

Strictly Confidential.

*Not to be reproduced without  
permission of the Secretary.*

## News and Notes.

A Monthly Paper printed for the private use of the  
Members of the Missionaries to Muslims League.

---

Series IX.

No. 9.

September, 1921.

---

Sept. 1st = 27th Zu'l Hijjah, (12th mo.) Sept. 4th = New Year's Day, 1340, A. H.

---

### The Christian Missionary and the Muslim

BY SHERWOOD EDDY.

**I**F now we are to seek to enter this open door and win our non-Christian friends in the Near East and elsewhere, what principles underlie the Christian approach? 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 the method of loving approach along lines of least resistance, not to contrast one religion with the other but to bring every man face to face with Jesus Christ and let Him make His own winsome and irresistible appeal. The old method not only seemed natural to us but often seemed to be forced upon us by the Moslem himself. We placed in contrast Christianity and Islam, Christ and Mohammed, the Christian worker against the enquirer, and the interview drifted almost inevitably into one of argument and debate. We thus aroused and called into conflict against us all the man's prejudice, his patriotism, his loyalty, his deepest religious experience and everything that he held dear. It was a tug-of-war. If we won the argument we were all the more certain to lose the man. Has not this method been tried by us all and found wanting?

The other method of approach definitely refuses argument, debate, contrast and comparison. Instead of speaking as a Christian to a Moslem, instead of placing one religion against another, we speak as man to man. We make the approach not on the plane of intellectual argument but we appeal chiefly to the heart and conscience. We speak to him as a man in sin, in need of a Saviour from sin, and bring him face to face with Jesus as the Friend of Sinners. We cannot call it a new method for it was the method of our Lord and the apostles. They were not debaters but witnesses. In every argument there are

two persons concerned, the worker and the inquirer. One is pitted against the other. When a man truly witnesses for Christ, however, there are not two but three persons concerned, the Spirit of God, the witness and the enquirer. The whole approach is different.

If we examine the method of Jesus and the apostles in the New Testament, we find that there are certain clear spiritual principles which should guide us in our approach to Mohammedans and to every one else. Four of these principles are clearly stated by the Apostle Paul in 2. Cor. iv. 2; "I disown those practices which very shame conceals from view; I do not go about it craftily; I do not falsify the word of God: I state the truth openly and so commend myself to every man's conscience before God." (*Moffat's translation*). To begin with, the worker's own life must be cleansed. He does not seek to destroy error but to state truth; not to drive out darkness but to let in light; not to tear down what the man has but to give him something better; not to disprove or attack his religion but to give him life more abundantly; not to reflect upon Mohammed but to present Jesus Christ. This appeal is not primarily to the intellect but to the conscience and the will. Has not our approach been too long intellectual rather than moral, argumentative rather than persuasive? We must appeal to the man not as a Mohammedan, a Hindu or a Buddhist, but as a sinner in need of a Saviour. Finally we work "in the sight of God" not for the praise of man, not in fear of man but before God.

We also find other general principles in the New Testament that may guide us in our approach to the Moslem. (a) Let us seek the most favourable point of contact at the outset and advance along the line of least resistance. We must speak to the Jews as a Jew, to the Greeks as a Greek, to Moslems—if not as Moslems at least as those who understand their attachments and passionate prejudices. If the ideas of Father, Son, Trinity and the death of Christ are utterly repugnant and are the ground of fierce debate, if they are carnally conceived or bitterly denied, rather than begin an endless contention on these terms, can we not find some more favourable approach in God as the loving Creator, and in the teaching and character of Jesus Christ and the winsomeness of His friendship, especially as the Friend and Saviour of sinners, until Christ has made His own appeal and has begun to draw the man by cords of love and attachment?

(b) Our approach must be gradual, advancing one step at a time as men are able to receive the truth, even as our Lord said, "I have many things to say unto you but ye cannot bear them now." Not till late in His ministry, when He had asked the question, "Who say ye that I am," and they had come to understand His person and to see Him as the Christ, did He pass on to the next truth and say "The Son of Man must suffer." Then and only then were they able to receive the teaching concerning His death.

(c) Let us bring the inquirer face to face with Jesus Christ

and let Him make His own impression. "I, if I be lifted up, will draw all men unto myself."

(d) Above all else, may we let God conduct the interview through us, and keep the issue always centred on Christ. Napoleon always chose his own battlefields. Let us do the same. We have but one and that is Christ. Let us keep returning to our one immovable centre.

(From an article entitled 'The Christian Approach in the Near East', which appeared in *The International Review of Missions*, April 1921.)

---

### The Printed Page in Palestine

**A**T a meeting, held earlier in the year, in celebration of the sixteenth anniversary of the Nile Mission Press, Mr. Archibald Forder gave a most interesting account of the new demand for the printed Gospel in Palestine. Many of our readers will recall the fact that this same man suffered terribly at the hands of the Turks in that land during the late war. We published an account of his experiences in the February, 1920, issue of *News and Notes*. It is that awful experience of his which gives point to Mr. Forder's remark in the closing paragraph of the article reproduced below from "Blessed be Egypt."

For half a century before the war, missionary work of various kinds was carried on in Palestine and Syria, and it is a wonderful thing to say, and a sad thing, that anything in the form of good literature was lacking to put into the hands of a Moslem to read. The war has changed all that, and God is using the N.M.P. to, in a small measure, supply the need, for recently they have started work in Palestine, and have five men in different districts selling Scriptures and Christian literature and tracts to all classes.

There is a great desire to know the Truth, and Moslems, Christians and Jews are wanting to know what was kept from them before the war. A Mohammedan said to me not long since, "God is on the side of the Christians, and against us." I asked him what he meant, and if he did not believe in God; he replied, "Yes, and I want you to get me a book." I referred him to the bookshop in Jerusalem. He was an intelligent Moslem, and wanted a copy of "The Scales of Truth." This book was forbidden before the war by the Turkish authorities, and none were allowed even to own it, but now that liberty is established, Mohammedans all over the country are buying and reading it.

We have a colporteur at Haifa, a real fire-brand, a Holy Ghost man. He gets about in his district by train, which he finds a very fruitful field for selling books. In a recent letter he says:—"Before I got to the end of the journey the train was like a school-house, nearly everybody had something to read." On my way from Jerusalem to Haifa last month, at a wayside station, there he was with his books,

mounted the train, and was soon at work selling to Moslems, Jews and Christians. He has a wonderful knack of getting people to buy; one asked him: "What are your books about?" Said he: "About the love of God" Said the man: "If that is so, I want one." Another spent his time on the train reading a booklet on: "The Insulted Christ." One day this fire-brand was out selling his books, and was asked by an old Moslem merchant: "What are those books you have?" "Books on religion; written by the Protestants," he replied. The old merchant bought some, and evidently read them well, for a few days later, as the colporteur was going through the bazaars, the same old man called him, saying, "If the Protestants write books like those you sold me, I want to read more." He bought several other books, and is now a regular customer.

God has put His seal upon the work in Palestine, and I believe there is a great future ahead of us; for a time we had difficulty in getting men to take up the work, but many were praying, and gradually five men, with experience in dealing with Mohammedans and Jews, offered for the work, and now each, in his own district, is selling literature and holding meetings whenever opportunity occurs, and in about three months they have sold nearly four thousand books and preached the Gospel in many villages and towns hitherto untouched.

An interesting side of the work is this, that we are not only getting books into the hands of the Gentiles, but the Jews too are asking for books and buying them. We had a Hebrew Christian as colporteur, but the Hebrews would not receive him, now our Jerusalem colporteur is a Gentile, and he has sold as many as 234 Hebrew Scriptures to Jews in less than six weeks. In Haifa too, a Hebrew centre, many Jews are buying Scriptures.

The peoples of Palestine are being forced upon us at the present time, and woe betide us if we do not do the work. Beyond Palestine lies Gilead, Moab, Edom, and the cities, towns, villages and oases of Arabia. North is the great Hauran, with its scores of villages all wide open to us, and we want your prayers and sympathies, for the year that is coming is going to see great things in Palestine.

We are compelled to go ahead. If I were to study myself, I would leave this part of the world and try to forget all that has happened to me here, but the need of the people compels me to stay. The time is short, and it behoves you and me to be up and doing for Christ's sake and for perishing humanity.

---

### New Tracts in Urdu

**W**E have received specimen copies of two recent tracts in Urdu by one of our members, Rev. A. E. Day, of Batala, Punjab.

One is a 36 page booklet on "Sin, its nature, cause and remedy, according to Muslim and Christian doctrine." The essay is

accordingly divided into two main portions. First the Muslim view of sin is presented under the following heads: Predestination, Evil suggestion, Faith and Works, Repentance, Paradise.

The Christian view is dealt with under sections entitled: God is not the Author of Sin; Evil suggestion and purity of heart; Faith without works is dead; Repentance; Paradise. The booklet is priced at one anna.

The other tract is altogether smaller having only 15 pages of bold type. It deals with the subject of 'Divine Power.' We should think it is meant to sell at one pice.

We commend both these tracts to members of the League using Urdu. The first may be had at the P. R. B. S. Lahore, and the second from Mr. Day, C.M.S., Batala, Punjab.

---

## Extracts from the Government Report on Public Instruction in Bengal for 1919-20

*Primary Education of Indian Boys.*—Of the total number of pupils in Primary Schools for Indian boys, 532,104 were Hindus and 598,507 were Muhammadans. The corresponding figures for the preceding years were 539,167 and 584,917, respectively. Thus the number of Hindu pupils fell by 7,060, or by 1.3 per cent., and that of the Muhammadan pupils increased by 13,590, or by 2.34 per cent. Of the total male Hindu population, 5.05 per cent. were in primary schools, and of the Muhammadan population 4.88 per cent. The percentages for 1918-19 stood at 5.11 and 4.78 respectively.

*Education of Indian Girls.*—The number of pupils, including girls reading in mixed schools, increased from 307,773 to 323,992, or by 16,219. Of this number, 149,088 were Hindus, 166,843 were Muhammadans and 8,061 belonged to other communities. It will be noticed that while the number of Hindu girls increased by 229 only, that of Muhammadan girls increased by 15,759.....The increase of Muhammadan girls reading in the primary schools is largely attributed to the attractive nature of the *Maktab* curriculum, which includes the teaching of the *Koran* and the rituals of Islam.

*Statistics of Muhammadan pupils.*—During the year under review there were 919,033 Muhammadan pupils in institutions of all kinds for Indians, against 891,118 in the preceding year, i.e. the number increased by 27,915.....The proportion of Muhammadan pupils to the total number of pupils in schools rose from 46.4 per cent. to 47.3 per cent. The proportion of Moslem students in arts colleges rose from 10 per cent. to 10.8 per cent; in professional colleges it remained almost stationary, i.e. at 8 per cent; in high schools it declined slightly from 20.1 per cent. to 20.09 per cent; in middle schools the proportion declined from 31.1 per cent. to 30.5 per cent.; in primary schools is rose from 51.4 per cent. to 52.6 per cent.; and

in special schools from 64.6 per cent. to 64.9 per cent. The progress in the year under review is, in fact, confined to the sphere of primary education. In primary schools the proportion of Moslem pupils is now commensurate with the ratio of the Muhammadan population to the the total population of the Bengal Presidency.....The general position is not satisfactory. More Muhammadan children are being sent to primary schools, and this is good so far as it goes. But in other grades of education the previous record of lost ground being gradually regained is not being maintained. The set-back is perhaps due largely to economic causes.

---

## The Character of God

**G**EORGE ADAM SMITH in his exposition of the seventh chapter of Isaiah, has a note of supreme value for us all. He says, "Isaiah..... *is no fatalist*. Now other prophets there have been, insisting just as absolutely as Isaiah upon resignation to God the supreme, and the evident practical effect of their doctrine of the Divine sovereignty has been to make their followers, not shrewd political observers, but blind and apathetic fatalists. The difference between them and Isaiah has lain in the kind of character which they and he have respectively attributed to the Deity, before exalting Him to the throne of absolute power and resigning themselves to His will. Isaiah, though as disciplined a believer in God's sovereignty and man's duty of obedience as any prophet that ever preached these doctrines, was preserved from the fatalism to which they so often lead by the conviction he had previously received of God's righteousness. Fatalism means resignation to fate, and fate means an omnipotence either without character, or (which is the same thing) of whose character we are ignorant. Fate is God *minus* character, and fatalism is the characterless condition to which belief in such a God reduces man.....In the East how frequently is a temper of apathy or despair bred in men, to whom God is nothing but a despot! Even within Christianity we have had fanatics, so inordinately possessed with belief in God's sovereignty of election, to the exclusion of all other Divine truths, as to profess themselves, with impious audacity, willing to be damned for His glory. Such instances are enough to prove to us the extreme danger of making the sovereignty of God the *first* article of our creed. It is not safe for men to exalt a deity to the throne of the supreme providence, till they are certified of his character. The vision of mere power intoxicates and brutalizes, no less when it is hallowed by the name of religion, than when, as in modern materialism, it is blindly interpreted as physical force. Only the people who have first learned to know their Deity intimately in the private matters of life, where heart touches heart, and the delicate arguments of conscience are not overborne by the presence of vast natural forces or intricate movements of the world's history, can be trusted to enter these larger theatres of religion, without risk of losing their faith, their sensibility or their conscience."

---

## The Moslem World Quarterly

CONTENTS OF THE JULY NUMBER, 1921.

FRONTISPIECE	...	...	Map of Abyssinia.
A NEW DAY FOR ETHIOPIA	...	...	C. T. Hooper.
AN OPEN-MINDED TURK'S TESTIMONY	...	...	W. Nesbitt Chambers.
DIRECT EVANGELISM IN INDIA	...	...	E. Stanley Jones.
IMPORTANCE OF MOSLEM TRADITION	...	...	A. J. Wensinck.
THE FUTURE MISSIONARY	...	...	W. A. Rice.
THE ALEVIS	...	...	S. V. R. Trowbridge.
EVANGELISM IN ARABIA	...	...	G. D. Van Peurseem.
METAPHYSICS AND COSMOGRAPHY IN PERSIA	...	...	J. Davidson Frame.
THE PHILOSOPHY OF ZARA YAKOB	...	...	Moses Bailey.
INFLUENCE OF ISLAM ON AFRICAN NATIVE LAW	...	...	C. Braithwaite Wallis.

### BOOK REVIEWS.

The Missionary Review, Publishing Coy., 156 Fifth Avenue, New York City.

India: Christian Literature Society, Madras and Calcutta.

---

## Our File

Dr. Wherry writes in a recent letter from America. 'The ways of our God are wonderful. The cause of the Gospel has been furthered by the Great War. Islam is disintegrating and the most frantic efforts of Muslim priests fail to weld the broken pieces. May it be the breaking up of the fallow ground so that the seed of the Gospel may find root in the hearts of the people. May God bless you and all the Leaguers during the year. Hoping to be with you again in 1922.'

\* \* \* \* \*

In writing to ask our prayers for a *hakim* and his wife and family who have come in for baptism, a member says, 'the wife especially is bright in faith and love of Christ. They have, they say, read the New Testament for years together, and it is evident fruit of a servant of God who has long since passed to his reward.'

---

## For Praise and Prayer

1. Praise for the 'open door' in Palestine, and prayer for Mr. Archibald Forder and others who are there to take advantage of the day of opportunity.

2. Praise for the fruit seen after many years in the lives of the *hakim* and his wife, and prayer for them and their children as they are prepared for baptism.
3. Prayer is asked for an Indian Moulvie, an earnest enquirer.

\* \* \* \* \*

### NEW MEMBERS.

- |      |                      |                   |                         |
|------|----------------------|-------------------|-------------------------|
| 6.   | REV. J. W. SWEETMAN, | Wesleyan Mission, | Fyzabad, U.P. India.    |
| 151. | DR. L. P. DAME,      | American Mission, | Bahrein, Persian Gulf.  |
| 200. | REV. T. D. WILLIAMS, | B. M. S.          | Narayanganj, E. Bengal. |
| 115. | REV. J. THAKUR DASS, | C. M. S.          | Gojra, Panjab.          |

(New members are at present being given numbers left vacant through resignations, etc. The total membership is now 267.)

\* \* \* \* \*

*The annual subscription to the League is now only Rs. 2-0-0. The Secretary will be glad to send spare copies to addresses mentioned by members with a view to securing new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Hon. Secretary :—*

Rev. L. Bevan Jones,  
Baptist Mission,  
Dacca, Bengal, India.

