

WORLD DOMINION

The World Dominion Movement advocates informed continuous co-ordinated evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

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Vol. XIII., No. 4

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OCTOBER, 1935

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The Editor does not accept responsibility for views expressed by the writers. Communications may be sent to WORLD DOMINION PRESS, FOUNDER'S LODGE, MILDMAY CONFERENCE CENTRE, LONDON, N. 1, and 156, FIFTH AVENUE, NEW YORK, and 632-634, CONFEDERATION LIFE BUILDING, TORONTO. Published Quarterly. Annual Subscription, 4/6, post paid; Single Copies, 1/2, post paid. The next number of the magazine will be published on the 20th December, 1935.

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DR. K. J. JAROSZEWICZ is the leader of a growing indigenous evangelical movement in Poland known as the Union of Churches of Christ.

REV. GUIDO R. MIEGGE has been Secretary of the American Waldensian Aid Society, and will shortly take up his new appointment as Agent of the British and Foreign Bible Society in Rome.

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REV. W. KENDALL GALE, M.A., of the London Missionary Society, has died since the last issue of WORLD DOMINION. He had been engaged in pioneer work and successful church planting in Madagascar since 1908.

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REV. P. K. HORAN was a Roman Catholic and a Sinn Feiner. After his conversion he studied theology in Irish and English colleges and is now a minister of the Gospel in the Church of England.

Islam in London

'MOUMIN'

ISLAM is appealing to a limited constituency in London and Moslem missionary propaganda is increasingly marked by an alertness to adapt its appeal to the current thinking of the masses. The colour bar and its disabilities, fancied or real, in South Africa, are being successfully used to point a contrast between the all-inclusive brotherhood taught by Moslems and the colour discrimination practised by certain Christian Churches. Numbers of ill-instructed or unintelligent native Christians are also being drawn away to the mosque, being misled by a specious presentation of Islam which pays lip service to the Lord Jesus Christ as one of the greatest of the prophets and peculiarly honoured of God, thereby confusing and confounding the vital issues between Islam and Christianity.

No one who listens to Islamic lecturers to Sunday crowds in Hyde Park can fail to mark here also the clever adaptation of arguments and appeals to convince British men and women who have lost interest in the Church, and who are seeking any novel panacea for the chaotic conditions which prevail in Europe to-day. The claim made, that Islam stands pre-eminently for social equality, brotherhood and a fair deal for everyone because it is the highest and truest way of God, grips the earnest attention of not a few.

The present Imam of the Woking mosque, Abdul Majid, speaking at the Golders Green Spiritualist Church, told his audience that 'a Moslem was nothing but a true Christian.' Some time ago in the *Islamic Review* he wrote concerning the death of Christ: 'We believe that Jesus was crucified, but that He did not die upon the Cross. He was taken down alive and afterwards appeared to His disciples, showing His wounds and eating and drinking with them because His life had been saved.'

This is a piece of admirable adaptation of Moslem theology for London, but it is hardly orthodox. Moslem

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commentators on the Koran and Traditions, in their task of explaining the apparently contradictory statements of the Koran concerning Christ's death, have recorded reports and opinions that Christ may actually have died for the space of three or seven hours, or that He swooned into a state of unconsciousness comparable to death, and, in this condition, was taken up to heaven ; but these reports and opinions have not been the theological belief of the commentators, nor the accepted doctrine of Moslems.

That doctrine is well expressed by the celebrated verse in the chapter of the Koran entitled ' Women.' The Jews said, ' Verily, we have slain Christ Jesus, the son of Mary, the apostle of God, yet they slew him not, neither crucified him, but he was represented by one in his likeness ; and verily they who disagreed concerning him were in a doubt as to this matter. They did not really kill him, but God took him up unto Himself ; and God is mighty and wise.' Further, in the chapter entitled, ' The Family of Imran,' God is said to have devised in this matter a stratagem against the Jews. It consisted in stamping the likeness of the features of Jesus upon another man (Judas Iscariot, or the son of the widow of Nain, or Simon the Cyrenean) who was crucified in Christ's stead, but Christ Himself was taken by God to heaven without tasting of death.

Mohammed only repeated here the belief of several heretical Christian sects which flourished centuries before his time, such as the Basilidians, the Cerinthians and the Carpocrations, but he stamped their heresies with the seal of authority by claiming that God revealed to him this final truth concerning Christ by the direct mediation of the angel Gabriel.

On the mission fields of the Moslem world the conflict of the Christian Scriptures with this dogma of Christ's translation to heaven—like Enoch and Elijah—is met by the assertion that the Scriptures have been textually corrupted and have been interpolated. It may be doubted, however, whether many intelligent Moslems have calmly weighed the gravity of the problem here raised, and have failed, there-

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fore, to perceive that it involves the whole fabric of Christianity.

Of the eighty-nine chapters which compose the four Gospels, thirteen—nearly one-seventh of the whole—are taken up with a meticulous narration of the passion, trial, death and burial, resurrection and ascension of the Lord Jesus Christ. No fewer than 618 verses are devoted to this supreme theme. Further, the Acts of the Apostles is a book which is chiefly concerned with the preaching among the nations of Christ's redemptive work on Calvary, sealed by His resurrection from the dead, His ascension to heaven and His gift of the Holy Spirit to the Apostles. The epistles—mainly addressed to the Churches planted by the Apostles—are based upon the same great truths, and could never have been written except to men and women who most surely believed these truths and who, experimentally, rejoiced in a new and wonderful experience of God through faith in Christ's sacrificial death upon the Cross for the salvation of their souls.

When we come to the final book of the New Testament, the Revelation, we read that St. John saw 'in the midst of the throne . . . a Lamb as it had been slain.' The central figure of the entire book is this slain Lamb. 'I am He that liveth and was dead (He says); and behold, I am alive for evermore, Amen; and have the keys of hell and of death.' The redeemed multitude in glory 'are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' Again, it is written, 'Behold, He cometh with clouds and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him.' 'And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength and honour and glory and blessing."' Did space permit, the quotations could be greatly amplified.

Now, there is no theory of textual corruption and

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interpolation of the Christian Scriptures—as maintained by Moslems—which can be stretched wide enough to cover all these facts. We are beyond the bounds of any problems of textual criticism. The entire fabric of the New Testament is involved. The Gospels, the epistles, the Revelation are twined around the Cross and stand or fall with it. If, indeed, God should have given us, six centuries later through Mohammed, a final and true revelation concerning Christ, which denies His passion, His death upon the Cross for sinful men, His burial, and His glorious resurrection from the dead, then, there would remain no alternative to honest men, but to reject the New Testament as the cruellest and most reprehensible religious fraud ever perpetrated upon mankind.

There is in London a considerable body of nominal Christians, religiously adrift upon a sea of speculation, who are attracted to the enchanting harbour of Islam, shrouded in oriental mysticism and veiled in the dim moonlight of religious novelty and romance. Photographs, accompanied with confessions of the Moslem faith of some of these nominal Christians, appear from time to time in issues of the *Woking Islamic Review*.

‘Let every man be fully persuaded in his own mind,’ but, at least, let this persuasion rest upon the firm ground of an honest study of the Scriptures and the Koran, and not upon the shifting sands of ignorance of either or both. We shall be surprised if any thoughtful British men or women should arrive at the conclusion reached by the Imam of the Woking mosque, that ‘a Moslem is nothing but a true Christian.’

Name of Jesus! highest Name!
Name that earth and Heaven adore;
From the heart of God it came,
Leads me to God's heart once more.

Only Jesus! Fairest Name!
Life, and rest, and peace, and bliss;
Jesus, evermore the same,
He is mine, and I am His.