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Challenge



and
Counter
Challenge

CHALLENGE AND COUNTER-CHALLENGE

A Missionary Magazine for Young People desirous of learning more about the challenge of Islam, and of helping to counter it by the proclamation of the Gospel.

Issued by the

FELLOWSHIP OF FAITH FOR THE MOSLEMS

The following Societies co-operating:—

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CHALLENGE AND COUNTER-CHALLENGE,
c/o 106 Highbury New Park,
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June 1st, 1952.

MY DEAR READER,

Spring is in the air! And all the trees are bursting out in new leaves, and brightly coloured blossoms.

Spring seems also to have got into the "Challenge" for in this issue it has blossomed out with some exciting new ideas. We do hope you will like them.

First, there are four special pages for the younger readers. You can find them in the centre of the magazine. They form part of an "A.B.C. of Arabic." The little pictures illustrating them were drawn by a missionary in Egypt, so they are very true to life. We hope to put some more of the letters in the next issue.

Then at the end there is something for those of you who like to expend your energies doing things! There is a Cross Word Puzzle to solve. No prize is offered, but if anyone likes to send in his or her solution (enclosing a stamped envelope for reply), we will let you know if you have done it correctly.

The Office has not been swamped with new subscription slips *yet*, but we are still hoping you will come off victor in a few challenging duels!

Yours in the Master's Service,

THE EDITOR.

The Camel.

I expect most of you have ^{seen} seen a camel at the Zoo, or in a picture? In Egypt and the Holy Land we see them every day—often a large number of them tied to one another by a rope, walking behind one another in single file. We call that “a string of camels.” As a rule they carry loads of sand or stones in roughly-made wooden boxes which are fixed on to their backs.



The Arabs, or Bedouins have a saying that “the camel is the greatest blessing from Allah.” (Allah means God). They may well say so for the camel is to them their horse, cow, sheep or goat as well as their burden-bearer! The Arabs ride the camel, eat its flesh, though it is dreadfully tough meat, and use its hair for making ropes, coverings for their tents and cloaks. Can you think of someone in the Bible who had a camel-hair cloak? (Look up St. Matthew, chapter 3, verse 4).

The camel's usefulness does not end even when it is dead, for the hide is cured and dyed for leather from which saddle-bags are made, as well as the bright red and yellow shoes with turned-up pointed toes which people wear in the East. Even its bones are used, being made into rough utensils for kitchen use, or into tools.

I have seen old camels, no longer capable of carrying heavy burdens working the water-wheels. They are blindfolded which keeps them from getting dizzy, and then they are made to walk round and round in a circle harnessed to a long pole.



The end of this pole is fastened to the centre of the water-wheel, which invariably squeaks as it works, drawing up the water from the stream in queer-looking buckets which when they reach the top, tip their contents on to the fields needing water.

But I think a camel's proudest day must be when he carries the bride to her husband's house. A box is erected on its back and covered with a gay coloured cloth, inside of which the bride sits with one or more of her nearest female relatives. What gorgeous trappings adorn the camel at this time! We read in the Bible also of a bride mounted on a camel going to her husband. This story is in the Old Testament, in the book of Genesis. See if you can find it.

But I am sorry to tell you that the camel is a very bad-tempered animal. He never loves his master as do the horse and the dog. His bite is very poisonous, so you often see camels muzzled. I once read a story of a lad who was conducting a camel laden with wood from one village to another. The camel would loiter, and at last refused to go so the boy struck him several times. A few days later the lad was leading the camel, unladen this time, to his own village. The camel seized the opportunity, took hold of the boy by the head in its huge mouth, lifted him up in the air, and then flung him down, thus killing him.

We cannot admire his character, although he is so useful. But he really cannot help himself, as he is only a beast. What about the boys and girls who are so clever and capable, and yet spoil their service by their bad temper? They have no excuse for we have a Saviour who can save to the uttermost, and who is more than willing to break the power of sin in our lives if only we will ask Him to do so.



Camel used for threshing, "unequally yoked."

“GO YE . . . and teach ALL. . .”

The Saloon Lounge of the B. and I. Ship, S.S. Dumra is situated just beneath the Captain's Bridge, and commands a splendid view of both the ocean ahead, and the foredeck below.

If you could have been in that lounge on the evening of Thursday, December 13th, 1951, as we steamed away from Kuwait, down the Persian Gulf toward Bahrein Island and thence to India, you would have observed a remarkable scene. Every square foot of the deck below, between the winches and on the hatch covers, was taken up with parcels, trunks, and bedding in close proximity, interspersed with human forms of many nationalities and creeds.

On the port side, you would have seen a group of Muslims from Pakistan sitting in a circle. Enjoying the meal along



Egyptians “enjoying a meal” in the same way.

with them were two missionaries, tearing off with their hands strips of “chipattee” (thin dry bread rather like a pancake) and dipping these into a common pot of fiery curried stew.

Can you guess who those crazy white fellows were? Well, it was my colleague and myself, and we rejoiced that the Lord had given us this real privilege, by our being allowed a "Deck passage," when normally it is refused to Europeans.

These dear Indian and Arab peoples have much to teach us about hospitality and courtesy. They insisted on laying out a carpet for us to sleep on, and gave us a pillow; also a length of clothing material for use as a blanket. We shared our food with them and they theirs with us.

Praise God! We also had something very precious to give them, namely our testimony of the Salvation of our God through Christ. It was indeed a thrill to see them come in little groups to hear the message, and to be shown from the Scriptures that there is forgiveness, cleansing from sin, and the gift of the Holy Spirit for all who put their trust in Him. Yes! there were Arabs who came, Punjabis who listened, and Portuguese descendants from Goa who questioned. We thank God that many of them accepted Gospels.

There were three very devout Muslims who rose at 3 a.m. to pray for over two hours. These asked for and received a New Testament each. One of them was from Baluchistan and two from that closed fanatical land of Afghanistan. A Sikh nearby, who had taken nearly half an hour to wind on his turban to his satisfaction, was straining his ear to catch every word as we talked to the others.

To think that the One True God can save people individually and show His plan for their lives certainly was a new revelation to these dear souls.

Bahrein Island came into view during the morning—all too soon. We had to say goodbye to our new found friends, with the earnest prayer that our Lord Jesus would use His Word and our testimony to bring these precious souls out of Satan's deceits and slavery to Himself. We prayed also that they be made into true men of God to bring the Glad Tidings of Salvation through the Cross of Christ to their own peoples.

DR. LIONEL GURNEY.

A
Allah



A is an important letter as it starts our English alphabet. It is also the first letter of a very important word continually heard spoken by Muslim people. This word is **ALLAH** and it means **GOD**. You can see it written in Arabic in the little picture at the top of the page. The word is read from right to Left, so the long stroke that looks rather like a sword represents our English A.

The Muslim people are not heathen who bow down before idols of wood and stone. They worship God and His name in Arabic form, Allah, is often on their lips and brought into all their conversation. "Allah bless you," "Allah reward you" they will say, but unfortunately also they are constantly asking Allah to curse people.

This is because they do not really know the truth about God. They think He is like some heavenly dictator who makes everyone do what He wants, sometimes good things and sometimes bad! They do not know that God is Love and God is Holy. This can only be learnt properly from the Lord Jesus His Son, who came to this earth for that reason. But the Muslims still prefer to believe what Muhammad their prophet taught them, rather than follow Christ's teaching.

B

Bakhsheesh



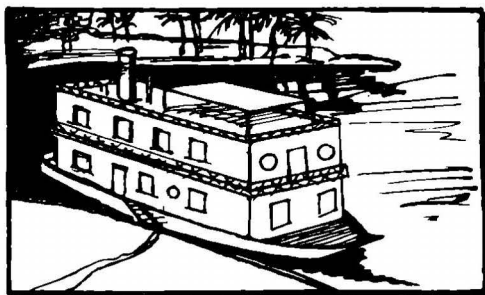
Isn't this a strange looking word? It is another Arabic word, and one which you would soon hear if you were to visit any of the countries about which you read in the "Challenge and Counter Challenge." At the first port, when you disembarked from the ship, the porter who carries your luggage off the boat will ask for "Bakhsheesh", the driver who takes you in his cab to the railway station will ask for "Bakhsheesh", and the little boy who opens the door of the carriage for you will ask for "Bakhsheesh". It means "a tip!".

You would also see many beggars, all asking for bakhsheesh, but if you had not enough money to give to all of them, you can send them away quite happy by saying "Allah will reward you."

Although the word is now used in many Muslim countries, it really belongs to Persia. It is sometimes used to mean a bribe. But it is not in this sense that it is heard on the lips of missionaries, when they come home from the market joyfully exclaiming that they got something "bakhsheesh". They then mean they got something for nothing, something free of charge, but this doesn't often happen in Eastern markets!!

D

Dahabeeya



How would you like to live in a house-boat like this? It is called a DAHABEEYA, and there are lots of them moored along the banks of the River Nile close to Cairo. They are very comfortable inside and in the hot weather they make most pleasant dwellings, as there is usually a cool breeze on the river in the evening.

Boys and girls find them very convenient for bathing, as they can just jump off the side right into the water.

Sometimes the owners have a small rowing-boat or sailing boat tied alongside in which they can go for trips up and down the river.

These house-boats are also used by the missionaries. They sail in them far up the river into Upper Egypt, and reach isolated villages which would never otherwise hear the Gospel. The boat can be tied up at the edge of the riverbank, while the missionaries spend two or three days teaching in a particular village, and using the boat to sleep in at night. This is putting the boat to its very correct use, for the Arabic word "dahabeeya" really means "a going", and we find a form of the same word used in the Arabic New Testament when the Lord Jesus gave His last command, "GO . . . (ye into all the world)."

G

Gamoosa



Is not this a peculiar shaped animal? It is a Gamoosa, or in English, a water-buffalo. It is grey in colour and has large ears, the insides of which are pink, as is its nose.

The story is told (but it is not true!) that when Adam saw the cow which God had created he asked if he might try to do the same. When God gave him permission he produced the gamoosa!

It may be ugly, but the gamoosa is a very useful animal. It gives a rich creamy milk, and its flesh can be eaten as meat.

As its English name shows, the water-buffalo is very fond of water and on hot days it goes right into the canal and submerges its huge grey body till only the pink tip of its nose is seen. Although it is such a big animal, it is often seen in charge of quite a small boy who, when he is tired of walking beside it, will hoist himself up on to its back, and even go into the water still riding on his precarious perch. From this vantage point he can get the animal out of the water more quickly. The women on the bank do not find this task so easy, and sometimes have to resort to throwing stones in order to make the buffaloes obey their orders when it is time to go back to the farm.

Hassan Learns to Build

(Part II.)

The land had been measured, the pegs put in, and the foundations dug, and now they were ready to build. This was the really interesting part of building to Hassan. You could see what you were up to. There seemed no reason why pegs should be knocked into the ground just where they were, though it began to look more reasonable when they dug places for the foundations. But now they were bringing over piles of bricks and we should soon see something going up—even if it was only a chicken run.

Hurrah! They were building now! One of the men was helping the Missionary to lay the bricks, another was standing up to his knees in a mound of mud similar to that from which the bricks had been made. This was the "mortar". Another was bringing bricks over from the stack in a basket on his shoulder, and two girls were bringing mud-mortar in large iron saucers on their heads. Sometimes Hassan brought a



donkey-load of bricks across, and sometimes was just simply standing by to hand up bricks to the builders, or help fix the lines in place, or hand up the plumb-bob.

The first thing that intrigued Hassan was to see the builders lay one row of bricks facing one way, and then the next row on top of them, another way. They were careful too, to see that they didn't get the joints one on top of the other. Hassan thought this was just a fancy pattern, and he thought it really was a waste of time seeing that they were going to plaster the whole wall inside and out with mud plaster after they had finished building, so he had been told. He voiced his thoughts to the Missionary.

“ Oh no, Hassan, this isn't decoration. This is one of the principles of building with bricks. It's called 'bonding' and that word really means binding together. Now you watch and I'll show you what I mean. Suppose I put this row of bricks on top of the other, one brick on the other, just like the row underneath. Now watch! When I push on them, so, they fall apart. But watch when I push on these bonded ones—they don't fall apart! No, it isn't *just* the mortar that holds them, the other bricks that fell apart had mortar too—just the same kind of mortar. The secret is that one overlaps the other and each one holds the other in place. All the bricks are the same strength, but when they each stand on their own, they fall apart; when they help each other, they are strong.”

“ I guess the Bible must have something to say about that too,” observed Hassan, for it seemed to him that the Bible had something to say about everything.

“ Yes it has, of course, in many places. But there's one particular verse that comes to my mind just now. The great Apostle Paul was writing to some people called the Philippians and he wrote something like this: 'Look not every man on his own things but every man also on the things of others.' That means if we are all bricks in God's house, we are not to stand on our own and have nothing to do with anyone else—like those bricks I showed you that were not bonded—but we are each to be concerned with one another, like these bricks that overlap. Each brick helps his neighbour to bear the weight. That reminds me of another verse too which says, 'Bear ye



This is not Hassan, but someone like him.

one another's' burdens.' Well now, we must get on with the job again."

As the wall began to get higher, Hassan noticed that the builders were using the plumb-bob in order to make sure that the wall went up straight. The next day they had some hired builders in to help build, so that they would finish more quickly. After these hired builders had been working some time, Hassan noticed the Missionary standing a little way off the wall they were building, looking at it with quite a look of disapproval. Then he heard him say:

"I say, you fellows, that wall isn't being built quite vertical, you know. It appears to me to have quite a lean inwards. Haven't you been using the plumb-bob?"

"Of course we have," they insisted, "Look!" They held the plumb-bob against the outside of the wall and sure enough there it was nestling right against the wall. "See," they said triumphantly, "It's absolutely straight up!"

“Very well,” replied the Missionary, “Now hold the plumb-bob on the inside of the wall.” They did so, and Hassan, watching, laughed out loud, much to the annoyance of the builders. For there was the plumb-bob hanging about three inches out from the wall, which meant, as you know, that the wall was leaning over three inches.

“Ha,” laughed Hassan, “They forgot that the wall has an inside as well as an outside!”

The Missionary looked at him, and Hassan knew something was coming, “No,” he said, trying to anticipate the remarks he thought were going to be made, “I’m sure that they didn’t forget that they have an inside as well as an outside. Judging by the look of them I guess they look after their insides more than their outsides!”

“No, I wasn’t thinking of men’s bodies, Hassan, but of their lives. We all have an inner and an outer life. The outer life everyone sees: the inner life no-one sees but God and ourselves. It is our thoughts. Most people like others to think that their outside life—the life others can see—is all right, just as those men used the plumb-bob outside, but often the inside life, our thoughts, are all wrong. But it is very important that the inside should be straight too. Very soon that wall would have fallen over if we had left it alone, even although those men thought it was straight from the outside. Remember, God says that man looks on the outside, but God looks at the heart, and only He can help us to build that up straight, so that our lives shall be a beautiful building for Him.”

AUBREY WHITEHOUSE,
Egypt General Mission.

The Silver Cicada.

You mean to come to borrow books from the Library some day—Tuesday a.m. or Thursday p.m. don’t you?

When you come you can see a silver teaspoon with a cicada on the handle. Above the cicada there is Chinese writing—did you know that there are cicadas in China as well as near the shores of the Mediterranean?

Once upon a time there was a School—no, three schools, Prep, Girls and Boys—near a gully where cicadas sang, “ss-ss-ss, zz-zz-zz,” all day in the Summer; we called them Scissor-grinders because of that song.

Several girls from that school have trained as nurses at a certain big London hospital; the first one to apply was almost sent away, because the Matron *didn't know* that anyone could get a good English education at a school in China.

Of course you know that there are silversmiths in China—did you know that the silversmiths in Mecca are Chinese?

What a lot that silver cicada is telling us!

There are cicadas in China.

There were English schools in China.

There are Chinese silversmiths in Mecca.

The important thing to remember is that there are lots of Chinese Muslimeen. No one could go to Mecca and tell the ones there what they are missing by denying the only Way to the Father; we can't go to those in China now—but we can still pray for them.

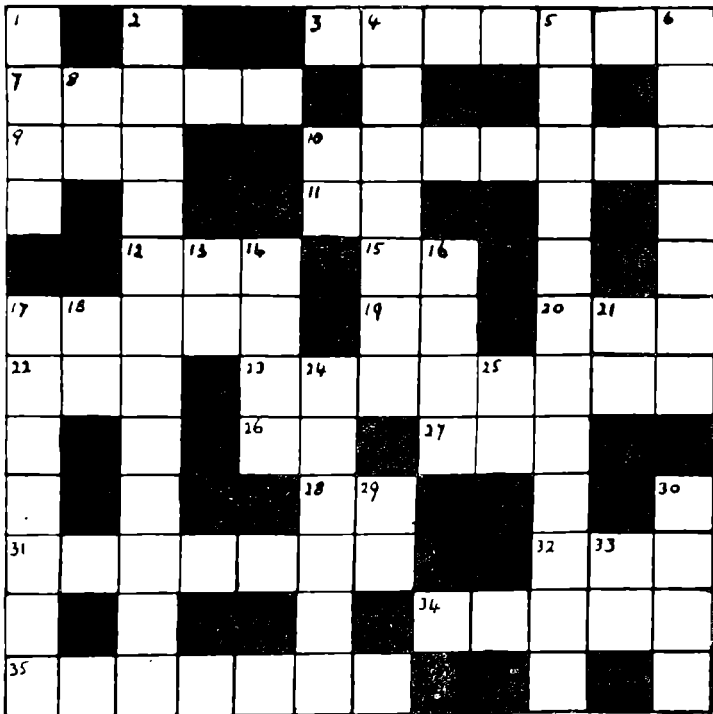
Those in China who have turned to the Lord Christ for salvation are having their faith tested now; though the “flames” are lighted by enemies, we know, as Malachi says, “It is the Lord Who has put His silver there to be purified.”

When you want to open a tin and the lid is tight what do you use to prize it up? Not a silver teaspoon I hope! The one with the silver cicada was once used for that, and got bent so that the Chinese word “peace” is nearly broken off. It would have been stronger if the silversmith had put something in to make the silver less soft; years ago a missionary who was married in inland China had to have her engagement and wedding rings melted down to have some metal put in because the gold was too soft. You see gold and silver need purity *and* strength.

Come along and see this spoon and two Afghan coffee-poons; or just write and ask for a book about the country you are specially interested in.

THE LIBRARIAN.

Cross-Word Puzzle



Clues

ACROSS.

3. The answer to a man's shout in a cave. (3, 4).
7. A country sometimes called the "head of Islam." (5).
9. A Sufi leader, who expects absolute obedience. (3).
10. Muhammad's wife. (7).
11. Early in the day, perhaps the time of the first call to prayer. (2).
12. A Sh'ah thinks more of *him* than of Muhammad, his uncle. (3).
15. You are probably reading this—home, not—school (2).
17. The Challenge to Christian Faith. (5).
19. Initials soon to be seen on letter-boxes. (2).
20. 'New', but often means something old revived. (3).
22. "As in the days of——." (Matt. 24). (3).
23. Islam commands this before prayer. (8).
26. Myself. (2).
27. We have been allowed more than one a week lately (3).
28. Negative (2).
31. Missionaries must buy, build or pay——— somewhere to live. (4, 3).
32. Educated Algerians speak French, so called our King this. (3).
34. More dry. (5).
35. This country is not thickly populated, but most of the people are Muslimeen. (7).

DOWN.

1. A convert can only stand firm if "—— by the power of God" (4).
2. Two countries, both of which used to be included under the name of the first. (5, 7).
4. Claimed as forefather of the Arabs. (7).
5. Two lands, both having large Muslim populations, one in Asia, one in Africa.
6. Muhammad gave this on several occasions to stir his followers. (7).
8. American soldier.
10. First two letters of the central shrine in Mecca. (2).
13. The beginning of the Muslim creed. (We often sing this when we forget the words of a song!). (2).
14. He leads Muslim prayers. (4).
16. We can trust the Bible more than the Qur'an, for the Bible is this. (4).
17. Through Christ, we this eternal life. (7).
18. Thus. (2).
21. 33 down backwards. (2).
24. What Rachel called the son whom Jacob called Benjamin. (6).
25. The first and last letters of a North African tribe, sometimes called "the men of the veil." (2).
29. Conjunction which suggests choice. (2).
30. The Mount where Muhammad had his first revelation. (4).
33. Short for "Old England."