ very much among them in spite of kinship of names. The ideal of the Christian creed is no more similar to the ideal of the present day of Christendom than is the ideal of Islam to the ideal of the present Moslem world." The author, an educated Indian Moslem, goes on to say that there is no possible agreement, for the Moslem idea of Deity is real and reasonable, "while the Christian Deity is an inscrutable paragon of the human mind, an absurdity, a deadweight, restraining

mental activity.” The Christian plan of salvation, he says, is “derogatory to the perfect wisdom and power of God ; no sensible man can honestly accept it. . . The Christian plan of salvation is through faith in Jesus. Mankind have fallen from their original blessedness through the sin of their first parents. They could only be saved through the vicarious office of a redeemer. To make them fit for such a consummation God has chosen from among the nations of the earth a small tribe and made them the medium for the gradual unfolding of His scheme of salvation. While the rest of the human race remained neglected and uncared for, the chosen people were given the Law as the first instalment of Divine favour and as symbol of the great mercy which was to follow. This appeared in the advent of the sinless Redeemer, ‘the only begotten Son of God,’ who to satisfy the requirements of Divine justice, offered up his own sinless life in vicarious atonement for the sins of men. A belief in him therefore entitles the believer to the benefit of the atonement.” After this frank statement of the core of Christian teaching, he goes on : “The Islamic plan, on the other hand, is rational and natural. Man is born in innocence in Islam, which is ‘the nature made by Allah in which he has made man’ (Koran). He falls through the influence of his surroundings and by outraging his own nature. He can attain salvation only by right knowledge and right actions. There is no special favour. There is no ‘chosen people.’ God

has sent teachers or prophets to all nations, who have taught their respective peoples truths regarding the purpose of human life and the way of attaining same, or in other words, truths concerning the attributes and ways of God and human conduct. *Salvation is to be achieved by individual effort.* 'No one will bear the burden of another.' There is nothing occult about the business. When by repeated good actions man realizes the goodness which is his goal, he has already achieved his salvation." *This is the Moslem gospel. It is the antipodes of our Gospel.*

In the ranks of Islam therefore as well as among Christians there are two views regarding the relations that are possible. Reconciliation at any price or clear reiteration of our message and investigation of the truth, cost what it may. A clash of ideas, a collision of thought, has been the inevitable result whenever and wherever Islam came into touch with Christianity. The first conversion from Islam to Christ took place even before Mohammed died (632 A.H.) One of Mohammed's own companions left Arabia and went to Abyssinia, and there the impact of a living Christianity, although superstitious, opened the eyes of that Arab, Obeidallah bin Jahsh, so that he wrote to Mohammed, as the Arabs themselves relate, "I now see clearly, and you are still blinking." It was the same bold message that the blind man in the Gospel story gave the doubting Pharisees.

There is no reconciliation except through the

Atonement. That is fundamental. When we ourselves understand the mystery of the Cross, and our Moslem brethren understand it, then the love of God is shed abroad in our hearts and theirs through the Holy Spirit. Without the doctrine of the Cross love degenerates into mere sentiment ; with it we hear the call to sacrificial life and agonizing prayer.

## CHAPTER VI.

### NOT WITH CARNAL WEAPONS.

The horror of the Great War which has carried its disastrous consequences into every part of the world is not yet ended. Long after the armistice and the peace treaties men's hearts are still at enmity against each other. We write Anno Domini 1924, but we seem to live in a mediævalism of international suspicions and intrigue without a parallel in the long history of the sinful world. Has the shadow on the dial moved backward? All the earth seems to prepare for war, to awake up its mighty men and to proclaim, "Beat your plowshares into swords and your pruning-hooks into spears; let the weak say, I am strong." Yet as in the days of Joel, the Lord is the Hope of His people and the Strength of His Church. The only apostle of peace whose commission is world-wide is the apostle of Jesus Christ.

Just as the Crusades were coming to a disastrous close, there was born on the island of Majorca, in 1236, the man who proclaimed the true method of warring the Lord's war, and through it became the first and greatest missionary to the Moham-medans. On June 30th, 1315, he was stoned to

death at Bugia, North Africa. Six hundred years dead, he still speaketh. What is his message to us to-day? The world war involved the Moslem world, and compelled Moslems everywhere, often unwillingly, to choose sides in the great conflict by showing their distrust and suspicion of or by declaring their wholehearted loyalty to colonial governments. It is good to emphasize once more the message of one who lived during the earlier struggle for the destiny of the Near East. Raymund Lull was profoundly convinced that the only weapon which Christians can rightly wield is prayer and love. He wrote in his *Contemplation of God* :—

“ It is my belief, O Christ, that the conquest of the Holy Land should be attempted in no other way than as Thou and Thy apostles undertook to accomplish it—by love, by prayer, by tears and the offering up of our own lives. As it seemed that the possession of the Holy Sepulchre and of the Holy Land can be better secured by the force of arms, therefore let the monks march forth as holy knights, glittering with the sign of the Cross, replenished with the grace of the Holy Spirit, and proclaim to the unbelievers the truth of Thy passion. Let them, from love to Thee, exhaust the whole fountain of their eyes, and pour out all the blood of their bodies, as Thou hast done from love to them.

“ Lord of heaven, Father of all times, when Thou didst send Thy Son to take upon Him human nature, He and His apostles lived in outward peace with Jews, Pharisees, and other men ; never by outward violence did they capture or slay any of the unbelievers, or those who persecuted them. This outward peace they used to bring the erring to the knowledge of the truth. So, after Thy example, should Christians conduct themselves towards the Saracens.”

Lull saw the futility of authority in matters of religion at a time when other men were busy, as Robert E. Speer says, "with the most devilish expression of belief in authority ever conceived—the Inquisition." He was the greatest missionary to the Moslem world because of his catholicity, a lover of men everywhere and of the Christ. "The image of the crucified Christ," said he, "is found much rather in men who imitate Him in their daily walk than in the crucifix made of wood." "Better is a life spent in instructing others than one spent in fasting."

Raymund Lull not only loved Moslems and preached to them the love of Christ, but he was willing to lay down his life for their sake. If, after the War, there is to be a new day of liberty for Turkey and the Near East, that liberty will also be a call to the deepest self-sacrifice. We have complained that the harvest in Moslem lands is delayed. Have we forgotten the words of Sabatier, "That the furrow be fecund, it must have blood and tears such as Augustine called the blood of the soul?"

The present situation in the Moslem world is a call to new heroism, a heroism such as we saw exemplified on many a battlefield, but for a higher cause and in a higher service. Some years ago a missionary wrote to me, "If a Moslem Turk were to come to you and say that he wanted to confess Christ openly, what would you say to him? Is it your purpose definitely to lead your Moslem students



to an open confession of Christ, or is it your purpose merely to instil Christian ideas into their lives? Will the Cross ever become a real or vital influence in Turkey before our missionaries are willing to face the fact that if Moslems openly confess Christ, it may mean the closing of our schools and bitter persecution; and that the history of Christianity is the record of conquests made because men dared face these issues?" Raymund Lull dared to face them at Rome, at Montpelier, in North Africa, and also, first and most of all, when he made his great decision at Palma. "To thee, Lord God, do I now offer myself and my wife and my children and all that I possess." In his own words, he "hurried day and night to complete his work, in order to give up his blood and tears to be shed for Christ." Who follows in his train?

Many might object to the use of a military vocabulary in our work for Moslems, but let us never eliminate the spirit of unselfish heroism, of a dauntless faith, and such conviction of the Truth as calls for unconditional surrender to Jesus Christ our Lord. This is the message of the life of Lull after six centuries, and his message is never so appropriate—the message of an apostle of peace—as in these days after the War. Raymund Lull, too, was a Crusader, but not with carnal weapons. He fought the good fight and kept faith against fearful odds. Shall we do so to-day? Even for such a spiritual warfare against unseen foes we may well pray:

“ Give me no pity, nor spare me ;  
Calm not the wrath of my Foe.  
See where he beckons to dare me !  
Bleeding, half-beaten—I go.  
Not for the glory of winning,  
Not for the fear of the night ;  
*Shunning the battle is sinning,*  
Oh ! spare me the heart to fight.”

“ For we wrestle not against flesh and blood,  
but against principalities and powers, against the  
rulers of this world darkness, against spiritual  
wickedness in high places.” “ Wherefore take  
unto you the whole armour of God ” . . . and pray.

## CHAPTER VII.

### THE INADEQUACY OF STATISTICS.

Among the many ambitious and successful activities of the late Interchurch World Movement in the United States, there was also proposed "a survey to include the whole body of facts relating to the religious life" in occupied and unoccupied areas of the non-Christian world. The aim of such a survey was to show the true proportions of the task of evangelization, the forces available, their present distribution and efficiency. We all welcome any proposal that yields new and accurate data of the dimensions and character of the great world field, of unoccupied areas and great centres of population with their challenge for an adequate missionary programme. We need to know how many Moslems there are and where they live and how. The most complete statistical survey, however, cannot convey an adequate conception of Islam, for, as the editor of the Pan-Islamic journal, *Turk-Dunyassi*, remarks, "the strength of Islam resides not in its quantity but in its quality." It is a question of dynamics and not of statistics, however valuable these may be. East of Suez even logic sometimes gets topsy-turvy, and the part seems greater than the whole. The

Arabian peninsula seen from the back of a camel looks much larger than it does on the maps of "unoccupied territory." Here "one dot represents 200,000 Moslems"; there one Moslem represents a thousand obstacles at a time to the work of evangelism.

The situation of lonely, isolated workers on the field must never be forgotten when we consider the real problem. For some things cannot be put in tables of statistics. You cannot tabulate loneliness, give statistics of temptation, or show the curve of hope deferred which makes the heart sick. Yet these are the things which make the difference between the shedding of ink and the shedding of blood for the Kingdom. The end of the survey is only the beginning of the missionary enterprise. Evangelism is necessarily individual. Christ calls each of His followers by name. Social service and the uplift of society are possible only by dealing with successive units. The masses as seen in statistics first bewilder and finally often benumb. We only see "men as trees walking"—a wooden world. The second touch of the Master's hand gives us not a smaller outlook but a deeper insight. It is the individual Moslem we must love and understand and win for Christ. What we need, therefore, is a survey in spiritual terms, not a counting of heads, but a weighing of thought and emotions and will. Dynamics are far more important than statistics. This is true on both sides of the line of our spiritual conflict, at home and abroad.

David Livingstone cannot be represented by a dot on the map of Africa, nor can a spot of red stand for the Mahdi who changed the whole history of the Sudan with his baptism of blood and fire. One man with God is a majority. One man with the Devil is a world menace. How can we draw a curve of Henry Martyn's influence or measure *his* life in candle-power who said, "Now let me burn out for God"? All arithmetic fails when you deal with personality.

One man with God is not only a majority, but such an one can chase a thousand, and two of them put ten thousand to flight. You cannot prepare a statistical table of the fruits of the Spirit nor of the works of the flesh. Yet it is these imponderable forces which will determine the victory or defeat on the mission field. And because we believe that the imponderables of the Kingdom of Light are on our side we believe that opportunity is not the last word in missions. The appeal of the closed door is often even greater than that of the one which is open. The open door beckons; the closed door may be a challenge to authority. It is the strength of these imponderable forces—that is to say, the presence of the Great Commander—which enables the missionary beneath the walls of an Arabian city or on the borderlands of Africa to look upward with confidence and see by faith the future result of his toil—"the great multitude which no man could number"—a world where statistics are inadequate to express realities, where finance and

budgets have lost all significance and gold is used for paving-stones.

Oh, for such a vision of glory that is to be! It will convince us that success is not measured by numbers nor victory by vociferous shoutings. "Not by might nor by power but by My Spirit."

When we look at the things which are visible we may lose heart. But they are only temporal and should not alarm us. "Neither principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us" in the daily ministry of the word and of intercession for Moslems "from the love of God which is in Christ Jesus our Lord."

## CHAPTER VIII.

### THE LOVE THAT WINS.

Real Christians are the best and truest friends of Moslems everywhere and always. It is only when Christian things have been done in an un-Christian way, or when un-Christian things have been done by Christians, that Christianity has appeared as a bitter foe to our Moslem brethren. Not the Crusades, but Raymund Lull represented the real spirit of Christianity toward Islam in the Middle Ages; not the bombardment of Jiddah in 1858, but the foundation of Robert College in 1864, expressed the real desire of Christians toward the Moslem world; not the Italian campaign in Tripoli, nor the Russian executions in Teheran, nor Greek atrocities at Smyrna, but the work being done day by day in the missionary hospitals of North Africa and the Near East, the relief administered by the various organizations, and the ministry of healing and friendship from Fez to Kirman, represent the spirit of the Gospel and of Christianity.

In the Koran chapter of *The Table* occurs a remarkable verse, the eighty-fifth, to which we call attention because it expresses this same truth, only half comprehended by the Prophet himself,

and one that has never needed emphasis so much as is does to-day :—" Thou wilt surely find the nearest in love to those who believe to be those who say, ' We are Christians ' ; that is because there are among them priests and monks, and because they are not proud." Al Baidhawi, the great expounder of the Koran, comments on this text as follows :—" Because of their gentleness and the tenderness of their hearts and their little desire for the present world, their much care for knowledge and labour ; and to this the text has reference, that is because there are among them priests and monks and because they are not proud ; i. e., to receive truth when they understand it ; or they are humble and not arrogant like the Jews. So this passage teaches that humility, a teachable spirit, and the fleeing from evil desires are praiseworthy even in the case of the infidel." In spite of the sting at the end of this comment, Al Baidhawi, and other commentators with him, have here shown us the surest line of approach if we would win our Moslem brethren to Christ. Humility, docility and love speak a language that is everywhere understood and that cannot be gain-said. It was understood by Mohammed in the earlier part of his career when he met Christian monks and teachers, and is understood to-day by his followers.

A passion for Moslem souls does not mean that we are to compromise or to conciliate at any price. " Faithful are the wounds of a friend." There is a real sense in which he who loves Moslems most, must often, like a skilful surgeon,



“ Go his way, and preach  
On the old Gospel's heart-assailing plan,  
And cut the gangrene, like a practised leech,  
With firm, sure hand, and fear no face of man ;  
Call vile things vile ; wash the fair paint from sin,  
And give to glare of day the foul-faced sore within.”

Yet this is only part of the cure of souls. The surgeon hurts to heal. The Great Physician is tender. In days when Moslems are justly irritated by the political aggressions of Christian Powers, or the un-Christian conduct, at times, of the so-called representatives of Christianity, we may well emphasize the ministry of friendship, and enter a plea for less of the spirit of controversy and more of the spirit of the Cross ; not for less assault on the citadel of error, but for more ministry of healing to the wounded and dying in the trenches. In this connection we quote part of a letter from a missionary in Persia : “ If there was a mistake made at the Lucknow Conference in 1911, it was that of dwelling too much on the intellectual and linguistic preparation for workers among Moslems, and not enough on their spiritual preparation. Is it not possible to inform ourselves thoroughly of our enemy's ground, and yet remain ignorant of our own ? A course in practical piety and applied Christianity is of more use than so much knowledge of strategy and tactics. It was not when St. Paul attempted to accommodate himself to the critical Athenians, by showing how much he knew of their religion, that he obtained the greatest success, but just after, when he determined among the

Corinthians to know nothing but Jesus Christ and Him crucified."

The nearest way to the Moslem heart is the way of God's love, the way of the Cross. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. Love suffereth long, and is kind, love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Where *this* is the attitude and character of the missionary, he will doubtless hear again from Moslem lips, "And thou wilt find the nearest in love to those who believe to be those who say, 'We are Christians.'"

## CHAPTER IX.

### HOW TO BRIDGE THE CHASM.

Bishop Brent, writing on the work carried on among the Moros in the Philippine Islands, said: "This age-long problem of Mohammedanism has been as baffling to governments as to religion; it has a certain attractiveness just because it is so stubborn and so mysterious. Neither the Christian faith nor Christian civilization has more than denied the solid unity of Mohammedanism." Now there is a sense in which this statement is still true although it may at first glance seem an overstatement in view of the evident intellectual disintegration of Islam, the collapse of most of its political power and the increasing effect of the impact of Christian missions on its social life and institutions. The problem of Islam is perplexing and colossal. It stretches over thirteen centuries and includes many elements all of which offer scope for study and prayer to those who are engaged in the task of interpreting Christ to Moslems.

It is a historical problem; and no one can have real sympathy with Moslems or qualify as a worker among them who has not studied the genesis of this great world movement, its wide spread, its deep

penetration into language, literature, art and architecture throughout Asia and Africa. Whether this religion has been a barrier and a stumbling-block or a stepping-stone and a helpful influence in the progress of the race cannot be answered off-hand or categorically. The elements of the problem are too many and varied; nevertheless Schlegel in his *Philosophy of History* summed up his conclusions by saying: "A prophet without miracles, a religion without mysteries and a morality without love, which has always encouraged a thirst for blood and which began and ended in the most unbounded sensuality." Will this verdict stand in view of the events of the past ten years, or is it too severe?

Islam is also a political problem. For the first time in history Moslem rulers and representatives have been at Council tables with representatives of Christian nations to plan for a league of nations and to make democracy safe for the world. The incongruity of all this with the old idea of Islam as a church-state and with the whole Moslem theory of political government is self-evident. In spite of what has been said to the contrary, missionaries have always realized the baffling character of the problem which colonial governments face in Moslem lands. Where, in their judgment, mistakes have sometimes been made in the readjustment of the rights of Christians under Moslem law as in Nigeria, in the question of the Christian Sabbath as in Egypt, or in the protection of converts everywhere, there

has been on their part no lack of sympathy and appreciation of the difficult process of bridging this chasm.

In its social aspects the Moslem problem involves the condition of childhood and womanhood, the sanctity of the home, the "compulsory ignorance" of the masses, incredible superstitions due to almost universal illiteracy, and the crying needs of so many defectives, delinquents and dependents in Moslem society. The dark places of the Moslem world are still the habitation of cruelty. The cry of Moslem childhood in its utter need and neglect is still unheeded. The high percentage of infant mortality in all Moslem lands, for example, is incredible until we know the degradations and superstitions of motherhood in these lands. It is not by this way of early death that Christ intended the little children to come unto Him !

The religious problem of Islam is back of it all and is therefore fundamental. The yawning chasm between the devout Moslem and the devout Christian, between the orthodox Moslem and the orthodox Christian is a problem that faces every colporteur and Bible-woman, every teacher and preacher. It is real and deep. The chasm cannot be bridged by rickety planks of compromise. Syncretism would be equivalent to surrender ; for Islam thrives only by its denial of the authority of the Scriptures, the Deity of our Lord, the blessedness of the Holy Trinity, the cruciality and significance of the Cross (nay, its very historicity), and the pre-eminence

of Jesus Christ as King and Saviour. And this great denial is accompanied by the assertion of the authority of another book, the Koran, the eclipse of Christ's glory by another prophet, even Mohammed, and the substitution of another path to forgiveness and holiness for the Way of the Cross. These denials and assertions are imbedded in the Koran as fossils in marble and are the orthodox belief of all who know anything of their religion. On every one of these points the true Moslem stands arrayed in armour against the missionary and that Truth of which he is the custodian and the preacher. In this respect the New Islam of Aligarh or of Woking differs little from that of Mecca and the Azhar. In fact the Sheikhs of the Azhar in Cairo give a higher place to Jesus of Nazareth than does "The Moslem Review" or the anti-Christian propagandism of the Lahore Tract Society. The former have never denied the sinlessness of our Saviour, while the latter have shown the depth of their own mental degradation by frantic attempts to besmirch His spotless character.

Yet we must plan and pray not to bombard the enemies' position but to bridge the chasm and win captives. At all of these points the missionary problem is how to bridge the chasm with courage and tact, by the manifestation of the truth in love. The distribution of the Word of God always holds the first place. It has always proved its power. No less must we flood the world of Islam with a Christian literature that is apologetic without being dogmatic,

and captivating rather than polemic. We must show that the sinless human character of Jesus as recorded in the Gospel forbids His classification with men. His life was in God, His principles are super-human. He is more than an Apostle. It is the conviction of many workers in Moslem lands that the right approach to the Moslem's difficulty with the Deity of Christ is by way of His humanity. The ignorance of His life and character must be overcome not by dogma but by demonstration. When they see the print of the nails and the mark of the spear in the lives of Christ's followers as many have witnessed them these past years in the whole noble army of Armenian martyrs, the Moslem heart will overcome its doubts as Thomas did and cry out, "My Lord and my God."

A new political situation or a new economic era will not suffice us. Islam is a spiritual problem and can only be solved in spiritual terms. To the Moslem mind the unknown quantity is the exceeding greatness of the love of God in Jesus Christ, His Son, our Saviour. This is the heart of the problem. Prayer and pains will accomplish wonders in solving it. In every mission station and in every missionary's prayer-life this should be our chief petition: That Moslem hearts may be enlightened so that the glory of the invisible God whom they worship may be revealed to them in the face of Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily. Then we shall bridge the chasm, because He will bridge it for us.

## CHAPTER X.

### A NEW SPIRIT NEEDED.

If one could, standing on one of the minarets of the great Azhar University Mosque, look eastward, westward, northward, and southward over what is termed the Moslem world, and then remember its past history of thirteen centuries, nothing would so impress the thoughtful observer as the vast changes which have taken place within the area of these lands, which for all these centuries have been dominantly Moslem. Leaving out of account the spread of Islam in Africa, and its extension in some parts of Asia, especially India and Malaysia, the map of the old Moslem world remains about the same. Islam was cradled in the desert, and has for all the centuries dominated North Africa and the Near East, together with Persia and Central Asia. In 907 A.D. the bounds of the Caliphate included the whole of Turkestan, Persia, and Western India, and stretched from the confines of the Chinese Empire to farthest Morocco, and included Spain. Well might the ruler of so vast a domain call himself Suliman the Magnificent.

To-day the distribution of political power has utterly changed. With the exception of Turkey



Afghanistan and Persia, there are no independent Moslem rulers in the world. Where formerly doors were closed, and the hope of driving the plowshare into virgin soil was deferred by manifold obstacles, now these doors are nailed open, and seven-eighths of the Moslem world may be said to be accessible to the colporteur, the preacher, the medical missionary, and the teacher. Everywhere there is seed sowing ; and in many places there are signs of a coming harvest.

The whole of Africa, with its nearly sixty million Moslems, has passed under Western rule or protection, and the responsibility of the European powers for the Dark Continent is more and more being realized by them. A map recently published in the *Geographical Journal* showed the network of railways already built, or under construction, in the Dark Continent, a vast system of highways for the Gospel. Where formerly fire and sword played havoc in the great Sudan, we now see well-administered provinces of the British Empire, and over the very desert where Kitchener's troops pushed their arduous way to the capital, we have express trains with sleeping and dining cars, carrying travellers in four days from Alexandria to Khartum.

Perhaps there is no nation to which God has given larger responsibilities as regards the world of Islam than Great Britain. She holds the highways and gateways to the Moslem people as no other nation. All the way from Gibraltar to

Singapore and the Straits, Suez, Bombay, and Calcutta, every great metropolis of the Moslem world save Constantinople is under the flag of Great Britain. All the strong and colonizing Moslem races are British subjects. This responsibility is measured also in terms of dynamics: "To whom much is given, from them much shall be required." God has given this responsibility to a nation which has the Gospel, to a nation which has missionary traditions, which has the love of exploration, and of a difficult task.

Observers in many fields had already noted a changing attitude before the war on the part of many toward the Gospel. And whatever deep feeling there may have been of nationalism or of sympathy with the Allies, or their enemies, there is a deeper unrest spiritually in the hearts of multitudes. The work of evangelization has gone on almost unhindered in such fields as Algiers, Egypt, India and Java

In Egypt all the missions are encouraged with an increasing number of inquiries, and some Moslems of the better class are boldly taking a stand for Christ. In the American Mission Theological Seminary at Cairo, the Coptic leaders of the future and a class of evangelists are preparing for special work, while in the Delta and along the Nile, the same Mission has its Gospel car and two river boats constantly in service. Never was there so much and such variety of good literature for Moslem readers prepared and distributed as is being produced

from the various mission presses, especially the Beirut Press, the Nile Mission Press in Cairo and the Christian Literature Society for India. These books and tracts find their way to every part of the Moslem world, and are translated into a score of languages.

Because of this new era, we need a new spirit. In all our work for Moslems, we need to keep steadily before us the supreme method, namely—love. When the love of Christ constrains us nothing is impossible ; without it all our plans are frustrated and hopes withered. Inspiration and help may be found in reading Paul's great hymn in First Corinthians xiii, and applying it clause by clause to our relations and attitude toward our Moslem brothers. How high is the ideal, and how the Apostle himself must have struggled in his soul to meet it. In his epistles we have a clear record of his changed attitude as regards the Jews in this very connection. The problem of reaching them must have been very similar to that which faces us among Mohammedans. In his earliest letter he speaks of them in these terms : " The Jews—they murdered the Lord, murdered Jesus, murdered his prophets before Him ; they have hounded us, his apostles, from city to city ; they are kindling God's displeasure ; they are the enemies of the human race—their enemies in that they would hinder me from so speaking to the Gentiles that they may be saved. In all this they are steadily filling up the measure of their own sins. But God's wrath has overtaken them ; it is the beginning of the end."

Five or six years went by. He endured more persecutions from this very people, but he also began to know more deeply the power of the love of Christ, and when he writes to the Romans he has learnt the great lesson. He has learnt to idealize the real. His love has covered a multitude of sins with the mantle of compassion and sympathy. He says, " Truth unfeigned is this—I speak by our Messiah's inspiration, and my own conscience, prompted by the Holy Spirit, appears as witness for me—that bitter sorrow is mine, and anguish, that gives my heart no respite. Fain, oh, fain would I myself be the accursed scapegoat, driven from our Messiah's presence, if so I might deliver my brothers, those who are my own flesh and blood—the Jews. For they are the sons of Israel ; theirs was the sonship of God ; theirs was the glory of the Visible Presence. With them were His covenants made ; to them the law given ; to them was revealed the Temple ritual ; to them the promises. Theirs were the Patriarch fathers ; yes, and in so far as he is human, theirs was the Messiah. God, who is supreme over all, be blessed evermore for this.—Amen."

It is possible for every one of us to go through the same experience, by the same method. It is the only secret of success. One morning sailing the Indian Ocean we were reading a little manual of Moslem devotion published in Colombo, in Tamil and Arabic. It was a book of prayers of the Naqshabandi dervishes, and is typical of this kind

of literature, which is everywhere in the hands and on the lips of the people. Here is a translation of one beautiful page:—"I am truly bankrupt, O God. I stand before the door of Thy riches. Truly I have great sins—forgive me for Thy own sake. Truly I am a stranger, a sinner, a humble slave who has nothing but forgetfulness and disobedience to present to Thee. My sins are as the sands without number. Forgive me and pardon me. Remove my transgressions, and undertake my cause. Truly my heart is sick, but Thou art able to heal it. My condition, O God, is such that I have no good work. My evil deeds are many, and my provision of obedience is small. Speak to the fire of my heart, as Thou didst in the case of Abraham, 'be cool for my servant.'"

What a beautiful prayer this is for pardon. What heartaching to realize God's forgiveness, and yet all these petitions are directed to God for the sake of the Arabian prophet. So near and yet so far is the Moslem heart from Him. When the prodigal was yet a great way off, his father saw him and ran out to meet him. Shall we not do the same? We plead for a greater manifestation of love by speech, by message, and by the ministry of friendship in the whole Moslem world. Let us learn from Paul to idealize the real. Then we shall love Moslems and daily pray for them, "Oh that Ishmael might live before Thee."

## CHAPTER XI.

### THE KERCHIEF OF VERONICA.

Christ always identifies Himself with His disciples. If He is the Vine, we are the branches. If we are the body, He is the Head. Those that touch His people, touch the apple of His eye. When He appeared to the persecutor on the way to Damascus He said, "Saul, Saul, why persecutest thou ME?" He is with us always, but He especially identifies Himself with those who suffer for His sake. Therefore, He was present at the Smyrna holocaust. He saw Bishop Chrysostom struck in the face, his beard and hair plucked out, and handed over to be paraded through the streets by the Turkish rabble, and crucified outside his cathedral. The magnitude of the atrocities and the horrors of the persecutions, which began at Smyrna and extended far beyond, are inexpressible. Helpless, hopeless, starving, homeless, the Christians of Turkey are still facing a dark future.

Very pitiful are the tales that come to us of the survivors. The Greek Metropolitan of Constantinople summed up the situation in words of dauntless courage in his reply to the presentation made him by the Bishop of Gibraltar :—

“ Your presence and your words lighten in a measure the burden which presses upon my heart. Assuredly, my brother, you have come at a good season to this Capital City of Eastern Christianity, in order to understand at first hand the greatness of the catastrophe which has befallen.

“ The wonderful Orthodox communities of Pontus, Galatia, and Cappadocia, Asia and Bithynia, to which the Apostle Paul wrote, have ceased to exist. The Galatians, Ephesians, and Colossians, who had held fast the traditions which they learned from the preaching and the letters of the Apostle Paul, have ceased to exist.

“ Those seven Apostolic Churches of Smyrna, Ephesus, Philadelphia, Pergamos, Thyatira, Sardis and Laodicea, to which the Evangelist John sent his Book of the Apocalypse, have been wiped from the face of the earth. And the Angel of the Church of Smyrna, our Brother Chrysostom, faithful to the charge given him by the Holy Spirit to be ‘ faithful unto death,’ has received ‘ the crown of life.’

“ In a word, the Christianity of Asia Minor, with which your Church of England in the person of its organizer, Theodore, had so vital a connection, has been altogether blotted out in our days.

“ The fires of Smyrna have lit with their flare that great tract of land in which lie the bones of two million and more martyrs who have perished in agony in their witness for Jesus. And to fill the cup of our great affliction for Asia, we now have

news of the intense suffering of Thrace, which has been left a wilderness by the exile of its Christian people. These unhappy souls have been compelled to quit the land in which lie buried the bones of their fathers. The victors of the Great War have demanded that it should be so, and that Thrace should be altogether Turkish . . . But praise be to God in all things.

“ This staff which you have brought me comes at a seasonable time. Indeed, I have need to lean upon it in these hours in which my steps grow heavy through the greatness of my burden. With all my heart I return the truly brotherly salutation of the Archbishop of Canterbury, my well-beloved and true brother in Christ, Randall.

“ Tell the Christians of the West that we Christians of the East, ‘ who still live and remain,’ are sore pressed and broken, but that we bear no grudge against them for our desertion by their governments. For a last word, I pray : May our Lord, the Faithful Witness, shower His blessings on the English Church for its sympathy with us in our martyrdom.”

There is a legend of St. Veronica, that pious woman of Jerusalem, who, moved with pity by the spectacle of Jesus carrying His cross, took her kerchief and wiped the drops of agony from His brow. Our Lord accepted the service, and when He handed back the napkin it bore the image of His face miraculously impressed upon it. Whatever the origin of the legend, its beautiful significance lies on the surface. She could not stay the cruel



mob, nor prevent the scourging, nor change Pilate's final verdict, nor lift the cross as Simon did, but she in compassion wiped the Saviour's bleeding face, and carried away, not marks of blood, but the tracings of the very lineaments of that Face in which the light of the knowledge of the glory of God's compassion shines.

May we not hope that this will be the experience of many a Turkish Veronica, or some Anatolian Simon of Cyrene ?

One who saw the worst, and looks out over the ashes of Smyrna, writes : " I deplore all hatred talk, all writings on the Turks as though they were not human. They are not very promising prodigal children, but I do not see how there can be any doubt about it that they are the children of our Father. It seems as though to the real follower of Jesus it should be a sweet thing to live long years of hardship and be willing at any minute to die if need be, if only God's Turkish children might come to know about their Elder Brother and the message He brought from the Father."

There have been wonderful instances of Moslems, men and women, and even children who showed mercy and compassion to Christians in their need, as there have also been instances of Christians who prayed with Stephen, " Lord lay not this sin to their charge." These are the only bright spots in the dark, dark record of hate and misunderstanding.

There may yet be many a Saul who to-day breathes threatenings and slaughter against the Churches of

Anatolia, but is already pricked in his heart because of their Christian witness, and finds it hard to kick against the goads. May we not expect Christ to reveal Himself to such, and choose them as apostles ?

We who are missionaries also suffer the agonies of Veronica, and stand helpless amidst the tragedy of the Near East. We cannot untangle the Gordian knot of selfish diplomacy, or weigh the measure of individual and corporate guilt that rests on the nations represented at Lausanne. But to be only and mere spectators, callous observers, silent standers-aloo, when whole Christian communities are blindfolded, bound, spat upon, scourged, and led out to be crucified—*that is impossible*. We are reminded of the lines of Robert Louis Stevenson :

“ Having felt thy wind in my face,  
 Spit sorrow and disgrace ;  
 Having seen Thine evil doom  
 In Golgotha and Khartoum ;  
 And the brutes, the work of Thy hands,  
 Fill with injustice lands,  
 And stain with blood the sea.  
 If still in my veins the glee  
 Of the black night and the sun  
 And the lost battle, run :  
 If, an adept  
 The iniquitous lists I still accept  
 With joy, and joy to endure to be withstood,  
 And still to battle and perish for a dream of good :  
*God, if that were enough ?*

“ If I feel in the ink of the slough,  
 And the sink of the mire,  
 Veins of glory and fire  
 Run through and transpierce and transpire ;

And a secret purpose of glory in every part,  
And the answering glory of battle fills my heart,  
To thrill with the joy of girded men,  
To go on for ever, and fail, and go on again,  
And be mauled to the earth, and arise,  
And contend for the shade of a word  
And a thing not seen with the eyes ;  
With the half of a broken hope for a pillow at night  
That somehow the right is right,  
And the smooth shall bloom from the rough ;  
*Lord, if that were enough ?* "

No, it is *not* enough. When we gaze at the face on Veronica's kerchief, rather at the face of our Risen Lord, we remember, " Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me." Because we cannot do too much for Him, we cannot do too much nor suffer too much for the peoples of the Near East to bring them to His knowledge and His peace. " But I say unto you, love your enemies, do good to those that hate you, and pray for those who despitefully use you and persecute you."

## CHAPTER XII.

### ON TAKING HOLD OF GOD.

The last chapter indicated the glory of the impossible and puts the reader face to face with the spiritual elements of the missionary task: forgiveness, love, patience, long-suffering, faith, courage. Whether at Meshed or in the Philippine Islands, whether in Arabia or among the Chinese Moslems, the missionary faces the same call of duty—to transfer their passionate allegiance from Mohammed to Christ. Here human wisdom and strength utterly fail. We are cast back upon God. “My soul wait thou *only* upon God.”

In spite of the tremendous changes, political, social and economic which will doubtless result from the redistribution of races and peoples or reconstruction of empire in the Near East, the intellectual and spiritual forces of Islam may only rally and strengthen their grip on the minds and hearts of its followers. Any reliance on mere political prestige or racial superiority or Western education would be a costly blunder. At a time like this we are forcibly reminded of the words spoken by Jeremiah for all time:

“ Thus saith the Lord ; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

“ For he shall be like the heath in the desert and shall not see when good cometh ; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

“ Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

“ For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green ; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”

The rivers of God do not take their rise in the deserts of diplomacy, but flow from the throne of God and of the Lamb. In the spiritual conflict between Christianity and Islam, the true soldier of the Cross must stand in its strength alone. The arm of flesh will fail us ; we dare not build our hope on governments, however promising may be their policy and practice. When the Capitulations have all disappeared, will evangelism be helped or hindered ? There may be need for outspoken testimony, but the greater need is for out-poured intercession. We must “ *take hold of God.*”

No definition of prayer is so bold as that expressed in these words of Isaiah. Here we have at once the pathos of the suppliant, the strength of the martyr's faith and the daring of Hebrew poetry. Prayer, which Gladstone called “ the highest exercise of the human intellect ” is also the highest exercise of the affections and the will. In our survey of the Moslem world ; its neglected areas, its new conditions and the ripening of the harvest

(where the blood of the martyrs has fallen) we will make the best progress on our knees. Conditions in the Moslem world cannot help stirring the emotions; yet the only place where these need never be stifled or suppressed, for fear of man or the censorship, is in the prayer closet. Here we may pour out our hearts, our tears, our agony. Intercessory prayer is the test of the reality and sincerity of our compassion. When we consider the history of Islam—its conditions and progress and the neglect of the Church, the luke-warmness of our love and the feebleness of our efforts—what unoccupied realms there are for confession and humiliation, and of passion for God's glory. He who takes hold of God for the Moslem world, starts divine forces in motion. Such prayer is far-reaching and achieves as much as it costs. The Christian on his knees is a king and priest unto God in His universe and the inner chamber becomes a gymnasium for the soul. The effort to realize God's presence in His world stretches the sinews of our faith and hardens its muscles. We believe because it is impossible. Prayer invigorates the will, purifies it and confers decision on those that waver. It gives energy to the listless, calmness to the fretful, sympathy to the selfish, and largeness of heart to those who are narrow and provincial. Paul calls this part of his life "wrestling." It is a great spiritual conflict in an arena where the weapons are never carnal, but mighty through God to the pulling down of strongholds.

The energies of the universe, nay, of God Himself, are at the disposal of those who pray—to the man “who stirreth up himself to take hold of God.” Opportunity is a great word; it challenges by its very hopefulness and sense of urgency. Yet opportunity is not the last word in missions nor is it the real measure of obligation. It always carries with it the temptation to opportunism, and this is not good missionary policy. The open door beckons, it is true, but the closed door challenges Him who has a right to enter. *He came when the doors were shut.* The kingdoms of this world may have frontiers which must not be crossed, but the Gospel of Jesus Christ knows no frontier. It never has been kept in bonds or within bounds; its message is expulsive and explosive. It is significant that one of the names of Allah in Islam’s rosary is “Al Fattah”—the Great Opener. He opens the lips of the dumb to song, the eyes of the blind to sight, and bursts the prison-house of the captive. He opens doors for utterance and for entrance; He opens graves and gates; He opens the windows of heaven and the bars of death. Because He holds the keys to every situation we must take hold of Him. What He opens no man can shut. Paul’s experience at Ephesus is that of many workers in Moslem lands. “A great and effectual door has been opened unto me and there are many adversaries.” God’s grace made the door effectual and the adversaries made it great. The more

baffling the problem seems to us, the easier it is to OMNIPOTENCE. This is the glory of the impossible. Shall we not take hold of God—and let go of all else—for the Moslem world and its redemption ?



## CHAPTER XIII.

### WITH FEARLESS FAITH.

The Alpine climber who is trying to reach a summit can "on the upward path" scarcely see his goal except at certain fortunate moments. What he does see is the stony path that must be trodden, the rocks and precipices to be avoided, the unending slope that gets ever steeper; he feels the growing weakness, the solitude and the burden; and yet the inspiration of the climber is the sight of the goal! Because of it all the hardships of the journey count for naught. The evangelization of the Moslem world is a task so great, so difficult and so discouraging at times that only the upward look can reassure the climbers. The evangelization of that world is not a phrase to be bandied about easily; it is a deep life-purpose, a work of faith, a labour of love, a patience of hope—long deferred but undying.

The present world conflict, both in its fundamental causes in the progress of events, and in its final issues, deeply concerns those who are labouring and praying for Moslems. There is, therefore, a special need and a special call for prayer.

We need first of all to pray for ourselves and for

the churches of Christendom, lest our faith fail and our fears triumph—lest we confound loyalty to a flag with loyalty to Christ, and so confuse issues and the results of the war in the Near East. We need to ask first of all that every one of us may be delivered from fear, from timidity. This has been one of the chief hindrances in the evangelization of Moslem lands. Mr. H. G. Wells, in his story *The Research Magnificent*, says that the struggle with fear is the very beginning of the soul's history. "Fear," he writes, "is the foremost and most persistent of the shepherding powers that keep us in the safe fold, that drive us back to the beaten tracks and comfort and futility. The beginning of all aristocracy is the subjugation of fear. . . The modern world thinks too much as though painlessness and freedom from danger were ultimate ends. It is fear-haunted, it is troubled by the thought of pain and death, which it has never met except as well-guarded children meet these things, in exaggerated and untestable forms, in the menagerie or in nightmares. And so it thinks the discovery of anæsthetics the crowning triumph of civilization, and cosiness and innocent amusement—those ideals of the nursery—the whole purpose of mankind." This, however, was written before the war, and its Pentecost of heroism. Do we still need the message?

Fear on the part of a Christian is a denial of God. What kind of a God have we if He is not able to save us from those fears that cripple our lives and

thwart our purposes, or make us diffident to undertake the enterprise of faith ?

We must intercede for those lands where the door of access to Moslems was open before the war, and where it has not been closed in any way. Among these we may mention India, China, Malaysia and Egypt, together embracing more than one half of the entire Moslem world. The effect of the war in these lands has not been felt directly and on economic lines, but intellectually and spiritually hearts have been stirred and awakened. Never has there been so great a demand for the Word of God nor has Christian literature been more widely circulated. The very fact that Moslems have proved loyal to the British Government should make us loyal to our King in declaring to them the message of His peace and pardon and eternal happiness through His love.

There is an urgent need, also, for intercession that lands and hearts hitherto closed may be widely opened after the war. No one can be blind to the fact that the events which have transpired in Turkey, Palestine and Arabia must have a deep significance for the future of the Kingdom. If the blood of the martyrs is still the seed of the Church, what a glorious harvest we may expect on the holy fields of Armenia and northern Persia where so many were massacred. In the new kingdom of Hedjaz, in the highway from Assyria to Egypt, in the new civilization that has come to Mesopotamia, we can already see something of the

fulfilment of the glorious prophecy in the 72nd Psalm and the 60th chapter of Isaiah. To read these chapters in the light of the present war is to strengthen our faith and to deepen our purpose.

Such fields as Arabia, Palestine, Asia Minor, Syria, and Persia, which were terribly undermanned before the war broke out, will make a new appeal of supreme urgency when the period of reconstruction begins. We will then face needs that are appalling in their extent and deep beyond measure in their pathos. Where the Armenian martyr Church has shed its blood, is now holy ground; and because of the sacrifice there will be unprecedented opportunities for the practical manifestation of the love of Christ to Moslems in social and spiritual service. In addition to all this there are the unoccupied provinces of the Near East and of Central Asia—a challenge for the venture of faith.

For the unoccupied fields we need men of the highest type, real pioneers, such as Charles G. Gordon once described in a letter to his sister written from Khartum, "Where will you find an apostle? I will explain what I mean by that term. He must be a man who has died entirely to the world; who has no ties of any sort, who longs for death when it may please God to take him; who can bear the intense dullness of these countries; who seeks for few letters; and who can bear the thought of dying deserted. Now there are few, very, *very* few men who can accept this post. But no half-measure will do . . . A man must give up everything, under-

stand *everything, everything*, to do anything for Christ here. No half nor three-quarter measures will do. And yet, what a field!"

"PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABOURERS INTO HIS HARVEST."

## A PRAYER FOR THE MOSLEM WORLD TO-DAY.

Almighty God, our Heavenly Father, who hast made of one blood all nations, and hast promised that many shall come from the East and sit down with Abraham in thy Kingdom : We pray for thy two hundred million prodigal children in Moslem lands who are still afar off, that they may be brought nigh by the blood of Christ. Look upon them in pity, because they are ignorant of thy truth.

Take away pride of intellect and blindness of heart, and reveal to them the surpassing beauty and power of thy Son Jesus Christ. Convince them of their sin in rejecting the atonement of the only Saviour. Give moral courage to those who love thee, that they may boldly confess thy name.

Hasten the day of perfect freedom in Turkey, Arabia, Persia, and Afghanistan. Make thy people willing in this new day of opportunity in China, India, and Egypt. Send forth reapers where the harvest is ripe, and faithful plowmen to break furrows in lands still neglected. May the pagan tribes of Africa and Malaysia not fall a prey to Islam, but be won for Christ. Bless the ministry of healing in every hospital, and the ministry of love at every mission station. May all Moslem children in mission schools be led to Christ and accept him as their personal Saviour.

Strengthen converts, restore backsliders, and give all those who labour among Mohammedans the tenderness of Christ. So that bruised reeds may become pillars of his church, and smoking flaxwicks burning and shining lights. Make bare thine arm, O God, and show thy power. All our expectation is from thee.

Father, the hour has come ; glorify thy Son in the Mohammedan world, and fulfil through him the prayer of Abraham thy friend, " Oh, that Ishmael might live before thee." For Jesus' sake. Amen.

## THE OMNIPOTENT GOD.

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### VARIOUS RENDERINGS OF 2 COR. IX. 8.

“ God is able to make all grace abound unto you ; that ye, having always all sufficiency in everything, may abound unto every good work.”—R.V.

“ God is able to make every grace overflow in you, so that in everything and at all times, possessing complete content, you may prosper in every benevolent work.”—*Farrar Fenton.*

“ And God is able to give you an overflowing measure of all good gifts, that all your wants of every kind may be supplied at all times, and you may give of your abundance to every work.”—*Conybeare and Howson.*

“ And God is able to bestow every blessing on you in abundance, so that richly enjoying all sufficiency, at all times, you may have ample means for all good works.”—*Weymouth.*

“ God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own, and ample besides for any kind act to others.”—*Moffat.*

“ God has power to cause every kind of favour to superabound unto you, in order that in everything, at every time, having every sort of sufficiency of your own, ye may be superabounding unto every good work.”—*Rotherham.*

“ God has power to shower all kinds of blessings upon you, so that having, under all circumstances, and on all occasions, all that you can need, you may be able to shower all kinds of benefits upon others.”—*Twentieth Century New Testament.*

**“ASK, AND YE SHALL RECEIVE.”**



**“SEEK, AND YE SHALL FIND.”**

**“ KNOCK, AND IT SHALL BE OPENED.”**