

The Moslem World

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EDITORIAL

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THE Great Commission to carry the unsearchable riches of Christ to a world spiritually bankrupt comes to us with fourfold emphasis in the Gospels. Matthew tells us *why* we are to go : " All power is given unto Me, go ye therefore." Mark tells us *to whom* we are to go : " to the whole creation." Luke gives *the order* of going : " Beginning at Jerusalem . . . to the uttermost part of the earth." But John lays bare the very heart of the Master by showing us the spirit in which we are to go : " Jesus came and stood in the midst and saith unto them, 'Peace be unto you.' And when He had said this, He showed unto them His hands and His side . . . Jesus said unto them again, ' Peace be unto you : *as the Father hath sent me, even so send I you.*' "

Christ laid the foundations of the missionary enterprise in His own heart's blood. His life is to be our pattern, even as His death is our salvation and the heart of our message. How can we preach Christ crucified to Moslems unless we ourselves bear in our lives the marks of the Lord Jesus ? How can we ask a convert to tear himself loose from the old social environment, to be a castaway from his family and friends, to face poverty and persecution, even death itself, if he has never seen in *our* lives the print of the nails ? Success in soul-winning among Moslems can only come by sacrifice. While the nations of Europe are pouring out on the altar of patriotism, in unstinted measure, their whole wealth, their utmost strength, their best life-blood, shall the

children of a Kingdom that has no frontier, in a war that has no neutrality, be less devoted ?

We plough deep furrows and scatter the seed of the Word, hoping for the harvest. But God Himself is waiting for the sowing of the good seed—the children of the Kingdom themselves. “That a furrow be fecund,” said Sabatier, “it must have blood and tears, such as Augustine called the blood of the soul.” The Moslem world must have its Gethsemane and Calvary before it can have its Pentecost. The present condition of that world, therefore, is a supreme call to sacrifice: the sacrifice of our provincialisms or the narrow horizon of our sectarianisms for cosmopolitan statesmanship as missionary leaders. We must sink our differences and unite on the essentials. The sacrifice of wealth for investment in schools, the publication of literature, hospitals, and every form of evangelisation, on a scale adequate to meet the new opportunities. There is a call for the sacrifice of life—making it sacred—to force an entrance into the unoccupied mission fields where doors long closed are about to open. “As the Father hath sent me, even so send I you.”

“ Out of the realm of the glory light,
 Into the far-away land of night ;
 Out from the bliss of worshipful song,
 Into the pain of hatred and wrong ;
 Out from the holy rapture above,
 Into the grief of rejected love ;
 Out from the life at the Father's side,
 Into the death of the crucified ;
 Out from high honour and into shame
 The Master willingly, gladly came :
 And now, since He may not suffer anew,
 As the Father sent Him, so sendeth He you ! ”

Cairo.

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