

The Nearest Way to the Moslem Heart.

Like attracts like. The nearest way to the Moslem heart is to use what appeals to the heart, rather than to the intellect. Our individual attainments, or the attainments of the Christian Church and Christian nations, in knowledge, in riches, or in power, are not in themselves persuasive. These things held up as the fruit of Christianity will not lead many Moslems to desire to be engrafted into the True Vine. Neither, I think, has our superior theology been the way by which Christ has approached the hearts of most converts from Islam.

The Moslem heart is not different from yours or mine. What would appeal to us will to him. It must be the heart that touches the heart. The things of the heart—love, joy, peace, long-suffering, gentleness, goodness and the like, are what the heart esteems worth while the world over. The way then for him who would enter the door is to bring of these gifts which the heart always craves. If it were enough to tell of them and of the Source from which they spring, our part would be simple. But the human heart demands more than this, else had the Gospel ended for us with the story of the disciples. There is only one way to prove to our Moslem friend that Christ can and will give to him now these blessings, and that is to show him that He has given them to us. We must not alone ask him to listen to us speak and read about them, but also to examine and prove them; and this can only be done as they are exhibited in our lives.

To use an analogy, which will be familiar to many, we are as commercial agents, persuading merchants to trade with the Firm which we represent. We have abundance of printed appeal at hand, clear and convincing, but in addition to this, there is need of the living epistle. We must show our samples, and these, for us missionaries, are nothing less than the fruit of the Spirit in our own lives. We say to him, Believe in the Lord Jesus Christ and He will give you the blessings of peace and joy and holiness. At once he replies, You have believed; I will judge of the worth of your belief by what **you** have of these blessings. And so we must be very particular about these samples of ours. We are not introducing our goods where there are none like them, but rather do we have to show that we have, that our Head can supply a better article than has been before known. The Moslem has something of all these things that we would offer to him with Christianity, and unless he is convinced that we have in our own characters and lives more than he,—more of love and benevo-

lence, more of brotherliness and pity, more of true prayer and true submission to God—our progress will be slow indeed. There are things in the Moslem faith of which he is proud, and justly so. We must show him that in these we are better Moslems than he. There are things in which his faith is lacking. We must show him in these our riches, that he may recognize his poverty. It is just in showing this, the evidential value of Christian love and pity, that our hospitals are such a help in reaching the heart. It is the opportunity given for brotherly help wherein is the present value of our schools.

This all means that the nearest way is the hardest way for us. We have first to know the Moslem heart and the things he holds dear. We cannot know, understand, appreciate, without first loving. We have to touch his heart with our hearts, to come into intimate contact with his life. For this we want no faltering tongue nor imperfect means of communication. We want to enter into his life and forget the things in which we think our own civilization is superior. In short, we must approach him just as Christ approached the people of Judea and Galilee. And it is only by such a way of self-denial and service that we can get near enough to show, to *show forth* those things that commend our faith and will lead our Moslem brother in God's providence, to accept of it as his only comfort in life and death.

JAMES CANTINE.

