

Vol. III.

No 7.

THE REVIEW OF RELIGIONS

(JULY 1904.)

Digitized by Khilafat Library

CONTENTS.

	PAGE.
THE HOLY SPIRIT	241
HINDRANCES TO THE SPREAD OF CHRISTIANITY ...	250
THE EXISTENCE OF GOD	258
COMMENTS	269
AN ERRONEOUS BIBLE	269
DID NOT JESUS FEAR JEWS?	272

QADIAN,
DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription ... Rs. 4. | Single Copy As. 6.

THE REVIEW OF RELIGIONS.

VOL. III.]

JULY, 1904.

[No. 7.]

بسم الله الرحمن الرحيم

نعمده ونصلى على رسوله الكريم

The Holy Spirit.

It is abundantly clear from the Holy Quran that the holy spirit keeps constant company with the chosen ones of God and that they never part with it. Nay more, we learn from the Holy Book that the holy spirit is granted to every true believer. Of the verses which clearly bear on this subject is the following: *ان كل نفس لها عليها حافظ*: "Over every soul there is a protector," which means that Almighty God has appointed a protecting angel for every soul which keeps back Satan and saves the soul from error and destruction. This is the holy spirit which in the case of the chosen ones of God makes Satan quite powerless. This is clearly stated in another verse of the Holy Quran which runs thus: *ان عبادى ليس لك عليهم سلطان*. In this verse Almighty God tells Satan that he cannot have any power over His chosen servants. This is because the holy spirit is always with them, and therefore they are not left for a single moment in the power of Satan. Even if we take *حافظ* in the first verse to mean the guardian angel over the body of every human being, the conclusion cannot be escaped that this verse also speaks of the guardian angel over the soul. For, it cannot be conceived that a man should have guardian angels in perpetual attendance upon him physically, but that spiritually no such arrangement should have been made for his protection. As a matter of fact, the protection of the soul is a matter of far greater consequence than the protection of the body, for the effect of the former extends to eternity, while that of the latter is

merely ephemeral. The merciful and gracious God who has out of His unbounded mercy been so considerate for the physical requirements of man, cannot be supposed to have utterly neglected the requirements of his spirit. All this shows that Almighty God has appointed a guardian angel for the spiritual protection of the righteous, and this is in other words called the holy spirit.

Verses upon the above subject abound in the Holy Quran. The following are a few of them: *يرسل عليكم حفظه وان عليكم لحاظين* and *له معقبات من بين يديه ومن خلفه يحفظونه من امر الله*, which respectively mean: "And over you are guardians," "Almighty God sends over you the guarding angels," and "There are for him watchers on every side, i.e., physically as well as spiritually," which protect him by the command of God." Under this verse, the author of the Ma'alim (a commentary of the Holy Quran), cites a tradition to the effect that an angel has charge over every human being which keeps constant company with him and protects him in the state of wakefulness as well as sleep from the devils and other evils. Ibn-i-Jareer also quotes several traditions, in one of which it is stated that there are angels which constantly live with a man to protect him from evils, and in another that there is no man for whose protection an angel is not appointed to keep constant company with him, while in a third tradition it is related that a number of angels always remains with him to serve him in various ways, while Satan and his children, day and night, lie in ambush for him. The following tradition is also related by the same author in this connection: "Abdulla reports that the Holy Prophet, may peace and the blessings of God be upon him, said: 'There is none of you with whom there is not an associate from among the Jinns and an associate from among the angels.' The companion asked, 'and thou too, O Prophet of God, hast thou too such associates?' And the Holy Prophet answered: 'I too have such associates but Almighty God has made my associate from among the Jinns obedient to me, so that he does not lead me to aught but virtue and goodness.'" This tradition establishes in clear and conclusive words that as there is always with a man an inviter to evil, so there is also constantly with him an inviter to goodness. Indeed it would have been a great blot upon Divine mercy and goodness if God had appointed for man one who were to insinuate evil

constantly into his heart, and entering into his very nature were to make darkness pervade within him, but had left him without an associate who keeping constant company with him were to direct him into the paths of virtue and goodness, and entering into the inmost light of his heart were to expel the evil one and replace darkness by a which were never to be extinguished, so that both scales of the balance should have been even.

We will now consider one or two objections to what has been stated above. The first of these is that if the holy spirit is granted only to the righteous servants of God, who have attained the stages of *baga* and *liqa*, the highest stages in the spiritual growth of a man, how can it be a guardian over every man? The fact is that the holy spirit, no doubt, descends in full power upon the chosen ones of God who have attained the highest stage of spiritual perfection, but it is at the same time granted to every one in proportion to his love and sincerity and his spiritual advancement. The perfect manifestation of the holy spirit takes place, as we have already said, when a man having attained the stages of *baga* and *liqa*, the flame of Divine love descends upon his love and illuminates his whole heart and soul. This highest manifestation of the holy spirit is so transcendent above all its manifestations in the case of ordinary human beings, that the latter may practically be regarded as naught when speaking of the former, but for all that their existence cannot be denied. When a man entertains love towards God, Divine love descends upon him in proportion to his love, for Almighty God does not reject the love of a human being however faint it may be. The light of the holy spirit is kindled within a man only in proportion to his love, and the weaker the awakening of the human mind to the love of God, the fainter the torch of the holy spirit which is kindled within the human heart. It is an established Divine law that the love of God for a man is only in proportion to his love for God. The mightier the torrent of love which flows from the human heart, the more powerful the stream of love which flows from the Divine source. When two such powerful streams join together, a magnificent light is kindled which in religious terminology is called the holy spirit. But the power of the holy spirit depends upon the power of the love which is generated in the human heart. As you

see that a very small quantity of sugar in a large jar cannot make the water sweet, but still the existence of sugar in the water cannot be denied, so is the case with the holy spirit. In men in whom the flame of love is almost smothered, the holy spirit is in a very weak and defective state, but its presence even in them cannot be denied. A man who is very low in morality is sometimes incited to deeds of virtue by the holy spirit, which shows that even in him its voice is not altogether dead. The unrighteous and sinful man sees sometimes a true vision, and this according to the Holy Quran and authentic traditions is by the working of the holy spirit. But this is naught in comparison with the mighty connection which the holy spirit has with the chosen and righteous servants of God.

Another question arises here, *viz.*, if Almighty God has out of His mercy appointed the holy spirit to keep men back from the evil course, why does man sin at all? and why does he disbelieve or disobey Divine commandments? This question arises out of a misunderstanding of the functions of the holy spirit. Almighty God has created two kinds of attraction for man or two spiritual inviters, an inviter to virtue which is called the holy spirit, and an inviter to evil which is called *Iblis* or Satan. Their function is simply to invite a man to a particular course and not to compel him to adopt it. It is to this that the verse of the Holy Quran refers *فألهما فجورا وتقوها* by which it is meant that Almighty God inspires evil as well as goodness into the human heart. Evil is insinuated by the spirit of evil which is Satan, and goodness by the spirit of goodness which is the holy spirit. As God is the cause of causes, therefore in the above-mentioned verse God is described as the inspirer of both kinds of idea, because independently of God Satan has no power to insinuate evil into the heart of a man, nor the holy spirit any power to guide a man into the path of virtue.

The blind opponents of Islam sometimes bring forward the objection against this teaching regarding the insinuations of the evil spirit that according to it Almighty God Himself leads men astray because He has created the spirit of evil for this purpose. But this is an error. The Holy Quran does not teach that Satan has been given any authority over men or that he can compel them to walk

in the evil course, or that God has appointed only the spirit of evil to invite them to vice. The true teaching of the Holy Book is that as a trial man is so made as to be liable to partake equally of the angelic and the diabolic touch, in other words he is placed between an inviter to goodness and an inviter to evil, so that he may deserve good reward or punishment according as he follows the one or the other. Had man been so created that all his desires and passions could have led him only to virtue, or had it not been in his nature ever to incline to evil, he would not have deserved any praise for doing what it would have been impossible for him not to do or for avoiding what from his very nature he could not do. For instance, we have not in our bodies a poison like that of the scorpion or the serpent, and therefore it is not a merit in us that we do not do the mischief which scorpions and serpents do. From this, it is clear that the passions and desires which draw a man to evil are also the cause of the meritoriousness of his deeds, for when a person out of the fear of God subdues his passions and desires, he undoubtedly deserves praise in the sight of God, for he sacrifices his own interests to the pleasure of God. Therefore in the early and middle stages of spiritual growth, the hopes of the spiritual wayfarer arise from the opposite tendencies, and where the opposite tendency does not exist at all, neither has the doer in these stages any hope of reward. But in the final stages of spiritual advancement, the evil tendencies of a man are so utterly subdued that his inviter to evil is in complete submission to his inviter to goodness. But in this stage, though the evil tendency ceases to exist, yet the reward of his deeds is not lost because he has attained to this stage with manly exertions and noble efforts, and has safely passed through every trial.

Thus it appears from the Holy Quran and authentic traditions that as Almighty God has permitted Satan to be an inviter to evil, so He has appointed the Holy Spirit to be a constant companion of men so that it may invite them to goodness. More than this, we also learn that in the final stages of spiritual growth which are termed *baqa* and *liqa*, the power of Satan is completely destroyed so that he is not any more an inviter to evil but becomes a Muslim, and the light of the holy spirit shines forth in its full effulgence. None but the blind and the ignorant can object to this excellent and pure teaching

of the Holy Quran. The truth is that this explanation of the prevalence of evil and goodness in the world, is in fact one of the most convincing miracles of the Holy Quran. It has solved the mystery which no other religious book has done, how there arises in man constantly the strong desire to do good or evil, so much so that its traces are felt even in dreams and visions. In fact, this is the only explanation against which there exists no valid objection and which is in consonance with sound reasoning. This explanation corresponds with what we see in physical nature. It is God who gives light to our eyes but that light is granted through the agency of the sun. Similarly the darkness which is brought on by the night is also from God because He is the prime cause. God has placed within us faculties and powers, but for their exercise we depend upon other external agents. Our eye is not an independent source of light to us, it has only the capability to accept light from without. So also with hearing and other faculties. Thus in the physical world, we find it as an established law that we stand in need of external agents notwithstanding the faculties and powers within us. The ear receives the sound, but independently of the agency of air it cannot serve that purpose. Our faculties are not by themselves sufficient to keep the machine of the human body in motion. Man therefore essentially stands in need of something besides what is within him, and as in the physical so also in the spiritual world. We witness moreover that every blessing which we receive from God, is granted to us through instruments and agents. Thus there are everywhere in the physical world intermediaries between men and God, and the existence of these proves the existence of spiritual intermediaries which we term angels and Jinns. Just as our physical faculties are not by themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents, so our own spiritual powers cannot by themselves lead us to do good or evil deeds, but here too external intermediaries, which have an existence independent of our internal spiritual powers, are necessary to enable us to do good and evil deeds. A study of the laws of nature shows clearly that there are agents and instruments in the spiritual world, though we may or may not know their nature. This much at least is certain that they are neither God nor our own powers and faculties, but an existence

different from both. Of these intermediaries, the one that invites a man to goodness, we call the holy spirit, and the one that invites him to evil is called Satan or Eblis. Though these are seen by those whose spiritual faculties are sufficiently developed, and in visions their existence is clearly felt, yet every one cannot see the holy spirit and the spirit of evil, and for such the arguments given above regarding their existence are clearly satisfactory, for from the effect is determined the existence of the cause. The proof of the existence of God and of angels is one and the same in this respect, for, for ordinary men there is no other proof of the existence of God except that which is deduced from the existence of creatures. In the advanced stage of spiritual growth, the righteous, no doubt, see God with their spiritual eyes and hear His words, but for the ordinary man before whom there yet hangs the veil, the only proof of the existence of God is that which leads from the effect to the cause, and this is exactly the line of argument which proves the existence of the good and evil spirits, otherwise called angels and Jinns. It is the greatest absurdity to reject the existence of the angels while admitting the existence of God, when for both the arguments are exactly the same. And yet some men who call themselves philosophers, are actually guilty of this absurdity.

There are other verses in the Holy Quran which show clearly that the holy spirit is a constant companion of the truly faithful. Thus on one occasion, the Holy Book says: *يا ايها الذين آمنوا ان تتقوا الله* and again *ويعمل لكم نورا تمشون به* "Oh ye who believe, if you walk in righteousness and fear God, He will grant you that (*i.e.*, the holy spirit) which will give you an eminent distinction, and "God will grant you a light, (*i.e.*, the light of the Holy spirit) which will accompany you constantly." It should be borne in mind that the holy spirit is called the light in the Holy Quran. In another place, we have: *ان الذين قالوا ربنا الله ثم استقاموا* *تدنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم موعدون* "Verily those who say, 'Our Lord is Allah only' and then show perseverance, *i.e.*, no adversity or trial shakes their faithfulness to God—the angels of God descend upon them, saying, 'Do not fear aught nor be grieved, and be happy with the idea of the paradisaical blessings that

have been promised to you; we are your guardians and companions and we are with you always, in this world as well as in the next." In another verse, the Holy Quran thus describes the difference between the righteous and the unrighteous: *او من كان ميتا* *فاجعلنا له نورا يمشى به في الناس كمن مثله في الظلمات وما يستوى الاحياء* and elsewhere to the same effect: *وما يستوى الاحياء*, *i.e.*, "What! he who was a dead man, and we gave him life and granted him a light, (*i.e.*, the light of the holy spirit) with which he walks among the people, *i.e.*, the blessings of his light are witnessed by others—is he like him who is involved in utter darkness from which he cannot get out?", and again, "the living and the dead are not as one." Light and life in the Holy Quran denote the holy spirit on account of their dispelling the darkness of sin and granting a life to the heart. The holy spirit is so called because it is the spirit of holiness which entering into the human heart, grants a man a new and pure life. Of other verses relating to this subject and showing that the holy spirit is in the constant company of the inspired ones of God, and grants them knowledge, wisdom and purity, we may mention only one verse more which runs thus: *اولئك كتب في قلوبهم الايمان وايدهم بروح منه* "In the hearts of such faithful servants, God has engraved faith and given them assistance with the holy spirit which comes from Him." By the engraving of faith in the heart, it is meant that faith has entered into their heart's desires and become a part and parcel of their nature, every insincerity having vanished away. This stage is reached when assisted by the holy spirit a person attains a new life. As the constant presence of the soul in the body is a source of protection and light to it, so the holy spirit of the new life should make its permanent habitation in the heart and cast a light upon it every hour and every moment, and as the soul gives a life to the body, so the holy spirit should be a source of life to the heart and all spiritual faculties. It is for this reason that in the verse quoted above, Almighty God has spoken of the assistance of the holy spirit immediately after the statement that faith was engraved in their hearts. For, when faith enters into the nature of man, he attains really a new life, and this new birth does not take place without the assistance of the holy spirit. In short, the Holy Quran

very frequently speaks of the spiritual or new life, and speaks of the true and perfect believers as the living and of the unbelievers as the dead, thus showing that the true believers obtain a new life by the entrance of the holy spirit into their hearts while the unbelievers are not granted such life.

That the Holy Prophet was guided in all his words and deeds by Divine revelation, whether detailed or concise, manifest or hidden, clear or obscure, was the undoubted belief of his companions. It is for this reason that all his private affairs and conversations, including those relating to his relations with his wives, and all matters relating to his eating, drinking, clothing and social relations, have been included in traditions because the reporters believed them to be said or done by the light of the holy spirit. Imam Ahmad records a tradition on the authority of Abdulla, son of Umar, in which it is stated that the latter said that he used to write down every word that he heard from the lips of the Holy Prophet in order to commit it to memory. Some men told him not to do so, because the Holy Prophet being a mortal was sometimes in wrath. This he mentioned to the Holy Prophet who is reported to have said: "By Him who holds my life in His hands, every word and deed of mine is in obedience to the Divine commandment."

If it be objected that in those very books of tradition, we find it recorded that the Holy Prophet sometimes erred in his judgment though that error was soon removed, and that therefore he could not on such occasions have been guided by Divine revelation, the answer is that such error in judgment was not unattended with Divine revelation. The Holy Prophet was not for a single moment removed from the control of God, and the alleged error in judgment is in no way different from the forgetfulness which sometimes attended him in his prayers, giving rise to the solution of necessary points in religion. If, therefore, the Holy Prophet on rare occasions erred in his judgment, such error was meant only for the perfection of faith and to give rise to subtle doctrinal points. But on such occasions, the Holy Prophet was not unattended by the holy spirit. On the other hand, a peculiar Divine control held him on such occasions in entire possession and inclined him to a course which for some particular end was advisable in the sight of God. The Holy Prophet

was not involved in the darkness of error for a single moment, but Almighty God by His own Divine control exercised over his person manifested the light of His holy spirit in the form of an error or forgetfulness for particular ends. It is as if running water in a stream were purposely stopped for a few minutes, and immediately afterwards allowed to run again unobstructed with greater force. Similar is the condition of the error in judgment to which the prophets of God are sometimes liable. Their judgment and understanding is always and entirely under Divine control, and for particular ends is led sometimes to a particular course, and when that end is fulfilled, is led back into the right course. Of Jesus it is recorded that he ran to a fig tree to eat of its fruit, and notwithstanding that the holy spirit was in his company, he did not know that there was no fruit on the tree. But this is a rare occurrence. As regards our Holy Prophet, there are about a million of his words and deeds in which we witness clear manifestations and light of Divine glory. That there are one or two cases in which his deeds savour like those of ordinary mortals, does not, in any way, affect the result that he acted and spoke always by the holy spirit and under Divine commandment. On the other hand, their occurrence was necessary so that people might not take him for a God.

Hindrances to the Spread of Christianity.

Six different papers have appeared in the recent issues of the *Harvest Field*, dealing with alleged "hindrances which impede the growth" of Christianity. As usual, the writers have made every guess with the exception of the right one. Some think that the missionary force is too inadequate, as if they would like to see a missionary preacher for every non-Christian individual existing on the face of the earth. Another writer shows the absurdity of this view when he puts the very size of the missionary force as one of the greatest hindrances. In fact, no religion had ever had at its disposal such a large mass of paid preachers and such plenty of resources as the Christian religion

has at the present moment, and yet never was the result such a sad failure as is to be witnessed in the case of Christianity. Thousands, nay hundreds of thousands, are lost in Christian countries in place of the hundreds which the preachers may boast to have won to the side of Christianity in heathen lands, and the wonder is that no one bewails their loss. One writer considers the "wide-spread system of Educational Missions" to be the great enemy of "the Kingdom of God." We endorse this opinion provided "the Kingdom of God" is taken in the true sense, and would add that all missions, whether educational or non-educational, are the greatest enemies of the Kingdom of God, because they raise a man to the dignity of God, but in the distorted sense in which this phrase is taken to mean the system of Christianity, the opinion is by no means true, for the educational missions are not less busy than others in advocating the cause of the religion to which they owe their existence. At the same time we are quite prepared to admit that they are less successful, because the more educated a people, the less prepared they will be to accept the absurd dogma of the divinity of a man which is now denied by all intelligent thinkers including those who term themselves Christians. Education and Christianity are in fact opposed to each other, and the spread of education must bring about the decline of Christianity. That it is already passing to this state and has lost its grip on all educated minds is too clear a fact to need any proof.

Another contributor to this discussion is of opinion that one of the principle counter-acting forces is "the existence of another monotheistic religion, *Islam*, which continuously absorbs many of the most accessible elements and transforms them into the most inaccessible opponents." There is some truth in these remarks. It is an established fact and one which the Christians have always admitted that wherever Islam and Christianity have both had an equal occasion, the former has, notwithstanding the paucity of the means and resources at its disposal and the lack of regular missions and paid preachers, been far ahead of the latter though it squanders wealth like water to convert the people. Africa is one of the fields where Islam and Christianity are working side by side, with almost not the least organised missionary effort on the part of the former and numerous missions and missionaries at the command of the latter.

Notwithstanding these facts, Christianity has witnessed a sad failure in comparison with Islam in that vast field. In India a similar state of things is revealed by the last census report. In fact, the Muslim doctrines are so simple and in such an accordance with human nature, and the Christian dogmas so absurd and repugnant to human reason and conscience, that no one who has once clearly understood Islam, will ever afterwards think of Christianity as a true religion. The same writer considers the British Government as a "hindrance in disguise" to the spread of Christianity. Two reasons are given. The first is that Christianity is the religion of the rulers of India. We fail to see how this can be termed an argument for the writer. It goes directly against him and shows clearly that here there is a temptation for men to go over to Christianity if they are not held back by other considerations. The second argument relates to the Government policy of neutrality which in the words of the writer "has more than neutralized any positive impulse the missionary cause might have derived from the same fact." The writer remembers perhaps the days of Augustus and Charlemagne, and hence in this civilized age he finds fault with the Government policy of neutrality, which is in fact one of the greatest blessings of the British rule in India. A fair field is a serious hindrance to the spread of Christianity, and without some temporal power at its back, it cannot make any progress. It astonishes one to hear the Christian missionaries complaining of the high-handedness of some Muslim monarchs in religious matters when they are themselves still desirous of spreading Christianity by underhand means.

From the whole discussion, the *Harvest Field* has singled out two points which "impose a serious barrier to the kingdom of Christ." The first is an "insufficient sense of sin" in the case of Hindus and Muhammadans, and the second "a distressing lack of moral courage." These are looked upon as the real hindrances to the spread of Christianity in India, and accordingly it is suggested that "the preacher in India needs to be a *prophet* quite as much as an *evangelist*, to preach *repentance* quite as much as *faith*." But this state of things, if it does exist, is not peculiar to India at all. It is the same all over the world. Is not the same deficient sense of sin which is complained of in India, present in Europe, and that to a much greater

extent? Is it not true that the vices committed here in secret are perpetrated there in broad daylight? Drunkenness which is the root from which all evils and immoralities spring, prevails in Europe to an extent almost unknown in India, and there are not a few other vices in which Christianity is admitted by professed Christians to have beaten all records past and present. Again, the lack of moral courage, if it is really a hindrance to the spread of Christianity, is a still greater hindrance to the spread of Islam, and that not only in India but also in Europe. Who is not aware of the barbaric treatment which the handful of Muslims at Liverpool has received at the hands of the civilised Christians? A man of the rank of Lord Stanley had to keep hidden his faith in Islam his whole life and the fact was not known till his death. Do not these circumstances show that the English public is characterized by the lack of moral courage to a far greater extent than the Indian public? And in the interests of truth, we are bound to say that the missionaries who are sent out to India, are no exception to their countrymen. They do not know what is truth, nor do they like to know it. They are paid to preach a particular set of doctrines, and the slightest departure from them is considered a serious breach of duty. Such a dignitary as the Bishop of Lahore, who lately denounced in bold terms the moral tone of India, had not the moral courage to come forward to prove the truth of his doctrines against the Promised Messiah who stood on the side of Islam. And generally the Christian Missionary avoids the truth when the advocate of a hostile religion presents it to him. He is forward in abusing the holy leaders of other religions, but refuses to look at their truths and beauties when they are shown to him. It is most astonishing to find such men talking of the absence of the sense of sin and the lack of moral courage in India, and misrepresenting before their employers that their efforts at evangelisation fail because of these hindrances.

Let us now consider the remedy pointed out in the *Harvest Field* to create a true sense of sin. It is suggested that the preacher in India needs to be a prophet. But the question is, can the preachers become prophets of their own accord or by their own exertions? "Stern reproof and denunciation of the righteous judgment of God upon sin" is not the only business of a prophet. If his sphere actually extended no further than this, Christian Missionaries could, no doubt make themselves prophets. But this is a mistake. The great-

est sinner does not deny so long as he confesses a faith in God that sins will be visited with punishment. What is the reason then that in spite of this knowledge sin prevails in the world? This is in fact due to the absence of certainty regarding the existence of God and His retribution of good and evil deeds. We hear men talking of having belief in God and in the punishment of good and evil deeds, but this is a delusion. No one consciously jumps into fire, knowing that it will burn him, or exposes himself to the attack of a ferocious lion, knowing that it will tear him to pieces, or thrusts his hand into the hole of a poisonous serpent knowing that it will bite him. How can he then boldly commit a sin knowing that God exists and that He will punish him for it? The truth is that men profess a faith whereas actually they have no faith. There is not such certainty in their hearts regarding the existence of God and His retribution as there is concerning the material things of this world. If they knew with as much certainty that God exists and that He would punish them for their evil deeds as that fire burns the thing that is cast into it, they would shun sin with far greater dread than fire, because the injury wrought by the latter is temporary while that wrought by the former is lasting. A prophet is, therefore, needed, not "to force his lips to the stern task of reproof and denunciation of the righteous judgment of God upon sin" as the *Harvest Field* puts it, but to bring about, as is clear from the above reasoning, a conviction and a certainty as to the existence of God and His retribution. A prophet who cannot fulfil the latter object and can go no further than mere denouncing the sins of people, is a superfluity and a thousand such prophets—rather preachers, because the term prophet is wrongly applied to such persons—cannot do the least good. The desired certainty regarding the existence of God which would deter people from a sinful course, cannot be brought about by mere denunciation and threats, or "the preaching of repentance" as it is technically termed. The difficulty is that material comforts and advantages are tangible things, while the retribution of good and evil deeds is to a great extent hidden from the physical eye. This is the reason that men are so bold in the commission of sins while they are so desirous of obtaining every material comfort which they can lay their hands upon. Hence Almighty God sends His prophets so that by making the existence of God clear by heavenly signs, they may bring about a certainty in

men's minds as to the reward of good and punishment of evil deeds. Except by heavenly signs which prove clearly and manifestly that there is a Being higher in power and knowledge than human beings, the desired certainty regarding the retribution of good and evil deeds can never be brought about. It is only when a man knows with certainty that there is a God, who knows the inmost secrets of his heart and has the power to punish him for his evil deeds, that he shuns sin as he shuns burning fire, and hates evil as he hates the most abominable thing in the world. Drunkenness, for instance, is an evil and one of the greatest evils, which degrades humanity. Thousand have tried to uproot this evil but their efforts have not proved successful, and thousands are still decrying this evil but to no purpose. This evil raged in the peninsula of Arabia about the time when our Holy Prophet was born. Ten thousand lecturers could not bring about the miraculous transformation which his word did. In Medina one day the news spread from one end of the town to the other that wine was no more allowed to the Muslims, and that the Holy Prophet had forbidden drinking. Look at the immediate effect. Within a few minutes, wine was flowing in the streets of Medina like rain water, and wine-pots and wine-glasses were all at once broken to be no more known. What charm was there in that voice? Only that the people knew it with certainty that drinking involved the displeasure of Almighty God whose messenger the Holy Prophet was. It is such a prophet that the world needs, and not the missionary "prophet" who knows very little besides abusing righteous men and sacred principles. Such a one has even now been vouchsafed to us by Almighty God but he is rejected as the former prophets were rejected. Ah! that people did consider and reflect now when it is time whether he does not show signs which it is not within the power of any mortal to show, and whether he cannot release them from the bondage of sin as the former prophets did, by bringing about a certainty in their minds as to the existence of the all-powerful and all-knowing God. Such a prophet is Mirza Ghulam Ahmad of Qadian who claims to be the Promised Messiah, and who has shown thousands of heavenly signs, whose following numbers over two hundred thousand men. Those who are desirous of a rest for their souls, may come to him for he gives rest to the weary. He has come just at the time fixed by prophecies

and when the whole world was anxiously waiting for him. All the signs have been fulfilled and his truth now shines like the meridian sun, but for him who opens his eyes. He has brought the true remedy for sin, and if the Christian missionaries are conscious of their own sins and feel their illness, they should come to the physician instead of vainly trying to mislead people to a path whose erroneousness has become too manifest.

It is now clear that the alleged hindrances to the spread of Christianity are not actual barriers to its growth. The true cause of the slow growth of Christianity in heathen lands must be sought for in the circumstances which have brought about its decline in Christian countries. The same cause is at work, in both cases, retarding its progress in the one, and bringing about its decay in the other. It is a time-worn religion now and the sceptre of sway is gradually slipping out of its hand. Intelligent and honest thinkers having found it impossible to reconcile the dogmas of Christianity with human reason, have long bidden farewell to them, and those that still adhere to its principles are bound to it, not by actual conviction of its truth, but by the strong ties of habit and environments of society. The Christian belief is at present in a state of dissolution and it is vain to hope that while loosening its hold at home, it may yet make some conquests abroad. The question of the truth of Christianity rests upon the Divinity of a weak mortal, and the time is past when such absurd dogmas could gain any ground. That this is true, is apparent from the fact that the converts to Christianity are for the most part drawn from the dregs of society, the most ignorant part of it, and their greatest accessions have taken place always in times of famine when poor wretches almost starving to death are saved, not by the blood of Jesus, but by the bread of the missionary.

It is a question which oft presents itself to every intelligent thinker, what peculiarity is there in the son of Mary which makes him God. All advanced thinkers have on a deep consideration of the Gospels come to the conclusion that Jesus was only a man and nothing more and that divinity is to be sought for in him only in so far as it can be found in men. It was for some time thought that the moral teachings recorded in the Gospels and attributed to Jesus

are so high that their teacher could not be a mere human being, and that therefore Jesus possessed divinity. But it is now established beyond all doubt, not only that these teachings are quite impracticable, this being the reason that no Christian society can be pointed out to have ever acted upon them, but what deals a still greater blow to the absurdly high claims set up for Jesus, that all the teachings on whose authority Jesus is made God, are really taken from old Jewish teachers and the Talmud, being in some cases word for word the same as in older sources. As regards the miracles of Jesus, no peculiarity can be pointed out even there. It is extremely doubtful in the first place that he worked any miracle at all, for when the Jewish inquirers besought him to show them a miracle as their earlier prophets had shown, so that they might know that he was really a messenger of God, and not one of the false messiahs who at that time arose in abundance, Jesus only answered that no miracle would be shown to them. A study of the Gospels moreover leads a fair-minded critic to the conclusion that if there is any truth in the stories of miracles related in the Gospels, they were probably spiritual occurrences, and this is the view expressed in the *Encyclopedia Biblica*. The feeding of the hungry thus meant the giving of spiritual food by his sermons to those who were desirous of possessing spiritual truths, the healing of the sick meant the healing of the moral and spiritual diseases and the raising of the dead meant giving spiritual life to those who were dead in sins. But even if the miraculous occurrences related in the Gospels, be supposed for the sake of argument to have taken place actually, still no superiority to the earlier prophets can be claimed for Jesus on the basis of these miracles. The most wonderful of his performances is that relating to the raising of the dead, but the earlier prophets did the same, and the similar miracles of Elijah and Elisha are on a level with, if not above, the miracles of Jesus, while to them belongs the honor of priority. In fact, in the whole story of his life and death, there is not a single circumstance which can place him above the list of ordinary mortals. The weakness which attended him, the failure which marked his efforts, and the fearfulness which he showed, are further evidences that he was not above the rank of a mortal. These and similar considerations have led all intelligent thinkers in the Christian countries to reject the

absurd dogma of the divinity of Jesus, and the Christian missionaries are simply cheating the ignorant people by inviting them to a doctrine which is now openly rejected in Christian countries. In fact, the idea of the divinity of a human being is so grossly repugnant to human reason and conscience and so great an insult to human intelligence that the most important question to be asked at present is, how did Christianity hold out so long and why did it not pass to a state of decline much earlier?

The Existence of God.

Casting a glance at the remote past, we see a young child brought up with loving care and tenderness by his parents. He has got several consanguineous brothers who are jealous of their father's love towards him and cannot bear his tender caresses for him. Accordingly they assemble together to consider the measures of his removal from before the eyes of their father. It is agreed upon at last that he should be taken to and left in some distant uninhabited place where with no human being to take care of him, he should soon die, so that his presence should no more fan the flame of their jealousy, and the object of their father's love being thus taken away, they should have all his love for themselves. With various machinations and devices, they at last succeed in separating the young child from their father, and taking him to a distant jungle, throw him down to the bottom of a well. Let the material eye follow the child into the bottom of that dreary well, where no human figure is seen nor a mortal voice heard. A young child not more than ten or twelve years of age, whose resting-place has been his mother's bosom and whose eye has never met any sight outside the four walls of his house, who is quite unaware of the ups and downs of life, who has never seen or known any adversity, and upon the tablet of whose heart no experience has yet been recorded—this innocent child is cast into a dark well with dreary scenes all around. A materialist with due regard to all these circumstances and the natural course of events, can draw the only conclusion that this young child so tenderly brought up and so cruelly thrown away, must soon perish, sighing and sobbing in grief. But the Book of God tells us that in that dreary place the young child

heard a soothing voice in the following words : لَتَبْلُغَنَّهُمْ بِأَمْرِهِمْ هَذَا "I assure thee that time will come when thou in thy grandeur and glory wilt inform thy brethren of this their mischiefs, while they standing in a humble position before thee, will be so overawed by thy glory that they will not be able even to recognise thee."

The nature of this voice is a matter of deep consideration. There are two points which particularly deserve our attention. In the first place, was it simply a freak, or a fancy of the child, or the result of his previous impressions, or a deep insight into the future. Secondly, whether after long years in which he experienced various reverses and trials, it was fulfilled to the very letter or whether it turned out to be the brag of a vain braggart, the words having mingled into the air as soon as they were uttered. The prefix لَ which is used to emphasize so that it serves the purpose of an oath and the suffix نَ which is used to denote certainty, clearly show that the assurance contained in the voice is in the strongest and most emphatic words and is expressive of the highest degree of certainty. The form of the words is, therefore, itself the clearest evidence that the voice was neither a freak or fancy of the child nor the outcome of any foresight on his part. It gives him an information about which not the slightest doubt lingers, that the time was surely coming, and no power in the world could avert it, when he would occupy a dignified position and his brothers would be brought low before his eyes. There is not any reason for the supposition that this voice was the outcome of the imagination or foresight of the child. Later events have, on the other hand, shown us that this voice which fell into the ear of that young and weak child, came from the powerful Being who has perfect control and full power to direct the management of the world as He likes. We have, therefore, to see how the all-powerful Author of this voice managed to bring about the fulfilment of these words by arranging a particular course of events according to His will. The real object was to bring upon this forsaken and helpless child a time when he being seated on the throne of glory and wearing the crown of dignity over his head, should have his enemies standing before him as servants or slaves. The changes and revolutions in the course of events that were brought about to fulfil this grand object, give us to

understand with clearness and certainty that all this was effected by the all-knowing and all-powerful Being who at every moment and under all circumstances has full power to order the management of affairs according to His mighty will and intention. The family to which this innocent child and his ill-natured brothers belonged, lived in the land of Canaan and did not possess any worldly splendour or dignity. But the prophecy indicated that he should rise to some great temporal dignity and hold in his hand some mighty sway. This object could not be brought about in Canaan and there was only one country which having relations with the land of Canaan was suited for the fulfilment of the prophecy. This was Egypt and only there it was possible that he should rise to a high temporal dignity such as was necessary for the fulfilment of the prophecy. For the attainment of this object, all the events are focussed at a particular centre which makes its fulfilment possible. An Egyptian caravan while returning from a distant journey, halts near the well where the young child has been thrown a few hours before and where he lies quite helpless. One of the caravan goes out in search of water and comes upon the well. But instead of water he finds to his great astonishment a beautiful child and exclaims in joy *يا بشرى هذا غلام* "Good news, this is a handsome youth." The caravan takes the boy to Egypt where after many turns of life and changes of fortune, he is raised to the highest dignity under the Egyptian government. On the other hand, a great famine overtakes the land of Canaan which compels the Canaanites to resort to Egypt for sustenance. Though Egypt was in those days a great mart of corn for the neighbouring countries, yet the sons of Israel, brought up as they were in great delicacy, were hardly ever obliged to have recourse to this emporium. Compelled by circumstances, however, they took leave of their father and went to Egypt to buy corn. But Divine wisdom had ordained that another object should be brought to fulfilment by this journey of which they had not the slightest idea. On reaching their destination they are brought as suppliants into the presence of one who knows them, but whom they do not recognise. It was indeed a most sublime scene when the once destitute and helpless child thrown into the bottom of a well, but the then Prime Minister of Egypt, Joseph, son of Jacob, disclosed to the then supplicants before him, but the once proud and rash enemies, the astounding news contained in the following words:

انا يوسف وهذا اخي قد من الله علينا انه من يتق ويصبر فان الله
 لا يضيع اجر المؤمنين " Yes, I am Joseph, and this (referring to his
 real younger brother) is my brother. Verily God has been gracious
 to us and has raised me to this dignity out of His kindness; for it is
 His established law that He does not destroy the righteous and the
 patient."

There is another point of view also from which all these events must be looked at. When a man has in view the attainment of an object, he devises plans and resorts to means which are sure to lead to it. He considers the causes which can produce the desired effect, and has recourse to the necessary means, but notwithstanding all his exertions and efforts, he is sometimes altogether disappointed. In the case of Joseph, his brothers used the necessary means to bring about his death, and ordinarily the measures taken for the destruction of an opponent do not materially differ from the plan adopted by Joseph's brothers and such measures are generally attended with success. It is, therefore, a matter of grave consideration what the cause was which led to the bafflement of the plans of eleven experienced men against a helpless boy. It may be said that other instances of this may be cited, but the uniqueness of this event lies in the prophecy put into the mouth of that boy, that his enemies' designs against his life would all be frustrated, and in its subsequent fulfilment exactly in the manner foretold, the events so foretold being such as were beyond the power of the most scrutinizing guess, the most perfect understanding, the deepest insight and the wisest experience of man. In fact the most wonderful event in the whole story, and the plainest proof of the existence of God, is how a plan was formed by the children of this earth in which they apparently seemed to have succeeded, and how according to the word of a helpless and weak child, all their designs were brought to nought and they were made to fail hopelessly in the attainment of their object, though it seemed to be the easiest task.

But the story of Joseph is not related in the Holy Quran simply as a narrative of past events. It is there related as a prophecy, not only a prophecy in the mouth of Joseph, but a prophecy also in the mouth of the Holy Prophet to whom this story was revealed. The object of the narration of the story of Joseph in the Holy Quran, as

is also the case with the stories of other prophets in the Holy Book, is to show that the recipient of the Holy Quran would pass through all the trials through which Joseph passed and his end would also like that of Joseph be a prosperous one. The story was revealed to the Holy Prophet, in other words the Holy Prophet prophesied the similarity of the events of his life to those of Joseph's, at a time when he was like the child Joseph thrown into the blind well of indescribable tortures and unspeakable cruelties, and when no earthly means were left in his hands to come out of that well. On the other hand, his enemies were far more powerful and had far greater resources to draw upon, than the enemies of Joseph. But mark the sublimity and grandeur of the words in which he foretold of his ultimate success to his powerful opponents: *لقد كان في يوسف واخوته ايات للسائلين* "In the story of Joseph and his brothers, there are signs for those who question as to the events of the future life of the Holy Prophet." The proof of the fulfilment of this prophecy, contained in the story of Joseph, with regard to the ultimate triumph and success of the Holy Prophet, is an easy task, for the events of the life of this mighty prophet are placed before us with a clearness which we do not meet with in the life of any other prophet, and therefore we need not more than refer to the plans adopted by his opponents for his destruction. At Mecca he suffered for thirteen long years the cruel persecutions and tortures of his enemies with a fortitude and perseverance which is truly unparalleled in the history of the world. An ordinary man would certainly have perished under these oppressions in the very commencement. No stone was left unturned to bring destruction upon his head, and he was obliged to fly at last, helpless and destitute, to a distant city. But so bent were the enemies to extirpate him that they attacked him over and over again even in his new abode. At last they contrived to unite with them the most prosperous, powerful and influential part of the population of Medina, *i. e.*, the Israelites who were living there, and thus with their combined efforts did all that lay in their power to bring him to naught. In short, all possible means which the united energy and power of all the tribes of Arabia could devise, were resorted to for the destruction of one apparently helpless man, but as he had beforehand said and challenged his opponents, he came out at last triumphant and successful against his numerous foes, and so great was his triumph that there is no instance

of it in the whole history of the world. The person who being subjected to the unspeakable cruelties of his opponents fled one dark night from Mecca with but a single companion, and traversed the dreary deserts of Arabia, avoiding all frequented roads and beaten paths, reaching Medina after several days of extreme suffering,—this very person who for a time was taken to have been utterly annihilated, after several years made his entry with ten thousand faithful companions ready to sacrifice their lives for his sake again into Mecca, that very land which one day rung with cheers at his flight. He is now master of all their lands and properties, and most of all lord of their holy temple. He stands in the door of their temple and orders all their idols to be broken, their gods to be brought to naught, in which they placed their trust and which they regarded as having control over the affairs of the world. Before him stand all the chiefs and the great men of the Quresh in as humble a position as stood the supplicant sons of Israel before Joseph. By usage, law and reason they all deserved to be murdered and they felt that the sentence of death could with justice be passed upon them and that they had no right to claim forgiveness. The victor accordingly asked them what treatment they expected from him under the circumstances. They answered: "Thou art noble-minded and noble-born, we, therefore, crave thy mercy and hope thou wilt treat us with generosity." He gives them the very answer which Joseph gave his brethren, thus showing that the whole of the story of Joseph was in fact a prophecy of the events of his own life, saying *لا تثرىب عليكم اليوم يرحم الله لكم وهو* "No blame be on you this day. God will forgive you, for He is the most merciful of all."

We earnestly ask every seeker after truth to consider the circumstances under which such grand and mighty prophecies are uttered and then look at their fulfilment, and he will need no other proof that they are from an all-knowing, all-wise and all-powerful God, and serve as a clear and conclusive evidence of His existence. It is with this very object that the story of the great leader of the Israelites, the prophet Moses, is related in the Holy Quran. He stands before the throne of the proud Pharaoh of Egypt, and notwithstanding his utter helplessness and weakness, gives utterance with undaunted courage to the prophetic words: *قد جئتكم بأية من ربك وإسلام على من اتبع الهدى*

"We have brought to thee a sign of our truth from thy Lord that safety will attend him who follows the truth and destruction will overtake the other party." We should here see which of the two parties, Moses and Pharaoh, had the means to destroy the other. No foresight could at that time lead one to the conclusion that the weaker party would get the upper hand, and that such a helpless man as Moses would be able to destroy the mighty monarch of Egypt with his numerous hosts. Yet this was exactly what Moses told Pharaoh standing in his presence. Such an assertion under circumstances like these is the clearest proof that it was not from a weak mortal whose life at that time was only at the mercy of his adversary, but from a Power far more powerful than the mightiest ruler and having perfect control over every particle of the universe. Nor, it can be easily seen, had the utterer of these words at the time of their utterance, the faintest knowledge or the slightest idea as to the manner in which he would be made victorious, or as to the causes which would bring about his opponent's destruction. But every thing was so managed by Almighty God as to bring about a fulfilment of the word of prophecy. The weaker party was saved and the stronger brought to naught in such a wonderful manner, that neither of them ever had conceived of it, nor was it within the power of either of them. Some time passed away and the Israelites could see no way of being freed from the slavery of the tyrant. At last, Moses with his followers fled from the land of Egypt. They experience no hindrance at first but a mighty barrier is soon seen which they cannot pass, nor have they the means to remove it. A stormy sea is before them and there is no bridge nor have they got boats. The fugitives stand aghast at this scene when to their complete bewilderment, they discover all of a sudden Pharaoh with his troops in their pursuit. They are now utterly disappointed and say in despair to their deliverer: يا موسى انا لمدركون "Moses, we are now in the hands of our enemies and there is no way of escape left." But Moses, that mighty man, says to his followers with the same undaunted courage as he had shown before Pharaoh, لا اله الا الله "No, this can never be. for of a certainty my Lord is with me and He will certainly show me the way to success and deliverance." It can be easily seen that so far as circumstances could point to any conclusion, the followers of Moses were in the right.

What authority had Moses then to say that they shall be saved and that he will never be destroyed? Certainly the words uttered by him on this occasion, could not proceed from his human knowledge or his own power, but they were the words of the powerful Being whose knowledge extends to all and whose mighty hand controls every particle of the universe with perfect freedom.

In short, the clearest and strongest proof of the existence of God is contained in powerful prophecies revealing deep secrets of the future, and every other sort of proof is inferior to it. Of all miracles, the Holy Quran, therefore, gives prominence to prophecy as the ever-living sign which can stand the test of all scientific and materialistic investigations, and offers it as a proof of the existence of God and of the truth of the Holy Prophet. This scientific miracle is the chief excellence of the Holy Quran whose assertions and arguments it ever keeps alive and the tree of whose blessings it ever keeps fruitful. As the Holy Book claims to be a blessed book, *i.e.*, one whose blessings are never intercepted, Almighty God has given it this excellence over all other books that claim a heavenly origin that the signs, prophecies and Divine revelations which it claims as evidence of its truth, are granted to its true followers in all ages. Thus all ages have witnessed the manifestations of these signs according to the need of the time. Omitting however stories of the past, we will say a few words about a living servant of the Holy Quran who in this scientific and materialistic age has put forward the claim that he has been given all the spiritual characteristics and powers and all the heavenly signs which are related in the Holy Quran to have been granted to the prophets. But as these wonderful and mighty claims and the clear proofs which the claimant has given in support of their truth, do not form any part of our subject at present, we will not discuss them here. We will however make a few remarks on that part of them which falls within the scope of this subject, *viz.*, the prophecies which disclose the mighty power and knowledge of their great Author, and therefore serve as signs of His existence.

First in time, in importance and clearness of proof is a prophecy recorded in a book, published about twenty-four years ago and entitled the *Barahin-i-Ahmadiyya*, copies of which are in the hands of people of different nationalities and religions. The words of the prophecy

are : *يا تور من كل فج عميق . يا تيك من كل فج عميق* : "Large numbers of people will come to thee from different quarters of the world, and presents and gifts wilt thou receive from all sides." In order to have an idea of the grandeur of these words, it is necessary to cast a glance at the circumstances of the recipient of these revelations at the time when these prophetic words were uttered. At that time he was living in such solitude that he was hardly known even to those who lived in his vicinity, and his love for a solitary life was so great that he did not like to live in society or mix with others. Nor had he about him at that time any attraction which could have drawn other people to him. But gradually the time has come when this prophecy is fulfilled to the very letter, and a whole world is, at present, witnessing the truth of the prophetic words uttered about a quarter of a century ago. There are many other prophecies to the same effect which were published in the same book. One of them runs thus : *لا تصعر لخلق الله ولا تسلم من الناس* "Do not distort thy face at the crowds that will come to thee and do not get tired of the visits of large numbers." The recipient of this voice himself wondered at it when it was revealed to him, because living a perfectly solitary life, he could not even conceive the visits of the great crowds that would tire him, as the revelation foretold. The fulfilment of all these prophecies is now as clear as daylight, and there is no limit to the number of people who have seen it. In the same manner revelations were published in the same book which draw a complete and clear picture of the most important events that were to befall the recipient in future, and the fulfilment of all these has been brought about in a wonderful manner, but this is not the proper place for all these details.

Many other prophecies have been made and fulfilled. At Amritsar after a controversy with a well-known representative of Christianity in which the claimant to Divine revelation advanced the most conclusive arguments for the truth of Islam, he prophesied that as a proof, that Islam was a true and living religion, and that its holy founder was a messenger of God, and that it invited to a living, supporting and powerful God, and that Christianity was a dead and dry religion, and Jesus Christ a weak and helpless human being, devoid of all attributes of Divinity, Almighty God had revealed to him that his adversary would die within fifteen months, provided that

his heart was not in the meanwhile turned to the truth of Islam. The awe and sublimity of these words, which were uttered in an assembly consisting of Muslims and Christians, can only be conceived by those who were present at the time. Though even then there were hearts which felt that such powerful words uttered with such seriousness amid a large assembly of people, could not be uttered by a weak human being, and that they, no doubt, proceeded from a Higher Being who controlled this world and all its affairs, but the wonderful fulfilment of the prophecy later on placed the matter beyond all doubt. The gist of the prophecy was the death of a person, and this was a matter beyond human knowledge or guess or foresight. But had the prophecy simply related to death, there would have been room to doubt that the opponent though not suffering from any disease at the time was yet an old man, and that the prophesier might have seen some symptoms hidden to ordinary eye from which he might have inferred his death. The second part of the prophecy was in fact a provision to meet such an objection, and a clear proof that the secret revealed in the prophecy was beyond the power of mortals and that the prophecy proceeded certainly from a Divine source. It was a prophecy concerning an admitted leader of a great religion and its recognised representative in its controversies with other religions, who was reputed among his own people for his strong faith in and strict adherence to the religion which he professed, that he must die, but that before his death a time would come in his life when being overawed by the truth presented by his opponent, he would be shaken in his faith, and like a weak-minded sceptic lose his faith in the divinity of the weak mortal whom he considered his God all his life, and that he would then be granted a respite for a short time. In the long course of events that followed, it was clearly proved that his constancy in the Christian faith was severely shaken during the time of the prophecy, and that he had not the courage to trust the man-god whom he worshipped. All the while he remained in great perplexity and trouble and changed his residence from one town to another, not finding any rest anywhere, nor any comfort or satisfaction from him whom he considered his helper. All this showed conclusively that he was overawed by the truth of the prophecy. But as he did not show the courage to profess the true

faith openly and in public, he met with the fate he deserved soon afterwards.

Another event which is still fresh in the memories of the people of this country, though seven years have elapsed since its occurrence, is the death of a leader of the Arya Samaj, Lekh Ram, who out of sheer impudence made the most abusive and scurrilous attacks upon Islam. He requested the Muslim leader, we are speaking of, to show him a sign of the truth of Islam, and of his own claims to Divine revelation. Mirza Ghulam Ahmad, the prophet of God, accordingly prayed the mighty and knowing God to manifest a sign, and was told that Lekh Ram would meet with his end within six years with great torture. Almighty God could show him a sign of mercy but he by his own deeds called forth the punishment of heaven upon his head. His hard-heartedness and audacious abuse of the Holy Prophets of God, required the manifestation through him of an awful sign which should strike people with fear and dread. At last when the time fixed by the prophecy was drawing to a close, Lekh Ram was cut off in the prime of his youth exactly in the manner foretold. Those who are fully acquainted with the facts of this prophecy and its fulfilment, are fully aware that the word of God had given a description with full details of his terrible death, and of its time and manner, which agreed every whit with what happened five years afterwards. His death caused deep mourning and great grief in the houses of the Arya Samajists, and there was a clamour throughout the length and breadth of the country. It was an irretrievable loss to the Arya Samaj, for he was not only a leading member of the Arya Samaj, but one who in his zeal and excitement for the cause of the Samaj had no equal in the whole community. The further feeling that he died in accordance with the prophecy of the leader of a hostile religion, gave still more trouble to the Aryas, because his death plainly testified to the truth of Islam and the falsity and defeat of the Arya Samaj. Accordingly, they left no stone unturned to find out the murderer of their advocate and employed all means that wealth and power could afford. The Government too which on such occasions lends its helping hand to all irrespective of their creed and color, did its best in the matter, but all attempts proved fruitless and no trace of the murderer could be found. The Government was well aware of the faithfulness and loyalty of the house of

Mirza Gulam Ahmad as well as of his own claims that he had been sent to spread peace and to preach love of God and sympathy for man, and it had apparently not the least suspicion that the Mirza Sahib was in any way connected with this murder, but probably to assure the Arya Samaj that it was prepared to take every step necessary for the finding out of the murderer, it caused his house to be searched. The District Superintendent of Police with his subordinate officers made his appearance all of a sudden one day at the door of the Mirza Sahib, and caused all his papers and books to be carefully searched in order to discover, if possible, any traces of a previous correspondence or plot in regard to the murder. But to his complete satisfaction, he discovered that though there were hundreds of letters congratulating the Mirza Sahib on the fulfilment of prophecy, there was not a single word to show that he had the least connection with this murder.

ABDUL KARIM.

Comments.

Under the heading "the assured results of recent Bible criticism," the *Harvest Field* publishes in the issue of June 1904, a letter from the pen of Mr. Rouse, in which the writer lays stress upon the point that the Indian church should not be kept ignorant of the "assured results of wise investigation." Probably this very gentleman expressed the same opinion in a Christian meeting last year, but it does not seem to have been acted upon. We are not aware why the missionaries are generally averse to making known the change which the Christian belief has recently undergone, and why the fact is laboriously concealed from those to whom the Christian religion is preached. Here in India the Christian Missionaries preach a Bible which is alleged to be the Word of God from beginning to end, free from every error, and with all its narratives true in all their details, and on the strength of these beliefs fault is found with the Holy Quran, because its narratives differ in certain instances from the narratives of the Bible, and because it regards the Bible as a book in which truth is mixed with error. But after two thousand years, the Christians have now discovered that

the opinion expressed by the Holy Quran 1300 years ago, as to the trustworthiness of the Bible in the hands of the Jews and the Christians is the only true opinion. The Christians are now agreed, though they have great fears in making known that fact in lands to which missioneries are sent, that the Bible is not wholly Divine, but has also human elements in it, that it is not free from errors, and that its narratives are not historically necessarily true. Mr. Rouse is of opinion that these results,—though he yet hesitates to agree with the remaining results of Higher Criticism—, should be plainly avowed even in India. Thus he says in his letter: “With the general statement that we ought to present to the Indian church the entire scheme of God’s revelation in the Bible, and to acquaint them with all the assured results of wise investigation, all your readers will agree. We have to give to the church the whole truth which God has given to us. God’s truth can take care of itself, and needs no human buttressing.” We do not know why Mr. Rouse calls it God’s truth and not man’s errors. It is a misnomer to call it the scheme of God’s revelation when it is admitted that the greater part of it is man’s composition and open to the same defects and errors as other books. It is only the Christian way of expressing that this mixture of truth and error is termed God’s truth. But this is due to habit. Mr. Rouse tells us that truth can take care of itself, but the Bible is not the truth, but truth mixed with error, and hence the need of the missionary’s prop to it. Mr. Rouse does not assent to all the results of Higher Criticism, however widely they may be accepted, for “it is not enough,” he says, “for a belief to be widely accepted to make us regard it as undoubtedly true.” But “there appear to be a few ‘assured results’ of the last half century’s criticism, on which all, or almost all, are agreed,” and these must on account of their universal admission be accepted as part of Christian belief in the Indian Church, as they are accepted everywhere by the Christian world. These “assured results” are then enumerated by Mr. Rouse and run as follows:—

“1. In reading the Bible our first question ought to be, what did the writer mean? Until recent years the tendency was to look so exclusively at the Divine side of the Bible as almost to ignore the human side. It is a great gain that we have got over this tendency.

.....A similar remark may be made in regard to the person of Christ. Formerly the thought of his Divine nature too much overshadowed the equally true fact of his human nature. In the last half century, we have been taught to give due prominence to the humanside of our Lords's nature.

"2. The prophet's main work was forthtelling and not foretelling.

"3. Christ, and not the Bible, is the rock on which we build. It is true that it is only from the Bible that we can learn definitely about Christ; but a *Bible with mistakes in it* would tell us quite enough about Christ to enable us to trust him for salvation."

[This is admitting only half the truth. The Christians trusted the Bible for two thousand years and have now discovered that it should not have been trusted, because it has in it human elements as well as mistakes. But Mr. Rouse also assures us that the human side of Christ's person which was neglected for two thousand years, has now been given a prominence, and this change must bring about a corresponding change in the belief as to the infallibility of Christ and thus ultimately render him unworthy of trust like the Bible. Moreover, if we can learn about Christ only from the Bible, and the Bible is admitted to have mistakes in it, the Christ thus revealed must be a false Christ and not the real one, and the view of him given in the Bible must be a mistaken view. The Christ taught by the Bible, therefore, falls with the Bible, and the mistake will be discovered sooner than the former mistake regarding the inerrancy of the Bible. A critical study of the Bible has further opened the way to a critical study of Christ and he will soon be seen in his true colors. This is again what was taught by the Holy Quran 1300 years ago, because it plainly stated that the Bible represented Christ in false colors. Is it not a miracle of the Holy Quran that its estimation of the Bible and Christ has ultimately been accepted by the Christians themselves? This fact gives us the assurance that the time is not very far when intelligent Christians, breaking the ties of habit and the cords of social forces, will accept the truth of the Holy Quran.]

"4. Looked at from the *human* side, the Bible is to be interpreted on the same lines as any other book.....and we must

make a distinction between the record of man's word and the utterance of God's word."

[What will be the fate of the Gospels in all four of which there is scarcely any utterance of God's word?]

"5. The only object of the Bible is to give religious teaching. Whether its science or history is inerrant or not, its object is not to teach science or history,.....

"6. Religious teaching can be given by means of narratives which are not historically true."

These are the changes which the Christians deem it necessary to introduce into the Christian belief after two thousand years. What will be the fate of those who passed away on the erroneous belief, we are not told. But can the religion claim a Divine origin which requires amendments from the hands of men every now and then. These changes are agreed upon, but there are yet many more which though widely accepted, are not universally admitted and upon which there is still a difference of opinion, because they are utterly subversive of the Christian religion. To one of two things the Christians will soon have to bid a farewell, viz., either to the dogmas of Christianity or to common sense.

Some time ago we remarked while discussing the post-crucifixion appearances of Jesus that it appeared from the Gospels that Jesus disguised himself as a gardener in order to flee unnoticed to another country, lest he should fall again into the hands of the Jews. Upon this a Christian gentleman wrote us a letter, declaring us guilty of a great injustice in ascribing fear to Jesus. We give below the translation of a passage from the *Taraqqi*, a Christian monthly magazine, appearing in its issue of June 1904, under the heading *Hayat-ul-Masih*, or the life of Christ, to show that the Gospels actually represent Jesus as entertaining great fear of the Jews. The writer says: "But Christ had not yet begun to lay stress upon this claim (i.e., the claim to Promised Messiahship), though he used' occasionally to allude that he was the Promised Messiah whom they expected, as he did in the temple of Nazareth. But he did not put forward this claim frequently or repeatedly. The reason of this was

Did not Jesus fear the Jews?

appearances of Jesus that it appeared from the Gospels that Jesus disguised himself as a gardener in order to flee unnoticed to

that the inhabitants of Galilee were liable to great excitement and they cherished the fond idea of the worldly glory of the Kingdom of Christ. Had Jesus, therefore, put this claim before them, it was possible that they would have risen against the Roman government and the result of this would have been that the hearts of people would have turned away from the Messiah, *and he would have fallen a prey to the Roman sword.* There was the same danger if this claim had been made in Jerusalem, *for the Jews having risen against him would have put an end to his life.* Therefore in order that he might be safe against every kind of interference, he thought it to be advisable that the truth about his person and office should not be made known for some time."

Here it is admitted that Jesus feared to put forward his claim to the Messiahship from fear of death, either by the Roman sword or the violence of Jewish masses. If it is really true, we cannot help terming it an abject fear, as no prophet of God ever cared for his life in delivering God's message to a people. It is moreover a strange combination of contradictions. On the one hand we are told that Jesus was God, and on the other that he feared to say openly even that he was the Messiah, lest he should be put to death. Why should God have feared men? We have read often of God-fearing Jews but a Jew-fearing God is only a Christian invention. Again we are told, on the one side, that the object of Jesus' advent was only to die for the sake of sinners, and on the other, that from fear of death he refrained of delivering the very message he had brought. This is not however our concern. We have only to show that if the Jesus of the Gospels showed the abject fear which the *Taraqqi* makes him show, there cannot be the least objection to the noble fear which he showed after crucifixion by assuming the disguise of a gardener and flying away to a distant country, lest he should again fall into the hands of the Jews, as it was for deliverance of his message to the other Israelite tribes that he did this. In fact, Jesus did not show any fear on this occasion but only observed due caution, as it is the duty of every good man to observe for the safety of his precious life.

Established 1870.  Established 1870.

NIZAM DIN MISTRI & CO, THE "ORIENTAL" SPORTS WORKS,

SIALKOT CITY, PUNJAB (INDIA).

By Wire: "Nizam," Sialkote.

MANUFACTURERS AND IMPORTERS OF

Cricket, Lawn Tennis, Badminton, Table Tennis, Racquets,
Foot-balls, Polo, Hockey, Golf and Walking Canes,
Gymnastic Apparatus and all other Out-door and
indoor Games and Sports.

*Please apply for Catalogue, post free. Wholesale list can be
had upon application.*

BUSHEL OF READING FREE! For 10c (silver) we will ask 150 pub-
lishers to send you sample copies; for 20c. 300, and you will receive
an illustrated O-cult Magazine three months.

INTERNATIONAL SUBSCRIPTION AGENCY, DEPTOTS Lawrence, Kans.

Digitized by Khilafat Library

THE REVIEW OF RELIGIONS.



THE REVIEW OF RELIGIONS is published on the 20th of
each month and undertakes to refute all objections against Islam. It
deals with important religious questions and offers a fair and im-
partial review of the prominent religions of the world.

Rates of Subscription.

Annual Subscription for India ...	Rs. 4
"Single Copy" ...	"other countries, 6s.
Specimen Copy, free.	... 6 annas or 6d.

Advertisements are published at 4 annas per line.

Special rates on application.

All literary communications, Books for Review, &c.,
should be addressed to the Editor, all orders, remittances,
advertisements and other communications of a business nature
to

**THE MANAGER,
"Review of Religions."**

Qadian, District Gurdaspur, India.