

churches where large and admiring congregations are kept together by other means—by showy music and the like, but it is not a sight to gladden the heart. This is not Christianity.’—MASON’S *Ministry of Conversion*.

‘The beginning of the sermon should instruct those who listen; the latter part should move their hearts.’—ST. FRANCIS DE SALES.

‘That preacher knows enough who does not try to appear to know more than he really knows. If we are unable to speak feelingly of the mystery of the Trinity, it is better not to attempt it. If we are not sufficiently learned to explain St. John’s, “In the beginning was the Word,” let us leave it alone. There are many other practical points to be taken, and we need not attempt everything.’—ST. FRANCIS DE SALES.

‘There are truths we must say to all, and truths we should say to some, and there are truths which we can only tell to those who ask.’—FORSYTH’S *Positive Preaching*.

‘I should like to say that in my humble judgment the demand for short sermons on the part of Christian people is one of the most fatal influences at work to destroy preaching in the true sense of the word.’—FORSYTH’S *Positive Preaching*.

‘All sermons are better short than long.’—ST. FRANCIS DE SALES.

‘It is not shorter sermons men want so much as better sermons. That the preacher should grip his hearers and carry them with him, *that* is the

essential thing. Within reasonable limits the longer he can do so the better, but when he has ceased to do so the sooner he stops the better.’—ANONYMOUS.

‘St. Francis generally approved of short sermons, saying that length is the greatest fault of preachers in our day. Believe me, he would say, I speak from long experience. The more you say, the less people will remember, and the less you say, the more they will profit. Those who load their hearers’ memory destroy it. . . . When a discourse is too long, the end makes one forget the middle, and the middle puts out the beginning. Indifferent preachers are bearable if they are brief, but even good preachers become intolerable when they are lengthy. Depend upon it there is no more detestable quality a preacher can possess than tediousness. A little well said and earnestly inculcated is the most effective kind of preaching. Never heed those fastidious judges who are annoyed by the repetition of great truths. He who would work iron must hammer it over and over again. Francis used to say that the painter is never weary of touching up his canvas.’—BISHOP OF BELLAY.

‘The art of preaching is to say but little, and that well and with confidence. You must thoroughly love what you teach and believe what you say. The sovereign art is to be artless. Our sermons should be kindled not with vehement gesticulations or an excited voice, but with inward devotion. They should come from the heart rather than the lips. Say what men will it is the heart which speaks to hearts, whereas the tongue reaches no further than men’s ears.’—ST. FRANCIS DE SALES.

## The Early Development of Mohammedanism.<sup>1</sup>

BY ALPHONSE MINGANA, D.D., CAMBRIDGE.

THE Laudian Professor of Arabic, in the University of Oxford, is continuing the series of his compositions on the widely spread Islamic beliefs, habits, and historical traditions. The book, adorned with the above title, follows two similar books:

<sup>1</sup> Professor D. S. Margoliouth, *The Early Development of Mohammedanism* (Williams & Norgate, London. 6s. net).

*Mohammedanism, and Mohammed and the Rise of Islam.* We earnestly hope that this instructive and substantial triad is not the last that we are to receive from the prolific pen of the author.

The new book is formed of a course of eight lectures that Professor Margoliouth delivered, in May and June 1913, in the University of London,

at the request of the Hibbert Trustees. The title of the lectures demonstrates how logical is the order followed by the learned writer, who takes Mohammedanism at its very basis, and conducts it to its culminant philosophical system, a system that so vehemently shook mediæval Europe. I. 'The Coran as the Basis of Islam.' II. 'The same continued.' III. 'The Legal Supplement.' IV. 'The Status of the Tolerated Cults.' V. 'The Development of Mohammedan Ethics.' VI. 'Asceticism leading to Pantheism.' VII. 'The Philosophical Supplement.' VIII. 'The Historical Supplement.'

In the first two lectures the author keeps, in a very happy way, a *juste milieu* between the too categorical opinion of Von Hammer and his school, and that of some old Christian writers who, puzzled to explain many points dealing with the Coran, were fond of tossing their readers into the darkest mist of legendary tales.

I regret that I have been unable to avail myself of these two excellent lectures for my Introduction to a study of some Surahs of the Coran, which have been happily found in one of Dr. Agnes S. Lewis's palimpsests, and which will soon be in circulation: But I am glad to find on p. 33 the same conclusion that I reached myself: 'The greater part of the collection (of the Coran) is likely to have been delivered orally. . . . Elsewhere it is hard to say to what extent MSS. materials were employed.' It seems, however, that some long historical narrations dealing with Biblical facts, such as the story of Joseph, the Birth of Christ, etc., might have reached Zaid Ibn Thâbit, the compiler of the Coran, by a Scriptural channel. The only use that I could make of this book was a short reference.

We observe with regret that several books written in our own day, and dealing with such a delicate matter, are more or less full of plagiarisms; and a serious man is often embarrassed to find in them any fresh personal view of the current theme. It is therefore refreshing to see a first-rate scholar, like Professor Margoliouth, who always has in his works a note of originality, and whose books, however popular, and enlivened by a vein of humour which makes them eminently readable, are more than useful to the greatest specialist. In this respect the present book is even better than the previous ones. A glance at the sources perused by the author shows this; and the best Arabist

must own that lucubrations from Muḥasibi, Niffari, and Ibn 'Asakir are not in every library.

By his long experience about everything concerning the Near East, and by his accurate knowledge of Hebrew, Aramæo-Syriac, and especially Arabic, nay, even classic Persian, Professor Margoliouth will doubtless play in the United Kingdom the same rôle as that played by Noeldeke in Continental Europe. The learned Professor is sure, then, to find a warm welcome from every serious Orientalist for his disinterested method of work.

We believe that it was for the sake of conciseness that the author did not enter into some piquant details which would have interested many readers. We wish that he had laid more stress, for instance, in Lecture V. on the fact that Sufism is not a mere Mohammedan invention, but an outcome of the philosophy of many an Iranian and Semitic thinker. Several years before the rise of Islam, philosophers of the Vedanta school had laid the foundations of a system of doctrine which Mohammedan believers had only to adapt, sometimes awkwardly, to the Coranic legislation. On the other hand, the celebrated Christian sect of the Messalians (Syriac V., Mšalliané), which so strangely affected the Eastern Church for many centuries, may truly be regarded as a mint of theories which often exercised the idealistic mind of some Mohammedans. Can we neglect, too, the strong Israelite current which bifurcated into the different streams of Essenism? We should like, then, to have in another lecture of Professor Margoliouth's more information about this capital point. The famous Mazdak, though mentioned on p. 141, is simply put into the mould of an *obiter dictum*, and he is not presented as having been a mere disciple to some teacher of higher mental subtleties.

The pages which seem to have required the greatest amount of time and deep study are those devoted to Lecture VI. Professor Margoliouth argues from the ground of Islamic asceticism and Sufism, and steps gradually forward to a logical theory of a strict pantheism, more accentuated, perhaps, in some Neo-Persian writings. There is a curious coincidence here: the old Greco-Roman and Semito-Aryan pantheistic system was so widely spread in the land of pre-classic empires, that even Christian circles could count well-known writers as influenced by this spirit; and Stephen Bar Šudaili is not a despicable instance in the history of the

evolution of Eastern thought. Nothing is more natural for a Semitic mind, deeply religious and fond of the supernatural, than to find God everywhere; an accentuated absolutism of the Deity is, in several Oriental writers, a mitigated pantheism.

Once this too accentuated notion of Deity admitted, the step to Lecture VII., 'The Philosophical Supplement,' becomes natural. In an Eastern conception, God is the omnipotent master of everything; but does this 'Everything' include even the tangled notion of Evil? This insoluble question exhausted the intellectual faculties of several thinkers. Some scholars of the old Mazdaism, better known to us through Zoroaster (Zaradošt), seem to have been so rash as to admit an Evil Principle, perhaps as eternal as the Deity itself, which had directly created evil things. Some others, represented in a later generation by the Eastern Gnostics, especially by the famous Bardesanes, recoiled from this misleading concept of two Deities: The Almighty, the Semitic Elu, Elohim, Alaha or Allah is one, they said, and Evil, physical or moral, is only an accident happening after a previous permission of the Deity, who had ordered all the elements to be directed by 'Fatum,' which the old Iranians call 'Wind of Fortune' (Rozgâr).

When the notion of Evil as being, not a specific entity, but merely a defect of good, appeared in the pulpits of the mediæval scholastic Doctors, this first concept vanished of itself. Here the

following sentence of the author finds a good place: 'Yet that Islamic authors added nothing to Greek philosophy seems also to be attested, since when once Western Europe had recovered the Greek originals, it discarded for good the Arabic intermediaries' (p. 229). The main philosophical and somewhat fatalistic schools of Islam are studied in this chapter, and we owe to the author some attractive and often fresh data about the Kadaris, the Mu'tazilis, the K̄harijis, etc., who were about to pull down the simple and unshakable Coranic bulwark.

In a more concrete ground, that is, in Lectures III. and IV., 'The Legal Supplement' and 'The Status of the Tolerated Cults,' the erudition of the writer, in Arabic literature, is indeed admirable. Unfortunately, the space reserved to our review does not permit us to occupy ourselves with details, but it is sufficient to state that all points dealing with the minutæ of the Coranic and post-Coranic prescriptions are presented in such a steady way and on such a large scale that the book may be pronounced indispensable to every amateur in the study of Mohammedan religious habits and authorities.

On behalf of every serious Orientalist; we should gladly expect some other publications of this kind, and thank the sagacity of a scholar who is able to write so perfectly and so magisterially on subjects whose study requires a lifetime even on the part of Mohammedan theologians.

## Contributions and Comments.

### Matthew xvii. 20.

HAS ὡς κόκκον σινάπεως a quantitative or a qualitative meaning? The former is the almost universal opinion, and Dr. Moffatt, in his new translation, renders the passage 'if you had faith the size of a grain of mustard seed.' The R.V. leaves the question open, as Jesus Himself does. If, however, we accept ὀλιγοπιστίαν (R.V.) instead of ἀπιστίαν (A.V.), in the preceding clause it would appear that a qualitative rather than a quantitative meaning is suggested; for the disciples had a little faith already and it would have been infinitesimal indeed if it were less than that symbolized by a grain of mustard seed. Such an interpretation is further

confirmed by the nature of the mustard seed itself. This is not only tiny, but it responds more quickly and completely to the forces of nature than any other. If placed in a suitable soil and in other conditions favourable to growth it will burst its outer covering and begin to sprout in two or three days after being planted; and in proportion to the size of the seed the plant is larger than any other. May not the meaning of the words therefore be: 'If ye have faith as quickly and fully responsive to the forces of the spiritual realm as the mustard seed is to the forces of nature, ye shall say to this mountain,' etc.?

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