



# THE MOSLEM WORLD

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## EDITORIAL

### ON TAKING HOLD OF GOD.

This number of our Quarterly points out the glory of the impossible and puts the reader face to face with the spiritual problems of the missionary task. Whether at Meshed or in the Philippine Islands, whether in Arabia or among the Chinese Moslems, the missionary faces the same call of duty—to transfer allegiance from Mohammed to Christ. Here human wisdom and strength fail. We are cast back upon God.

In spite of the tremendous changes, political, social and economic which will doubtless result from the redistribution or reconstruction of empires in the Near East, the intellectual and spiritual forces of Islam will rally and strengthen their grip on the minds and hearts of its followers. Any reliance on political prestige or racial superiority would be a costly blunder. At a time like this we are forcibly reminded of the words spoken by Jeremiah:

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

"For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

The rivers of God do not take their rise in the desert of diplomacy, but flow from the throne of God and of the Lamb. In the spiritual conflict between Christianity and Islam, the true soldier of the Cross must stand in His strength alone. The arm of flesh will fail

# CHRIST SUPERIOR TO MOHAMMED

## FOURTEEN REASONS FROM THE KORAN

### I

Some time since, a missionary sent me a manuscript written by a Mullah who was an inquirer and a confessed believer in Jesus Christ as a Saviour. The missionary suggested that the article might be suitable for publication in our weekly newspaper the *Nur Afshan*. I concluded it would be better to print it as a separate pamphlet for use among Moslem inquirers or those interested in any way in Christian teaching. I submitted it to a Christian friend, himself once a Moslem, and asked him to revise and give his opinion as to whether it might be published. He said it should be published, and undertook to carry it through the press for me. Two thousand copies were printed under the title—*Haqaiq-i-Qurán qábil-i-tawajju-i-Ahl-i-Islám*. (Truths of the Koran deserving of the attention of the people of Islam).

The tract gives fourteen reasons, drawn from the Koran, for believing that Jesus Christ is greater than Mohammed. They are in brief as follows:

1. The miraculous surrounding the birth of Jesus; Gabriel's visit to Mary. But no mention is made of any such thing connected with Mohammed's birth.

2. The mother of Jesus is thus addressed in the Koran—"Ya Maryam. . inna Allah astafaki 'ala nisai' l'alamín" (To Mary. . . God hath chosen thee above (all) the women of the worlds (Suratu Al Imran iii:42). She is also given the title of 'Sadiqah' (A woman of veracity Suratu'l-Maidah, verse 78), but the mother of Mohammed is not so much as mentioned, while many Moslems do not believe she was a Mussalman.

3. Miraculous accompaniments attending the birth of Jesus, e. g., the dry palm tree becoming green and

producing fruit to sustain Mary while in travail; the bursting forth of a fountain to give her drink; the visit of angels to comfort her (Suratu-i-Maryam, 2nd. Ruqu). But the Koran makes no such mention of any miraculous manifestations in connection with Mohammed's birth.

4. Jesus' declaration in infancy, saying He was a prophet to whom God had given the Book, raises Him above all other prophets, but Mohammed did not claim to be a prophet until he was advanced in years. This proves Jesus' superiority to Mohammed.

5. According to the Koran when the enemies of Jesus thought to kill Him, the angels caught Him out of their hands and carried Him up to heaven. When the enemies of Mohammed sought to kill him, no angel came to his aid, but, hiding in a cave he made his escape and fled to Medina, where he took refuge with the Ansar. Is there not the difference here as between heaven and earth!

6. A somewhat lengthy statement concerning the exaltation of Jesus in heaven, where He has existed in His humanity for two thousand years; this gives Him a place above Mohammed, and indeed in so far as the Koran teaching is concerned proves Him superior to all other mortals, whether prophets or otherwise. In proof of this the author cites the Koran (Surat-i-Ihraf, 2nd Ruqu; and Surat-i-Mursalat, Ruqu 1, also Suratu 'l Anbiya, Ruqu 1).

7. The Koran admits that Jesus raised the dead and exercised Divine power (Surat 'l Muminin, Ruqu 5), saying that "He maketh alive and He destroyeth." This is the sole prerogative of God. Did Mohammed ever raise the dead? Is it not as clear as sunlight that Christ is superior to Mohammed?

8. The Koran declares that Allah is "Lord of the worlds," and "The Creator of all things." This Koran also declares that the Christ created birds. This proves that neither Mohammed nor any of the prophets, but only the Messiah had power to create. For this reason Christ is superior to Mohammed.

9. The Koran declares that Christ healed the blind, gave hearing to the deaf and cleansed the lepers by reason of His miraculous power. If Mohammed ever performed such a miracle let someone prove it from the Koran, or else recognize Jesus as greater than Mohammed.

10. The Koran declares that Christ by His omniscience could tell people what they had been doing, what they ate and drank in their houses. In the fact that Christ possessed the omniscience of God, He was superior to Mohammed.

11. The Koran proves all the prophets, including Mohammed, to have been sinners, but in no place is Jesus Christ said to have sinned or to have repented, or to have been commanded to repent of sin. Mohammed's sins are mentioned, and he was commanded to repent of them. Here again Christ excels Mohammed.

12. Thirteen hundred years ago Mohammed died and was buried in the ordinary manner, and his body has been mingled with the dust; but Christ has been alive for two thousand years in heaven, and, according to the teaching of Islam, He shall again descend for the guidance and instruction of men. The Koran declares that "The Living and the Dead are not equal," wherefore Christ is superior to Mohammed.

13. Among the doctrines of Islam is this, that in the last times, when Dajjal shall appear and lead astray the faithful and the Faith of God be jeopardized, then Christ shall descend from heaven and reestablish the true Faith, and all men shall believe on Him (Suratu Nisa, Ruqu 22). If now Mohammed were the last of the prophets, why should he not have been raised from the dead to do this service? Why should Christ be sent down to do work while the dust of Mohammed should remain unaware of all these things? Wherefore since the Messiah at the first was Guide and Leader, and is the same too at the last, while Mohammed came between like a whirlwind and then passed away and is no longer able to raise his head from the dust, who but the wilful unbeliever would shut his eyes to the fact

that the Christ is a thousandfold greater than Mohammed?

14. According to the Koran, Mohammed is only an apostle and a sinful man, while the Messiah is absolutely sinless and a divine person.

The above arguments are so clear and true that the fact is established that Christ is in every possible aspect of the case a thousandfold superior and more exalted than Mohammed. If now any one will not accept this clear and convincing truth, it will be because of his self-conceit and bigotry. May the merciful Lord heal my Moslem brothers of this disease and enlighten their eyes with the true light. Amen."

This little tract has fallen as a bomb in the Moslem camp. Letters were written to the Editor of the *Paigham-i-Sullah* of Lahore, urging that the learned Maulvis should speedily reply to these "objections," because the faith of many of the faithful was being undermined. The editor very frankly says that orthodox Islam cannot reply to these objections, claiming that only the Qadiani Moslems can reply. He has been laboriously replying to his followers, but the end is not yet. Let us pray that the readers of this tract may see something more in the Messiah of the Koran than the most exalted of all prophets, and come out into the true light of the Gospel of the Son of God, who, being the brightness of the glory of God and the express image of His Person, is the Incarnate God and Saviour of the world.

Four editions of this pamphlet have been published. Nineteen thousand copies have been issued, of which ten thousand have been sold.

The tract has been called for by both Christians and Moslems. Orders for hundreds and by two persons one thousand each. This proves the interest awakened by this new presentation of the claims of Jesus Christ.

## II

Several learned Mullahs have volunteered replies to this tract. The readers of the **MOSLEM WORLD** will be interested in the discussion. The following is the reply

of one of them, a Maulvi in Jessore, Bengal. He writes as follows:

"Praise be to God, the Lord of the Worlds. He begetteth not, neither is begotten, and there is not any like him."

"There has recently come into our hands a scurrilous tract published by some Christian Padris which pretends to prove by fourteen "reasons" taken from the Koran, that the Prophet Isa, on whom be the peace and blessing of God, is greater than our Prophet Mohammed, on whom be the peace and blessing of God. The tract in question is composed of a compound of ignorance and bigotry such as is seldom met with even in the writings of these Christian, whose one aim is to deceive ignorant and simple minded believers. The writer of the tract, with the cunning of his kind, adroitly attempts to secure his ends by ruling out of court, the testimony of the traditions. These premises, however, we cannot admit. If Christians rely upon biographies of their Prophet written by his followers long after his death, they have no right to reject the testimony of Mohammed's followers with regard to the events of his life. The Holy Koran does not profess to be a biography of the Prophet. It came direct from heaven for the guidance of men. For this reason Allah has given to men the further revelation of the Hadith in which the unique supremacy of Mohammed over all other prophets is clearly shown. We now turn to the fourteen reasons of the Christian's tract.

(1) The Padri's first point is that, according to the Koran, miraculous events accompanied the birth of Christ, such as the announcement by an angel, etc., but that Mohammed's birth is not so much as mentioned, therefore Christ is superior to Mohammed.

This argument affords a good illustration of the Padri's fallacious method of arguing from the silence of Scripture. No miraculous events surrounding Mohammed's birth are mentioned, therefore none happened. Truly wonderful logic. He might as well argue that the Prophet's birth is not mentioned in the Koran, and therefore he was never born. Does the Padri forget, too, that the Koran states that an angel came to announce the birth of John the Baptist, and that his own Bible states that other Prophets were announced before their birth? Wherein, then, lies the superiority of Christ? Moreover, if a prophet's preeminence is to be judged by the amount of space given to him in the pages of the Holy Koran, than many other prophets, such as Abraham, Joseph and Moses are far superior to Christ. If the Padri will put aside his prejudices and read the Traditions, he will see that many prodigies accompanied the birth of the Prophet of Islam.

(2) The second so-called argument of the Padri is even weaker than the first, viz: that in the Koran the mother of Christ is mentioned with approbation, whilst Mohammed's mother is not so much as named. Therefore Christ is superior. Does, then, we ask, a man's status before God depend upon his mother? The greatest Prophet of the Old Testament as well as of the Koran, whose greatness earned him the title, "Friend of God," was the son of idolators. On the other hand, some of the sons of the Prophet David were wicked men. According to the Padri's logic Amnon should be superior to Abraham. If the Padri will take the trouble to study the great commentaries of the Koran he will learn that

the words "God hath chosen thee above all the women of the world" addressed to Mary the mother of Jesus, in the Koran, simply mean, above all the women of thy own time.

(3) It is said that Jesus spoke in his cradle, and claimed to be a prophet from his infancy, Mohammed only assumed the prophetic office from middle age, therefore Christ is superior.

The assumption that because a man receives his prophetic call late in life and therefore he is inferior to one who receives it in childhood is false. Was Abraham, the Friend of God inferior to Samuel, or Moses to Jeremiah? "Life is measured by deeds, not years," and our holy prophet Mohammed as the seal of the prophets, who came to abrogate all previous dispensations is clearly greater than them all. The Padri boldly declares that "Christ's speaking in the cradle, and claiming prophethood from infancy affords clear proof of his superiority over all prophets." He forgets that others, such as Jeremiah and John the Baptist were chosen, even before their birth, to be the messengers of God.

(5) It is said that God saved the prophet Isa from his enemies by taking him up alive to heaven. He did not intervene to save Mohammed, who was obliged to flee from Mecca, first to a cave, and subsequently to Medina, therefore Christ is greater than Mohammed.

We first of all thank the Padri for emphasising the fact that Christ did not die, but was taken up alive to heaven; but we reject with scorn the implication that because our holy prophet Mohammed was not taken up to heaven in a similar manner that, therefore, he was inferior to Christ. Christ's work was done, or, to be more correct, had proved an utter failure, and so God took him; but had the Prophet Mohammed been taken from Mecca to heaven his mission of founding the final and perfect religion could not have been accomplished. The padri's ingenuousness and intention to deceive the uninformed is seen by his reference to the cave in which the prophet took refuge, whilst deliberately omitting to mention how God miraculously preserved the prophet by sending a spider to weave a web across the entrance in order to deceive his pursuers. Our prophet's life is full of instances of God's protecting care, as e. g., when he sent thousands of angels to assist the Moslems at the Battle of Bedr, and later caused a piece of poisoned meat to speak and warn the prophet of his danger. With such facts before him how dare the Padri say that God did not protect our holy prophet Mohammed.

(6) Jesus was taken alive to heaven, and remained there, in his human body, for 2,000 years without food or drink, he is therefore "superior to all the sons of Adam."

Again the Padri presumes upon the ignorance of his readers, for he knows full well that other prophets, such as *Moses and Elijah*, were taken up to heaven and have lived there many centuries longer than Christ. If it is a question of length of stay in the celestial regions, then these are obviously superior to Christ. Moreover, in spite of the Padri's assumption to the contrary, our holy prophet Mohammed was also taken up to heaven and held privileged converse with his Creator. This celebrated "Night journey" of our prophet is a clearly established fact which only one blind with bigotry would dare deny.

(7) Jesus raised the dead. Giving life to the dead is a divine prerogative, therefore Christ shares the divine nature. "Has Mo-

hammed sabib or any other rasul or nabi ever raised anyone from the dead?" This unique power of raising the dead places Christ high above all the prophets.

The Padri pursues his usual tactics of trading on the assumed ignorance of his readers, for he knows full well that his argument is utterly worthless. Firstly because the Koran distinctly states that Jesus raised the dead only by the "permission of God," which means by the delegated power of God; and—secondly, because in spite of the Padri's hypocritical challenge, many others besides Christ are said to have raised the dead. The Christians own Bible witnesses against him, and if the act of raising the dead is a proof that Jesus, Son of Mary, was "a sharer in the divine nature," then he must admit that Elijah, Peter and Paul were all divine."

(8) Christ is stated in the Koran to have "created" birds. Creation, like raising the dead, is the prerogative of divinity. Therefore Christ is divine. Neither Mohammed or any other prophet is said to have created, therefore Christ is superior to all.

Again the Padri deliberately suppresses the fact that, in the Koran, it is definitely stated that Christ created by the "permission" of God. He had no power of his own, apart from that delegated power. This repeated suppression of facts and statement of half-truths show the straits to which these Padris are put in order to bolster up the supposed superiority of their prophet. If the Padri's argument from the silence of scripture was a blunder, when dealing with the miraculous birth of Christ his suppression of it here is a crime.

(9) Christ performed many miracles of healing. Mohammed performed no miracle, therefore Christ is superior.

Again the writer omits to mention that these miracles of Christ were all performed by the "permission" of God. Moreover the Padri lies when he says that our holy prophet performed no miracles. He worked many miracles some of which such as the splitting of the moon, are mentioned in the Koran. If the Padri will only read the Traditions he will see that the miracles of Mohammed are in no way inferior to those of Christ. Moreover the miracles of Christ were only a sign to the people of his day, but the great miracle of Mohammed, the incomparable eloquence of the Koran, is a standing miracle for all time, as potent today as when the prophet lived upon earth.

(10) Christ was omniscient and could tell what people were eating and drinking in their houses. This knowledge of the unseen, like raising the dead, is the sole prerogative of God, therefore Jesus shares the divine nature. Mohammed had no such power, and so was, in this respect also far inferior to Christ.

Again the astounding arrogance of the Christian is seen. He knows full well that it is recorded in his own scriptures that many prophets had this power given them by God, and could read the thoughts of men. Elisha's dealings with Gehazi and Peter's with Ananias are illustrations in point. Our own prophet, also, was given the power to perceive the insincerity of the hypocrites of Medina. He also foretold future events, such as the fall of Mecca and the defeat of the Persians. Will then the Padri admit that Elisha and Peter were also "partakers of the divine power of God." This power was, however, limited in the prophet Jesus, as in all others, as is seen in his ignorance of the resurrection day.

(11) In the Koran the sins of all prophets, including Mohammed,



are mentioned, but no sin of Jesus was mentioned, therefore he was sinless, and hence, superior to all others.

Again the Padri resorts to his vicious argument from the silence of scripture to prove his point. But in his haste, he, as usual, proves too much, for other people are mentioned in the Koran, of whose sins, the Padri's assertion to the contrary notwithstanding, no mention is found. Is every man to be presumed blind, of whose sight forsooth no mention happens to be made? That Jesus was a sinner we know from his words, "why callest thou me good"? As to the Koran's passages in which Mohammed was told to ask pardon for his sins, these do not refer to actual sins committed, but the prophet was told to ask pardon as an example of humility to his followers.

(12) Christ has been alive in heaven for 2,000 years, whereas Mohammed is dead, and his body lies rotting in the grave. The living is greater than the dead, therefore Christ is greater than Mohammed.

We have already pointed out that others have been alive in heaven longer than Christ, therefore the Padri should on his own showing acknowledge them to be superior to Christ. But the Padri's boast of the living being greater than the dead is worthless; for in the very tradition which he quotes regarding Christ's return to earth, it is clearly stated that he will return *to die*. Behold then the perfidy of these Christian priests in their suppression of that portion of the tradition which tells against their argument. If the Padri's argument is worth anything, then Elijah is superior to Christ.

(13) Christ is to come again to destroy Dajjal, and re-establish the true faith. If Mohammed had been the greatest and last prophet he would have been chosen for that honorable service, therefore Christ is greater.

Again the Padri suppresses facts, and omits to point out that the tradition clearly indicates that the "true faith" is Islam, which Christ himself must embrace before attaining final salvation. Surely this proves the superiority of Mohammed, and not of Christ.

(14) Christ is sinless and divine, because God breathed into Mary of his Spirit.

Again the Padri proves too much, for the Koran speaks of God breathing his spirit into *Adam* also. Was Adam also divine? (Na-'uzzû billahi min dhalik). In conclusion, since the Padri grants the authority of the Koran, I will quote one passage for his consideration. "Whoever followeth any other religion than Islam, it shall not be accepted of him, and in the next life he shall be of those who perish."

ABDULLA,

Jessore.

### III

One wonders why any one should waste his time in replying to "a Compound of ignorance and bigotry." However this may be, it may help our Jessore friend to know that the author of Haqaiq-ul-Quran is not a Padri but a Maulvi, who has become a follower of Jesus Christ. Our friend has failed to see the point, or at least he ignores the point of almost every one of the Maulvies' statements. Let us look at them again.

Please note that we must look at these questions from the stand-point of Orthodox Islam. We simply say what the Koran teaches concerning the exalted person of Jesus.

1. The Maulvi first of all notes the fact that the Birth of Jesus was miraculous and was accompanied by miraculous manifestations; But the birth of Mohammed is not even mentioned in the Koran. The superiority accorded to Jesus by the Koran, is the greater honour in His advent.

2. The Maulvi then notes the fact that the Koran bestows great praise upon Mary the mother of Jesus. She is said to be "*chosen of God above the women of the Worlds.*" But the mother of Mohammed is not even mentioned in the Koran. Surely no one can fail to see that the son of Mary is exalted by his exalted mother,—exalted by Allah. Here Jesus' exaltation over Mohammed is in his exalted mother.

3. The next point of superiority, noted by the Maulvi, is the mention made of miraculous accompaniments attending the birth of Jesus, while no such signs of Divine favor accompanied Mohammed's birth. Our Jessore friend may regard this as a trifling matter, but he can not deny that it proves the superiority of Jesus' birth over that of Mohammed.

4. The next item mentioned by the Maulvi is, the statement that Jesus spoke in infancy defending his mother Mary (chap. XIX: 28-34). He was therefore from childhood recognized as a prophet of God but Mohammed did not claim to be a prophet until advanced in years. Our Jessore friend says "Jeremiah and John the Baptist were chosen even before their birth" to which we reply, that *Mohammed was not so chosen* and is therefore inferior to Jesus, the Koran being witness.

5. The Maulvi also made mention of another statement of the Koran, that Jesus was caught up alive to heaven to save him from his enemies, while no such interposition is mentioned in behalf of Mohammed. Comparing the statements of the Koran, there was here a very significant difference in treatment, pointing to a

great superiority of Jesus over Mohammed. This comparison is not based on Christian Scripture or belief, but upon the Koran. The Christian comparison here would be one of comparison of their crucified and risen and ascended Lord, with Mohammed dead and buried.

6. The Maulvi's next claim, is that the teaching of the Koran, that Jesus is alive in Heaven, where he has been in His humanity for 2000 years, proves Him to be superior to Mohammed. Our Jessore friend's reply, that Enoch and Elijah have been in Heaven much longer does not prove his point. He only shows that some other prophets are also in this respect superior to Mohammed. The fact remains that Jesus is alive in Heaven while Mohammed rests in the tomb at Medina.

7. The Maulvi next points to the Koranic statement that Jesus raised the dead, while Mohammed had no such power. This proves Jesus superior to Mohammed.

Here again our Jessore friend fails to reply. His answer is that other prophets exercised this power, but *he does not show that Mohammed has such power.* The true inference from his argument is, that other prophets also were superior to Mohammed.

8. Here again the Maulvi points to the testimony of the Koran to the fact that Jesus performed miracles of creation, which mark him as superior to Mohammed. The author of the Koran says this was "by permission of God." Nevertheless Mohammed did no miracles even with the divine permission. Hence the Maulvi's claim remains that Jesus was superior to Mohammed.

9. The Maulvi again points to the many miracles which Christ performed and challenges any one either to prove from the Koran, that Mohammed ever worked any miracle or else recognize Jesus as greater than Mohammed.

Our Jessore friend again resorts to the statement of the Koran that Jesus wrought miracles "by the permission of God" and adds two miracles, of Mohammed: the splitting of the moon and the incomparable style of the Koran. Unfortunately for this argument the moon has not yet been split, and, if so, Mohammed did not

split it,—and as for the style of the Koran, that was not his style at all, as, according to his claim, it was brought down from heaven.

10. The Maulvi again points to the omniscience of Christ as an indisputable proof of his supremacy and Divine character, establishing his contention that he was superior to Mohammed. The Jessore Maulvi's reply to this claim is, that this power was given to many prophets—always limited by the will of God; and also that Mohammed had made a prophecy foretelling the fall of Mecca and the defeat of the Persians. Of course the case is against the Arabian prophet, because such forecasts cannot be reckoned prophecies else we all must be numbered among the prophets who have foretold the final defeat of the Germans and the fall of Turkey. The whole spirit of prophecy in the words of Jesus declares his superiority over Mohammed.

11. The Maulvi claims superiority for Jesus, over Mohammed, on the ground of his sinlessness. Our Jessore friend says, what few Moslems would dare to say, That **Jesus was a sinner** we know from his words "Why callest thou me good." To meet this assertion, based on a wrong inference, we only need to quote another statement of Jesus himself "which of you convinceth me of sin." (John VIII:46). The teaching of the Koran is clear as to the sinfulness of Mohammed but nowhere in the Koran is there even a hint that Jesus was a sinner. The sinlessness of Jesus proves his supremacy.

12. The Maulvi adduces still one more proof from the Koran, that *Jesus is alive while Mohammed is dead*, and therefore superior to him.

Our friend in his reply, discounts this argument by saying that he will come again to earth *to die*.

The statement of tradition that Jesus will die, is not true because Jesus is "alive for evermore." He will come to judge the world, having triumphed over death and the grave. The main contention of the Maulvi, however is, already sustained by the fact that *Jesus lives while Mohammed is dead*.

13. The Maulvi now presents his thirteenth argument for the supremacy of Jesus Christ, viz: Christ is to come again to destroy Dajjal and re-establish the true faith. If Mohammed had been the greatest and last prophet he would have been chosen for that honorable service. Therefore Christ is greater. Our Jessore friend was staggered by this argument and could only say that "the true faith is Islam, which Christ himself must embrace before attaining final Salvation. This is news indeed. According to the Koran Jesus is a true prophet and has been in Heaven for 2000 years already, but the Jessore's Maulvi says he is not yet one of the faithful!... If our friend cannot find anything better than this he should bow down and acknowledge Jesus as "the Almighty God and Saviour."

14. It has been proved that Mohammed is only an apostle and a sinful man, but that Christ is absolutely sinless and being born of the Spirit of God possesses the Divine Nature, hence the Divine is now exalted over man and Apostle. Our Jessore friend can only turn to the Bible and say that God breathed into Adam also, and therefore he should be divine. *But where is Mohammed?*

The statements above made prove the infinite superiority of Christ over Mohammed. The only true religion—the religion of Adam, Noah, Abraham and the prophets and Jesus—is the religion of the Christian. This is the true Islam. This little brochure will illustrate mildly the kind of apology which must be, and continually is being made for the religion of Jesus Christ in its conflict with Islam. The Moslem advocate first of all seeks to disparage the ability and character of his antagonist. His next step is to change or modify the issue.

Orthodox Islam is more consistent than the Qadiani followers of Ghulam Ahmad "the 20th century Messiah." This Indian form of Babism is often very irreverent and sometimes blasphemous. They often, as in this instance, admit that Orthodox Islam cannot answer Christian objections because of their following

slavishly a literal interpretation of the Koran. They explain away the objections by "*Spiritualizing*" the text of the Koran.

It is plain that Islam is rapidly changing color under the influence of Western education. The prospect is that now, since the sword had been broken, an effort will be made to reform Islam and that various sects will spring up. The effect will be to side track many, who are already looking towards Christianity, by providing a more liberal interpretation of the Koran requirements. Such as the abolition of the purdah (veil), the general adoption of monogony and the education of women.

In the long run the effect will be the Evangelization of the Moslem peoples. The great need at this moment is the widespread distribution of the Christian Scriptures and a continual holding forth of Jesus Christ as the Saviour of men.

The Maulvi, in his "Truths of the Koran worthy of the attention of the people of Islam," rightly understands the issue in the Moslem controversy. *It is Mohammed or Christ.*

E. M. WHERRY.

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