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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ISLAMIC REVIEW.

VOL. I.]

APRIL.

[No. 3.

WHO IS A MUSLIM?

ONE who sacrifices his life and all his interests in the path of God, makes complete submission to Him, and resigns himself wholly to His will. One who engages all his faculties in devotion to God, eschews every act of disobedience, and prostrates himself before Him. One who shuns, so far as possible, every path of evil, and avoids occasions of the wrath of God. One who seeks God with true sincerity and exalted magnanimity, and shows a firmness and a sincerity unshaken under the severest trials. He must have a union with God which cannot be cut asunder by swords, nor burned by fire; adversity cannot loosen the tie, the death of the nearest relatives has not the slightest effect upon it, the separation of dear objects does not interfere with it, and the most fearful calamities do not shake it. He is willing to subject himself to every disgrace and affliction for the sake of God, and turns to Him with such exclusive devotion and sincerity as to regard all others besides Him as dead. Death comes over all his passions and desires. In a word, all the members of his body and all the faculties which sustain him are made to work in total sub-

mission to God, and his life and death has no after object but the pleasure of God. (From the writings of Hazrat Mirza Ghulam Ahmad of Qadiani, may his soul be blessed!).

* * * * *

Ah, what a mountain to ascend! Narrow is the door indeed, and difficult the path; and yet not an impossibility. This is the picture of a Muslim given in various verses of the Quran. The world with all its treasures is open to him. He is the hand of God and the ruler of the universe, and can do in fifty years what others cannot accomplish in five hundred years. It is a truism, and the early history of Islam bears testimony to it. Brethren in Islam, here is a test for you. Weigh yourselves: Are you not wanting? You cry on your present precipitate fall, but I am afraid you deserve it. Are you Muslim in the above sense of the word? Is not your present adversity your own making? But if no one is too late to make amends, why you, who at least are Muslim in name; be true Muslim. Do not ape Europe, it is a *fallen idol*; the best thinkers in the West are disgusted with her civilisation. Besides, the best in it comes from Islam. Why try to reach Islamic culture, through adulterated channels; why not accept it in its purest form? Have you not in hand a tried code of progress? You have; you forsook it, and you were forsaken by God. You have had enough of lessons, you cannot afford indifference and inactivity any longer. Rise, dear brethren! Rise, shake off lethargy; no more dozing; be active, devote yourselves to your national cause. Be Muslims, and compel your leaders to be Muslims; discard them if they do not lead a Muslim life. Be faithful to your government. ~~Islam does not teach discontentment with a non-Muslim rule.~~ But at the same time be Muslim in your attitude towards your rulers, and remember Islam gives an ideal of constitutional government to the world.

AN IDEAL OF DEMOCRACY AND SOCIALISM IN ISLAM.

By Professor FEROUZ DIN, M.Sc., B.A., of
M. A. O. College, Aligarh, India.

“My Brothers! I owe you several duties, and you have several rights over me. One of them is that you should see that I do not misuse the revenue; another that I may not adopt wrong measures in the assessment of the revenue; that I should increase your salaries; protect the frontiers; and that I should not involve you in unnecessary dangers. Wherever I err, you have a right to stop and to take me to task.”

THUS spoke one of the grandest rulers of the world, Caliph Umar, when he took the reins of the Government, only a few

years after the death of the Holy Prophet, who first taught the principles of representative government to the whole world in its perfect form. That the great Caliph during his whole regime kept these words to their very spirit is above every criticism. His own well-known saying, "There is no Caliphate without the consultation of the general body of Musalmans," characterised all his career as a ruler. The emoluments of his office were just sufficient to enable him to keep body and soul together, and to cover his body with a shirt of rough, coarse cloth, with twelve patches in it; in fact, the total daily expenses of his household did not amount to more than a shilling. In the beginning he did not take anything from the Bait-ul-Mál (Treasury), but later on he found that the duties of his office were interfered with by his private efforts to earn a livelihood for himself. He then put the question of his stipend in the hands of the "Muglis-i-Shura" (the representative body of Councillors), as well as before the Musalmans at large, congregated in the mosque for the Friday prayers, and it was decided that he should be given just as much as he required for his ordinary needs.

RESPONSIBILITIES OF CALIPHATE.

Conscientious Musalman rulers have always regarded the responsibilities of the Caliphate as a great and onerous duty requiring their best efforts. Umar Bin Abdulazeer wept when he was elected Caliph. After taking the oath of allegiance from the Musalmans, he came to his house, not on the State Horse from the Royal Mews, but on his own mule, and when his wife asked him about the cause of his weeping, saying: "It is a time of rejoicing and pleasure that Musalmans have made you their chief, considering you the best of them all," he said, with a heavy voice: "Foolish woman, don't you realise that I have been entrusted with the heavy and responsible duty of looking after a vast body of Musalmans? How do you think it is a day of rejoicing for a poor man like myself?"

THE CALIPH'S CHILDREN IN THEIR FESTIVAL ROBES.

The following story may pass belief in our days, but its authenticity has never been impeached. It is an object lesson for a socialist in the West; he can assert with full confidence, in the light of this instructive story, that his demands as to curtailing personal expenses of the royal personages in Europe are not Utopian after all. On the occasion of one of the Ids—a day of great rejoicing for Musalmans—so the story says, the children of the fifth Caliph were out at elbows, in tattered clothes, and his wife insisted that he should have new clothes for them. Umar (II.) pleaded that he had not anything left from his day's wages. His wife suggested that he should draw his next day's wages from the Bait-ul-mal in anticipation. The Caliph's face reddened with anger, and he replied: "Are you sure that I

shall live till to-morrow and deserve the money I should receive to-day?" It should be borne in mind that this is an incident of the days when the Caliph was one of the greatest monarchs of his age, and his dominions were spread from India to Morocco.

It was not only the Caliphs who symbolised practically the doctrines of Muslim Fraternity. Even the poorest Musalman was imbued with this spirit. In the Syrian war with the Christians the Romans were encamped at Baisan and the Muslim army at Fahl. It was shortly after the defeat of the Christians in the decisive battle of Damascus in 14 A.H. The Christians had exhausted all their resources to check the advancing tide of Muslim invasion, they had flooded the whole country between Baisan and Fahl with water, but the Musalmans came resolutely forward, and then the Christians sent word to Abu Ubaida, the veteran commander of the Muslim army, to send a messenger to their camp with a view to agree upon terms of peace. Ma'áz was sent on this mission. The Christian camp was decorated with priceless carpets and tapestry, and Ma'áz did not think it proper to sit on a carpet which had been prepared by the spoliation of the poor. He therefore sat on the uncarpeted portion of the floor. The Christians regretted that he did not allow them to show respect to him, and that they were not to blame if he willingly dishonoured himself. Ma'áz could not control himself, and he said aloud: "I care not a hang for what you regard as honour and respect. If it is the habit of slaves to sit on the ground, I am proud that I am a humble servant of my Lord God." The Christians were wonder-struck with his frankness, and inquired from him if there were anybody holier than he in the Muslim army, to which he gave an excellent answer: "It is sufficient for me to know that I am not the worst of my brother soldiers." After some desultory conversation about peace, Ma'áz uttered the following important words in his harangue on Islam: "If you embrace Islam, you will be our brothers. . . . You are proud that you have a king who is the sole master of your lives and property, but our king does not assume any airs of superiority over us. If, God forbid, he commits adultery or theft, we will inflict the usual punishment upon him. He does not repose himself in palaces, nor is he inaccessible to us. Even in point of wealth and possessions he is in no way better than any other Musalman." 7

"MUSLIM INDIA."—The above may be read with great advantage by some of the foremost men of the day, who from time to time assert that the constitutional form of government is not suited to Muslim countries. Is it due to honest ignorance, or to justify unjustified interference? Especially when it is an admitted fact in the history of the world that Islam was the first to advocate and establish a perfect constitutional government. The West has still to undergo various constitutional changes to reach the culmination of the aims and aspira-

tions of democracy taught by Islam. Muslims flourished when under democracy, and began to lose their firm ground when ambitions of absolute monarchy crept over them.

It is said that homogeneity in ideas and tastes creates mutual sympathy and invites kindred support; but what an irony of fate! Turkey could always count on the help and support of the Conservatives of Great Britain, but the Liberals, who profess to act for democracy, suffered her to be strangled in her very attempt to regain her heritage--representative government.

the Holy Prophet.
JESUS INDEBTED TO MOHAMAD.

No one can exaggerate the indebtedness of Jesus to Mohamad and the Holy Quran. With one word the sacred book of Islam removes all the slur that attaches to the birth of the Lord. It is true that a man's greatness is not dependent on the circumstances attending his birth and descent, but bastardy has never been, even in the most degraded society, regarded as an enviable acquisition, much less in the people of Jesus, where in Deut. xxiii, 2, we read: "A bastard shall not enter into the congregation of the Lord, even to the tenth generation shall he not enter into the congregation of the Lord." With such a Divine exhortation, one cannot but look with horror and contempt upon every issue of suspicious connection. Jesus could not be treated otherwise by those who doubted or did not believe in His Mission. The version of the Gospels, or the acceptance of them as genuine and true records by some of the European nations in the beginning, was not enough to exonerate the Lord from the undeserved stigma in any judgment free from prepossession. If the former was tainted with the bias of an interested party, the latter was taken as the outcome of deeply-rooted habit. Even in ancient times, the Roman and the Greek had often accepted 'worthy sons of some notable virgin' amongst them as Demi-gods; and Demi-gods, especially when the offspring of some fortunate soul baffled all efforts to trace their paternity. Pagan Europe simply found a reiteration of its mythology in the new annals, and could not, at least on this score, feel any hesitation in accepting the New Gospel. But the Son of Mary, with all this record and support, continued to labour under the said ban beyond the pale of Christianity, till the Holy Prophet came to His sanctification. Alquran called Jesus 'a Soul from God,' and thus, by this one word, declared that no impurity, as asserted by the Jews, attached to His birth. The whole Muslim world might, perhaps, have been justified in calling Him hard names, but the Last Word of God gave its final verdict in favour of Christ.

JESUS FREE FROM THE TOUCH OF SATAN.

The Holy Prophet cleared the situation in words appropriate to the occasion. Unmentionable connections between man and woman, and issues therefrom, are generally believed to take place under the influence of Satan, and with the object of consecrating the Son and the mother the noble Prophet could not be more emphatic than when he said that Jesus and His mother were free from the touch of Satan.

But one is unable to understand the psychology of the mind that tries to find some proof of Christ's divinity in the above quoted saying of the Quran and its Prophet, without troubling to appreciate the circumstances connected with them. It is often alleged, as was said to the writer the other day in a private interview with a dignitary of the World-Wide Evangelising Movement, that the Quran and the Prophet could not have picked out Jesus and His mother from among the rest of the prophets for these unique eulogies if He were not above the human race. The allegation not only shows ignorance of the Quran, but also inability to comprehend the occasion which elicited the prophetic remarks. Not only Jesus, but Adam and some of his descendants have been described by the Quran as 'Souls from God.' On the other hand, all the servants of God in the words of the Holy Book are 'free from the Satanic control.' The zealot Evangelist of modern times fails to understand the circumstance peculiar to Jesus which brought forth this saying from the Prophet. Other prophets hardly needed the defence which Jesus so badly wanted. They had not the misfortune of being so cruelly vilified, and their mothers were not under the shadow of a maligned character. Jesus and His mother had been wrongly invested with a Satanic stigma, and in order to sanctify them, the only defender of the race of the prophets could not do better than to say that Jesus and His mother were free from the touch of Satan.

OTHER PROPHETS ALSO INDEBTED TO MOHAMAD.

All other prophets, though pure and immaculate in their lives, being ideals of humanity and the best models for others, were, however, ruthlessly maligned by the Church of Christ. In its effort to justify the novel epiphany of the Grace by the Blood, all the prophets were branded as sinners and wicked. Unrighteousness and iniquity were ascribed to them. To deify the One it was deemed necessary to vilify the others, and in this undesirable attempt no pains were spared to bring the noble race under every possible shade. They, in the Christian judgment, thus remained 'robbers and thieves' till the sixth century of the Christian era came. The final word of God, however, came to their rescue, and the Holiest of the Holies were declared sinless and immaculate, with Jesus amongst them, under the verdict of Alquran.

THE WHOLE HUMAN RACE INDEBTED TO MOHAMAD.

But the contagion of vilification went beyond the prophets. The Deification of the Son demanded the condemnation of mankind. To prove His divinity, the whole human race was to be damned. Sin was imputed to all as their necessary heritage. We must inherit sin, we must admit our total inability to be virtuous; we must own our sinful nature, otherwise Jesus cannot be glorified. Thus sin was believed to be innate in human nature. Millions of souls who died while infants were condemned to eternal punishment because they could not be baptised. What a low and contemptuous estimate of ourselves in our own eyes? and this all to glorify one Soul, who admittedly showed weaknesses like A and B. The world, therefore, cannot be sufficiently grateful to Mohamad, who raised the status of humanity to the highest possible goal when he declared that all men when born were sinless and pure, no matter how they took birth, in the house of a Muslim or of a heathen, and vested with the highest capabilities. What has been the effect of these different beliefs of the Muslim and the Christian as to human nature on the subsequent destiny of mankind is a subject which requires separate treatment; but an honest thinker, on the above data, is forced to see in Mohamad a true blessing to the whole human race. The Christians damned the whole world, and their Lord received unmentionable names from the Jews. They recriminated on each other, but Mohamad came to exonerate us all. Is not Alquran simply faithful to truth and reality when it describes Mohammad as —“Blessings to the World.”

A WORD TO DECIDE BETWEEN CHRISTIANITY AND ISLAM.

One who calls others ‘robbers and thieves’ cannot in magnanimity of soul come up to one who declares them sinless. A religion which gives sin to man in heritage cannot rise to the sublimity of the faith which makes sin an accretion or subsequent acquisition, and virtue a craving of Nature.

* * * * *

Take the Holy Book of Islam as a product of the human brain if you will. Even so, it speaks highly of its author's unique nobility of mind. It presents largeness of soul and magnanimity of spirit which transcends human experience in other cases.

CHRISTIAN PREACHERS SHOULD CHANGE THEIR CONDUCT.

In conclusion, we are constrained to remark that Islam and its Holy Founder do not deserve the treatment they receive at the hands of the Christian writers. As bound in courtesy, the latter should be more polite and, one may say, more humane in sparing hard names and in the use of their tongue towards those who did their utmost to save the honour of their Lord and His innocent mother. We hope for a change for the better in future.

REVIEW.

'KING SOLOMON' AND WOMAN.

WE are indebted to Lady Lumb (*Vice-President of the Universal Gnostic Alliance for England, Folkestone*) for her kindly sending us 'King Solomon,' a mystic drama, with request to review the same. The book comes from the charming pen of Princess Karadaja, the president of the said Alliance, and, in our opinion, is a successful attempt to unravel the mysteries of 'Symbolism' to her readers. We recommend the book, especially to such of our readers who take some interest in what in the West is called mysticism. We regret the shortness of our space, which disables us to do justice to the duty entrusted to us by Lady Lumb, but we cannot fail to appreciate the clearness as well as richness of the ideas expressed, and the preciseness of the language used to convey them, in the book, which for a foreigner, as the noble princess is, is a unique success.

With all her deep insight and faith into the nobility of her own sex, which one cannot fail to observe in her delineation of Shulamite's character, we congratulate the author as a faithful narrator of the times in which she lays her plot. She does not give even a tinge of her own feelings to her characters, and has succeeded in giving us an exact picture of female debasement in true colours of the received biblical traditions. We wish that the writer had been equally conversant with the Islamic literature as she seems to have been with the Christian theology, and the gifted princess, under the light of the former, could have used her rare abilities to the best advantage of her own sex in 'King Solomon,' where, under the influence of dogmatic theology, our better half has been depicted as one who is

"deep dark pitch

And lies in wait for prey and spreadeth net ;"*

and this has been said by the old prophet Ahijah of Balkis, whose only offence is that she comes to learn divine wisdom and knowledge from the wisest of her age. Woman, a 'Sacred Helpmeet,' who came to 'assist Oases' son to raise the stone' of revealed truths and bring millennium nearer, has only to 'multiply in pains a cursed race.' The most exquisite and finished product of Nature—as really woman is, whose one kiss, accompanied with pure and faithful heart, brings a treasure of happiness to man, when sealing the two hearts into one, has no doubt got in 'King Solomon' 'fresh lips' that 'shall smile,' but they

"allure *men* to perdition

And make them sell birthright for kiss."

* All the quotations in the above review have been taken from 'King Solomon.'—Ed.

That lighthouse of female virtue and continence, who can only save man from shipwreck while tossing among the stormy waves of passions, has the misfortune of being put to task in the following lines in 'King Solomon':—

“Thy folly brought us death! A stumbling block
Upon man's path to God art thou, O woman.
Aside I cast thee, metal full of dross
Despisèd lie silver in Jerusalem.”

One whose 'pure love transforms the brute into an angel' must “not remain within the city where the ark abides.” The place is holy. Because “Thou art a woman,” Solomon says to his wife Shulamite, when she asks him, “Am I then impure?” Why this all? Simply because under the teaching of the Book of Genesis

“Upon all women rests the curse of Eve.
Their doom is to desire.”

But has not man got a similar desire for woman. And if this very desire, causing sacred relations between man and woman, has created noble specimens of humanity, who have developed the latent resources of nature, and made the world a blessing, can this be really a curse? Does not “salvation come through child-birth”? It cannot be denied that 'desire breeds sorrows,' but why take the sorrows and pains of life as perdition, why not to accept it as

The “Chamber of Ordeal” in the depth,
The “Lion's den,” the “fiery-furnace” is
Which God's elected Servants all must cross
Ere they attain unto the “Well of Life.”

This, our criticism, however, should not be taken to dwindle the beauty of the book. It rather adds to it. It goes a long way to the credit of the author, who has been so true to the times of her story—indeed, a rare quality in the princess as a writer. If Eve, therefore, according to the Book of Genesis, became the 'gateway of Satan' after tasting the tree of knowledge, the Queen of Sheba, who, to quote words put into the mouth of Solomon in the book,

“Thou art the only woman who has met
Me on the plane of thought,”

and who regards the wisdom of Solomon a “priceless gem,” which cannot be compensated with 'base coin,' and has 'travelled to commune with him' for the sake of his knowledge, has been rightly depicted in 'King Solomon' as an instrument of the arch-fiend to destroy God's Temple and murder his image after she has become possessed of 'Divine lore.' A true picture of womanhood, under the teachings of the Old Testament. But Al Koran, the sacred book of Islam, gives us a different and a nobler version of the story.

Balkis, who has been rightly addressed by Solomon in the following words :—

I marvel at thy quick perception, Balkis !

* * * * *

All yearn for love
None ever craved to share my wisdom lore.
In thee I find what I have sought in vain—
A master mind, calm, passionate, serene ;

after being enlightened by Solomon on the secret of divine knowledge and revealed truths, so says the Quran, renounces all her old beliefs and accepts the true faith of God at his hands. She is not an enemy of God but a faithful servant of Jehovah. She enters in the holy shrine, not because Solomon, blind under passions, allows her to do so, as he has been made to say in the drama :—

“ Have I not granted thee a thousand proofs
Of love, esteem, and perfect confidence ?
No woman on this earth had ever passed
Within the Holy place, I led thee there.”

But she passes ‘within the Holy place’ out of her own right as a Muslema and true servant of God.

With this sad picture of woman, which our author has been compelled to give us in her book to make it consonant with her plot and scene, there is a brilliant side of the fair sex as well, which we find in the character of Shulamite. It compensates all that we have said above ; In her happiest hours and in her adverse days, in her passion of rivalry, and in her submission as a wife, in her motherly care of her own rival’s child, and in her renunciation of worldly pleasures for the sake of her husband, who has forsaken her for years, Shulamite is a true woman all through ; a best specimen of her sex, a ‘gem of purest ray serene,’ resigned and contented to her fate ‘in weal and woe,’ ; and we congratulate Princess Karadja for her happy delineation of such character.

(To be continued.)

A STUDY FOR THE PSYCHIST.

A DEAR DEPARTED SOUL IN VISION.

“ YES it is she, the whole body and soul in her clean, spotless raiment, with a face shining with glory, —.” So I thought as I was lying this morning between the fourth and fifth hour of the day, in my bed half awakened, when all of a sudden I found myself with my what is called astral body in my home in India, yet conscious of my environment here at the same time, standing face to face with my dear departed wife, who only

some months ago left us all bereaved by her sudden death. A halo of heavenly beauty enshrouded her lily white face, and celestial grace attended all her movements. Subject to a visional phenomenon, passive as one usually is, I could remember that she had died, and did not belong to our world. I was as if in a fit of ecstasy to find her in such splendid beatitude, and was led to conversation, though eyes spoke more than lips, as is the case in such visions, when I asked—

“How do you fare, my dear ——,” calling her by name, “in your present abode? You seem to be quite happy and contented.”

“Oh, quite,” with a face full of glory she replied, “God has been so gracious to me, and you people in the world cannot even imagine the extent of His blessings there. His mercies are, one may say, as if unknown here, but they abound really there. Your world cannot come up to that in happiness and grace.”

“Indeed,” I remarked, “and you seem to be quite satisfied, ——?”

“Undoubtedly,” she said, “when you leave this world you find yourselves in the arms of His mercy.”

“Then you never think of us, I presume?” I said.

“Well,” with a little smile on her lips, “I do feel sometimes anxious, especially for my children, who are left behind, minors.”

“And you have come to see them to-day,” I said, “but otherwise you are happy, ——?”

“I was never so happy when in your world,” was the reply.

“But are others also happy, like you?” I inquired.

“God’s mercies are open to all,” she said exultingly, and her face shone with a lustre of light, not observed by me in the whole vision.

A new thought passed in my mind which made me a little uneasy, and I could not resist the temptation of a question when I asked—

“Do women marry, ——?” and with some reluctance I continued, “I ask especially of those who leave their husbands behind.”

My question caused a slight laugh on her face, but at once she became a little thoughtful and she said, “I do not know very much about it.”

I paused, and did not like to put a direct question which was lurking in my mind, but her enquiring smile encouraged me, and I asked hesitatingly—

“Are you there married to ——?”

“Oh no, dear, no,” she said abruptly, while waving her hand vehemently, as if to silence my further curiosity, and smiling ripples were playing on her innocent face; she then said, after a little pause—

“I should go now.”

“Where?” I inquired.

"To my present home," was the reply.

"Shall I come to see you off?" I asked.

"Yes, you may," she said.

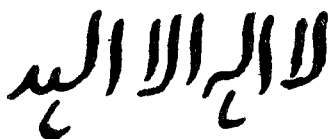
And then we left the house, and I accompanied her to a big mosque in our native town, as if the mosque were the gateway to one's heavenly destination. She entered into it, and I followed her. She reached a minaret in the mosque, and my horror knew no bounds when suddenly I saw her face become pale and her glorious beauty fading. Seeing me perplexed, she calmly said—

"It is nothing ; my soul is leaving the earthly body I had assumed in this visit, and carries all its grace with it."

The body withered, and I saw something ascending to heaven and disappearing in the skies. I moaned a little, the vision was gone, and I on my bed in London, with a thrilling sensation overtaking my whole body.

KHWAJA KAMAL-UD-DIN.

JESUS, AN IDEAL OF GODHEAD AND HUMANITY.



(There is no god but God.)

By KHWAJA KAMAL-UD-DIN, B.A., LL.B.

III.

THE DEATH OF GOD CHANGES THE OLD ORDER.

TILL the day of the Crucifixion we could be accepted as great in the Kingdom of Heaven by keeping and teaching the Commandments, but after the death of God the old régime changed, and the Divine dispensation saw an alteration. The old Covenant failed to work any longer, and keeping the Commandments was of no avail. The Great Omniscient, after an experience of thousands of years, came to realise that the Law thought by Him to be a blessing was after all a curse, as Paul averred: "For until the Law, sin was not in the world ; sin is not imputed when there is no Law"; and, "We were

sinner," says the Apostle to the Gentiles, "on account of Law, and were reconciled to God by the death of His Son." This beautiful piece of old Grecian sophistry which we read in Romans, Ch. v., hardly needs a comment. I will, however, discuss it later on.

GOD INCONSISTENT.

At present I simply point out that this new revelation of Divine character is absolutely inconsistent with the univocal Providence of the Creator, which has always been, and ought to be, free from invidious distinctions between man and man. The new dispensation by blood was substituted for the dispensation by the Law, for the Law was given to Moses, but grace and truth came by Jesus Christ. Is not God good to all; and are not His tender mercies over all His works? If so, why was this grace and truth kept back for some 4,000 years or more before it found its epiphany in the manger. If being now justified by His blood we shall be saved from wrath through Him (Rom. v. 9). Were not the past generation of the house of Jacob under Divine wrath? Why were they not awarded the same justification? If God commandeth His love towards us, and Christ died for us while we were yet sinners, who died for the ungodly of ages past? Why did His love remain in embryo till then?

A RE-OCCURRENCE OF THE CRUCIFIXION REQUIRED.

We read in the pages of nature that the existence of certain conditions invariably calls forth the manifestations of certain Divine Characteristics, and if self-immolation is a Divine attribute which finds revelation to reconcile enemies to God, and is a free gift, because grace abounds much more when sin abounds (Rom., Chap. v.), there ought to have been recurrences of Divine Self-destruction, as no generation of man has been free from sin. Man continued to sin, and death as the penalty, incessantly reigned; but the grace of God did not abound unto many in ante-Christian times. If sin entered into the world through Law, and death through sin, and if man was incapable by nature, according to Christian belief, to keep the Commandments, and consequently 'death reigned from Adam to Moses,' why was the Law suffered again to enter into the world through the gateway of Mount Sinai, and why was sin allowed to have dominion of the coming generation of the house of Israel by bringing them under the Law?

St. Paul explains this in a half logical way. Abundance of grace, he says, could only follow abundance of sin. Law entered that offences might abound; and when sin abounded grace did much more abound. A very plausible explanation indeed, and a strange manifestation of a Divine Characteristic, which created sin through the agency of Law to reveal Grace, and to bring man to eternal condemnation to give proof of fatherly mercy.

SIN AN INDISPENSABLE AGENT TO BRING GRACE INTO ACTION.

Further, if abundance of sin was to fix the time when God was to appear in this new phase, the time selected for this epiphany was not appropriate. If history can be relied, the world had to wait for some 600 years more, as stated before, to find sin at its climax. It was at the advent of Muhammad, and not at the birth of Jesus, that transgression and unrighteousness reached their zenith. That was the time when the appearance of the Lord was necessary. He did appear, but to kill, and not to be killed by His enemies. The Son was not equal to the task, He came and was killed by a generation of vipers: The Father himself had to come and crush the head of the old dragon.

THE PARABLE OF THE VINEYARD EXPLAINED.

Thus the prophecy made by Jesus in the parable of the vineyard was fulfilled. The husbandmen, who were no other than the Jews of the time, had already beaten and stoned various prophets, the 'servants of the Lord of the vineyard.' Then Jesus, 'the beloved Son of the Lord,' came, but He was also 'caught and cast out of the vineyard.' At last the Lord destroyed the wicked house and His vineyard—i.e., the heritage of the prophets. He let unto other husbandmen, the descendants of Ismail, and 'the stone which the builders rejected became the head of the corner.'

ST. PAUL'S EXPLANATION UNTENABLE.

The explanation given by St. Paul does not, however, solve the problem under discussion, if faith in the dispensation by blood is an essential element for man's salvation, what saved Moses and his descendants? But if Moses was reconciled by teaching and keeping the Commandments, why should not the same apply to others after the Crucifixion of the Lord? And if the immediate progeny of Moses is still in purgatory, why was the free gift of Grace grudged to them? It is urged that the house of Jacob also believed in the coming great sacrifice of the lamb; and much logic and eloquence which usually characterises the theological dissertations of the West is wasted on unravelling certain mysteries alleged to be contained in the otherwise plain reading of the Old Testament. I need not question the soundness of doing so, as millions of souls still remained beyond the pale of "the chosen sons of God," and the non-Israelite world was admittedly never initiated into such mysticism. They had no doubt received Divine Commandments through their respective prophets. They violated the law, but God never cared to enlighten them as to the coming Grace through which they could be reconciled to God. Even after the manifestations of this peculiar Divine character the

other nations remained ignorant of the New Gospel for centuries. Even at the present day there are lands which are still untrodden by a missionary foot, and which know nothing of the New Message. The world-evangelising campaign may conquer these places in course of time. It may or may not succeed in bringing them to the Lord, but many must be subjected to the European yoke by adopting the usual procedure: First, the missionary to prepare the way for the Consul, then the acquisition of commercial rights to furnish a plea for uncalled-for interference, followed by a sphere of political influence, resulting in annexation. But till then, what about the salvation of those ignorant of the New Dispensation? They have, no doubt, Divine Commandments according to their own lights; but man, it is said, is incapable of keeping the law, consequently they are sinners, and cannot enter the Kingdom of Heaven without belief in the New Dispensation, which they have not even heard of. Why this invidious distinction in Divine Providence? God is impartial and good to all. His mercies extend to all. If the old Covenant of law were similarly universal, why not the new Covenant of Grace? The New Dispensation may or may not redeem mankind, but it makes God Himself unredeemed. By it He becomes changeable and fickle-minded, partial in His Providence and mercies. I admit that the adherents of pre-Islamic religions entertained some narrow-minded views which brought the Divine Dispensation under the same stigma. They claimed a Divine origin for their own faith, but they denied this privilege to other creeds, as if God was not equally the God of other people.

PROVIDENCE REDEEMED.

It was a misconception of Divine Providence under which religious sects laboured for centuries, until the Last Word dispelled this wrong notion of partial dispensation. Alkoran commences with the words :—

الحمد لله رب العالمين

All praises and glory is done to Allah (God), who is the Maker and Provider, not of one country or nation, but of all worlds, countries, and ages—equal to all in His providence, spiritual as well as physical. The opening verse of the Holy Koran refutes the doctrine which sets limits to the vast and unlimited Providence of God, and which reserves the manifestation of His attributes for a single people to the exclusion of all others, as if the latter were not the creation of God, or as if, after creating them, the Almighty God had utterly forgotten and neglected them as useless and futile things. “There was no nation but

had its teachers and warners," says Alkoran. It repeats the same truth when it says that every nation had its guide, and refers to that impartial and universal dispensation of the Creator which gave law to every nation, and opened the Gates of the Kingdom of Heaven to all, great or small, if they kept or taught the Commandments as admitted by Christ. But the Dispensation of Blood remained unrevealed for thousands of years; and even when it was revealed, it was not brought to the knowledge of innumerable tribes and nations for centuries. Even at present there are millions of descendants of 'one that sinned,' to use Pauline language, but to them "is not 'the gift'—they are suffering under the judgment which was 'by one to condemnation,' but to their misfortune the free gift is 'not' of many offences unto justification."

THE QURAN ON WOMEN.

"If you (men) have certain rights on them (women), they have similar rights on you in all fairness." "Live and associate with them kindly." "They are your garments and you are their garments." "Men ought to have a part of what their parents and kindreds leave, and women a part of what their parents and kindred leave, let them have a stated share."—QURAN II. 228 and 183, IV. 4 and 23.

CIVILISATION, based on principles founded upon human experience or suffering, has still to grow wiser before it will appreciate and adopt the truths revealed in the above text. The teachings of Islam, as often remarked, may be thirteen hundred years old, but they leave the present civilisation far behind in dealing most satisfactorily with all those questions that agitate the modern mind. All the codes of law, ancient or modern, have ignored woman, and hardly grant to her rights which the book of Islam provides. In our heated moments, and to complete our own pleasures in female company, we have an inexhaustible store of honeyed words to lavish upon them, and on every step fairness and chivalry grace all our movements; but, once freed from the fascination of the moment, we become as hard and cold as stone, and have only a deaf ear to lend to others' fair demands. One can hardly sympathise with the militancy of the Suffragettes' spirit, but the legitimacy of their claims on the basic principle cannot be impeached. Are not women equally responsible for the perpetuation and preservation of our species? Do they not equally subscribe their legitimate share to further human happiness? Why are we so reluctant in performing our obligations towards them? But a nation that, unfortunately, took some of the biblical texts as the basis of its legislation cannot soon realise the situation. In our opinion, the total rejection of the Pauline writings, and the direct or indirect acceptance of the doctrine of Islam, only can bring the female goal within reach. That the Islamic laws appertaining to female

rights are not theory, but practice, will appear from the following letter, which we quote from the *Pall Mall Gazette*, of November 21 of last year. The Asiatic Barbarian, as the Ottoman is styled, seems to be more humane than the cultured Occidental in his dealing with the fair sex. We, however, correct the writer in saying that the law he alludes to comes from Divine origin, and not from man, as the above texts show :—

SIR,—Your correspondent, Miss Sykes, omits to mention how favourable the Turkish (man-made) law is to woman. A Turkish husband is bound to maintain his wife and servants according to his means and to set aside a certain sum for housekeeping expenses. The Turkish woman has entire control over her property and can will it away, sell and buy without consulting anyone. In Turkey sons and daughters inherit equally. If a married woman earns money it is her own—it is her own, and her husband cannot touch it, as she is not under his legal guardianship.—Yours, &c.,

GLADYS LLOYD.

15 South Cliff, Eastbourne, November 19.

The law is not peculiar to Turkey, but the personal law of Islam everywhere.

PRECIOUS GEMS.

From the sayings of the Holy Prophet Mohamad.
(Peace be on his soul.)

THE OBJECT OF MARRIAGE.

Whoever marries a woman for her power and position, God but increaseth his humiliation; whoever marries a woman for her wealth, God but increaseth his poverty; whoever marries a woman for her beauty, God but increaseth her ugliness; but whoever marries a woman in order that he may restrain his eyes, observe continence, and treat his relations kindly, God putteth a blessedness in her for him and in him for her.

MARRIAGE A VIRTUE.

He who marries completes half of his religion; it now rests with him to complete the other half by leading a virtuous life in constant fear of God.

WHOM TO MARRY.

Marry a woman who holds her husband extremely dear, and who is richly faithful.

MARRIAGE A BLESSING.

That marriage is the most blest of all that lightens the burden of sorrows and sufferings.

WHO IS HELPED BY GOD?

He who seeks to buy his freedom; he who marries with a view to secure his chastity; and he who fights in the cause of God.

THE GOSPEL OF JESUS CHRIST.

By CHAS. D. CLEM.

Why call me good? *I am striving for perfection*
The same as thou and other men must do ;

Striving each day to bring into subjection
 The carnal mind, and pay that which is due
 To God, my Father, and to man, my brother :
 For me, 'tis no more easy to attain
 Than 'tis for thee, or even for some other—
 Each has his share of sorrow, joy and pain.

Why kneel to me? Arise, call no man Master ;
 I am thy servant, thy Master is above ;
 I come to point the way from dire disaster
 To that sweet realm of Life and Peace and Love :
 I bring the Light, and if ye will but hearken
 And open wide the chambers of the mind,
 Ignorance will be powerless to darken
 Thy path, nor yet thy feet with fetters bind.

Why worship me? See'st not that I am human?
 These hands and feet, are they not like to thine?
 Was I not given birth through pain of woman?
 Sorrow, and pain and joy, are they not mine?
What I am, thou art, or canst be henceforth for ever :
Sons of the Most High. Affirm this truth and teach
 The way of God to men, but never, never
 Hold forth ideals which they cannot hope to reach.

Why marvel at my works? Behold, *the power*
Through which I work is given unto you.
 Awake, arise, make demons cringe and cower ;
What I have done, go forth likewise and do.
 Present me not as Super-man, most holy,
 And stifle man with my Divine Estate,
 But as a man who lived among the lowly
 A Godly life which they should emulate.

(*The African Times.*)

A true Gospel. How faithful in their import the above lines are to what we find in the words of the Lord Himself in the biblical record. The portions italicised by us describe His true mission. He came to raise His fellow-beings to the spiritual height He Himself had reached. Nothing transcendental. We share Divine Sonship with Him, and are equally equipped with capabilities to do what He did for the human race. Physiological equality demands spiritual equality. To think otherwise is to obviate the necessity of Christ's mission. If we cannot bear our own cross, His crucifixion led to no fruition

THE MIRACLE OF THE SHERBAT.

1. It was the sixth hour of the sixth day in the sixth month of 1910; and Zemta, the High Priest of the shrine in Eelapeera, was in his sanctuary sitting in divine meditation with a circle of his disciples, men and women all around.

2. And lo! a multitude of some 200 men came from villages situated in the vicinity of Eelapeera. The headmen of the villages were also with them, and they came to receive a benediction from the High Priest, and to worship him.

3. Now this was the hottest month of the year, and the sun was scorching in the heart of the land of five rivers in India; and all of the multitude were dying with thirst.

4. Zemta lifted up his eyes and saw a great company come unto him. He said unto his disciples, Whence shall we buy sugar that these men may have a little *sherbat*? And *sherbat* is a sweet draught prepared by mixing sugar with water.

5. They answered him that ten rupees' worth of sugar is not sufficient for them, that every one of them may take a little, besides the sugar was sold at a distance of three miles from the shrine, and it would take three hours to bring it there.

6. Then Jebora, the head disciple, saith unto him, Art thou not the most beloved of God, on whom God has conferred His choicest of blessings? The power of God should be manifested; whatever thou wilt ask of God, God will give it to thee.

7. Zemta then bowed down his head and was absorbed in meditation; he remained so for a quarter of an hour, and so did all his disciples. He lifted up his eyes, and lo! his face shone with glory, and he spoke in glory.

8. And he saith unto Jebora, Go into the room adjoining the shrine and bring out waterpots. They went in and came out with eight waterpots of earthenware.

9. And these eight waterpots were empty and contained no sugar, and all the headmen of the villages examined them with care, because Zemta had asked them to do so.

10. Zemta saith unto his disciples, Fill the waterpots with water from the well; and they fill them to the brim.

11. Zemta closes his eyes and remains so for a while; then he lifts his eyes up and says while his face smiles, Draw out and bear unto the headmen; and they bear it.

12. When the headmen had tasted the water that was made *sherbat*, they fell down at the feet of Zemta and worshipped him, and so did all the multitude. They all drank the *sherbat* thus made of water without mixing sugar into it to their fill, and hundreds believed on him.

13. There was great rejoicing amongst the disciples, they

were pleased to see the manifestation of the power of God, and God was glorified.

14. But there were some who doubted ; they left the brotherhood and were never seen again in the shrine of Eelapeera, because one of them had been asked to supply, and had supplied, the High Priest with a large quantity of *saccharin* a week before.

—*The African Times & Orient Review.*

AHMDI.

THE RELIGION OF TOLERATION

AND THE

RELIGION OF THE SWORD.

"Let there be no compulsion in religion."—QURAN II. 256.

"All Muslims, Jews, Christians and Sabaeans who believe in God and the last day and do good works, shall have their reward with their Lord."—QURAN II. 59.

"We (the Moslems) believe in God and that which has been sent down, and that which has been sent down to Abraham and Ismael, and Isaac, and Jacob, and the tribes, and that which was given to the prophets from their Lord. No difference do we make between any of them, and to God we are resigned." QURAN II. 120, III. 77.

"True guidance is guidance from God—that to others may be imparted the like of what hath been imparted to you."—QURAN III. 66.

THE above are some of the various texts abounding in the book on which want of knowledge and misrepresentation father the Religion of the Sword. The quotations given above are the best specimens of the teaching, which inspire the highest spirit of tolerance in its believers ; but the followers of the Quran are, in the West, still branded with intolerance. In our moments of despair and anger, we wish our forefathers had adopted the character so wrongly ascribed to them by the Occidentals. The history of the world would have been quite different, and the East would have been saved from the unnecessary interference and self-assertiveness of the West. But the Muslims could not turn their backs on the clear injunctions of their sacred book, as has always been done by the others, and the Christians are no exception to the rule.

FACTS SHOULD SUPPORT ALLEGATIONS.

The world, however, has become too wise to countenance baseless charges and groundless insinuations. Vague allegations are fruitless, and recrimination would hardly lead to any good. We demand from our accusers proofs on historical bases to substantiate their charges of intolerance against us, and are always ready to meet them. Islam is the proverbial enemy of

idolatry and the notorious killer of all sorts of polytheistic tendencies. Yet millions of temples, pagodas, and shrines consecrated to numberless gods, goddesses, and Demi-Gods, teeming with valuable golden and marble images and idols, have survived the most successful rule of Islam in India. They still possess the artistic beauty and sublimity of the ancient workmanship, and excite the wonder of moderns.

MAGNANIMITY OF THE MUSLIM SOUL.

Does not this fact speak highly of that largeness of soul which the above texts infused into the notorious breakers of idols? But where are the remains of our art and culture in places which were taken from us by Christians? Can anyone deny the height of culture and civilisation that reigned in Spain in the days of Abdul Rahman, and which Europe still lacks in many of its corners? But who is responsible for the absolute destruction and total disappearance of those colossal landmarks of science, culture and art which existed in Cordova, Toledo and Granada? Was it political or religious frenzy that found gratification in the demolition of those splendid buildings, which would have been counted among the wonders of the world if spared? We could hardly have been able to silence the exuberant verbosity of the clergy, had not Buckle's "History of Civilisation" come to our help. Writing about the Moriscos, the Moor Converts to Christianity, the learned author says: "Immense numbers of them were baptised by force; but, being baptised, it was held that they belonged to the Church, and were amenable to her discipline. That discipline was administered by the Inquisition, which, during the rest of the sixteenth century, subjected these new Christians, or Moriscos as they were called, to the most barbarous treatment." Again, "Phillip II., in 1566, ordered the Moriscos to abandon everything which, by the slightest possibility, could remind them of their former religion. They were commanded under severe penalties to learn Spanish, and to give up all their Arabic books. They were forbidden to read their native language, or to write it, or even to speak it in their own houses. . . . As bathing was a heathenish custom, all baths were to be destroyed, and even all baths in private houses."

MERCY GLORIFIED!

Perhaps the Government of the country might have been a little less intolerant, but the highest dignitaries of the Church saw the glorification of Grace and Mercy only in tightening the screw still more. The Archbishop of Valencia, arguing that Spain's troubles were all due to its toleration of heresy—how broad the Christian toleration was!—demanded the banishment or enslaving of all Moriscos, making an exception for children under seven years of age. But this exception could not satisfy the religious clemency of the Archbishop of Toledo, who protested vehe-

mently against the sparing of innocent children. "About one million of the most industrious inhabitants of Spain," says Buckle, "were hunted out like wild beasts, because the sincerity of their religious opinions was doubtful. Many were slain as they approached the coast, others were beaten and plundered, and the majority, in the most wretched plight, sailed for Africa." What a magnificent illustration of Christian love, and what a splendid commentary on the 'Love thine enemy' text.

ISLAM AFFORDS NO COMPARISON.

Can anyone point to a similar event in the whole history of Islam? Nay, even one thousandth part of the above it is impossible to find in our history. We admit that, for reasons best known to themselves, some of the Anglo-Indian writers of Indian history have taken upon themselves the responsibility of laying charges against some of the Mohamadan rulers in India of bigotry and narrow-mindedness in religious matters. We do not deny that the spread of Islam is an equal duty of a Muslim King and his subjects, but by means free from compulsion and oppression. We deny the charge that any of the Mughal dynasty ever had recourse to the sword, or even to a lesser form of pressure in proselytising others. "The Edict of Expulsion" has never been our pride; we hate such measures. It was only ten years after the fall of Granada that an edict was issued "to drive the enemies of God from the land." The historians, like Elphinston, Hunter and Lethbridge (though the last of them can hardly be classed as a historian), cannot justify their charge of bigotry and narrow-mindedness, even against Aurangzeb, by reference to some definite act or order, whereby the said Mughal Emperor endeavoured to inflict his faith on the unwilling non-Muslims.

AURANGZEB VINDICATED.

Authentic records, on the other hand, have come to light which prove his munificent grants to temples of Hindu deities, and this, *ipso facto*, falsifies all that has been written against him from ulterior motives. Ignorance sometimes actuates people to misconstrue some of his wholesome measures though beneficial to the very community affected; they import into them an intention to put pressure upon others to accept his faith, Jeziah being one of them. But the question has already been properly thrashed out by Prof. Shihli, of Aligarh College, and others, and requires no further comment. In the whole annals of Islamic history we, however, fail to find a single ruler who, to serve the cause of the Faith, when on his death-bed laid persecution as a sacred duty upon his successor, as King Ferdinand declared in his testament as below:—

"As all other virtues are nothing without faith, by which and in which we are saved, we command the said illustrious prince, our grandson, to be always zealous in defending and

exalting the Catholic faith, and that he aid, defend and favour the Church of God, and labour with all his strength to destroy and extirpate heresy from our kingdom and lordships, selecting and appointing throughout them ministers, God-fearing and God-conscious, who will conduct the Inquisition justly and properly for the service of God and the exaltation of the Catholic faith, and who will also have great zeal for the destruction of the sect of Mohamad."

MACHINES TO INQUIRE INTO THOUGHTS.

We cannot inflict mental torture on our readers even by giving them a glance at the horrible picture of persecution practised in the name of religion by the followers of the Prince of Peace. Christianity presents a spectacle than which a more dreadful picture it is difficult to imagine. It is painful to go into even a little detail of what the great historian Motley calls "a machine for inquiring into a man's thoughts, and for burning him if the result was not satisfactory." We mean the Inquisition. Suffice it to say that history does not know of another instance of such tyrannical persecution accompanied with such exquisite tortures and such flagrant injustice, and followed by such barbarous and inhuman punishment. The whole ingenuity of the age was spent in inventing methods of torture. The savage machines of torture cannot be described in words. The horrors of hell fade into insignificance before the horrors of the Inquisition. The names of some of these instruments of torture are sufficient to sicken the heart. There were the "stretching bench," the "plain rack," the "iron bed," "pincers for pulling out the tongue," "metal scourges," the "mouth pear," the "stretching gallows," the "chair of torture," the "thief catcher," the "leg crusher," and "knobby crown" for the head, the "iron boots," the "thumb screw," and the "Spanish collar." The accused was made to wear a red-hot mask, with funnels at the ears for pouring in melted lead. All these were used merely to extort confession. For execution men were flayed alive, put into the heated metal ball or the iron virgin to be roasted to death, fastened on a wheel which rotated over a slow fire, or burned alive in a public square.

RELIGION OF INHUMANITY.

There is no doubt that this religion of butchery and inhumanity received its development under the Romish pontiffs in the Middle Ages, and had nothing to do with the teachings of Christ; but does not the very fact condemn Christianity for its total failure as a religion in creating in its followers the spirit it preached? If the spirit of forgiveness, charity, and mercy, which permeates the pages of the biblical record could not humanise the holiest custodians of the Christian conscience, what can one expect of those who received their light from these

teachers? If the clemency of the spirit of forgiveness reposing in the charitable soul of the Abbot Arnold when asked, at the taking of Beziers (July 22, 1209), how the heretics were to be distinguished from the faithful, found telling expression in the infamous reply, "Slay all, God will know His own," "no wonder if the bloody war of extermination," says the writer of the article on the 'Albigenses' in the *Encyclopædia Britannica*, "has scarcely a parallel in history, in which the numerous ecclesiastics who were in the army distinguished themselves by a bloodthirsty ferocity."

CHRISTIAN INTOLERANCE NOT CONFINED TO ANY AGE OR SECT.

But the religious animosity evinced by the Christian in the Middle Ages was not confined to that age. Christianity was meek and charitable when it was confined to the lower classes of the Romans, but when it attained temporal power under its royal convert it began its work of persecution. Do not 'the germs of the Inquisition' lie 'in the duty of searching out and correcting errors' entrusted to deacons in the early churches? Did not the edicts of Constantine and his successors ordain that heretics should be dealt with by the secular arm to enforce the sentences of the Church? In or about 316, Constantine issued an edict condemning the Donatists to lose their goods; and in 382 Theodosius declared the Manichæans condemned to death and confiscated their goods. The general persecution of dissenting sects by Constantine and his successors was based simply on religious motives, and on their zeal to free Christianity from all kinds of heretical opinion. If these were the first fruits of Christianity soon after it emerged from 'the slaves and serfs,' Pope Innocent III. was only true to the title he assumed when he sent his officers, soon after his accession, to visit the dioceses of Southern France and Spain, 'to catch and kill the little foxes.'

ANIMUS OF LUTHER.

But these horrible records were not solely the pride of the Romish Church. Protestantism did not lag behind when it attained temporal power. Whatever the Catholics did to crush out the heresies of Luther and Calvin, the same was done by the Calvinists and Lutherans to suppress the dissenters from their own sects. The ministers of the Reformed Church demanded that heresy should be extinguished by fire and sword. Luther himself wrote to the Landgrave of Hesse: "Whoever denies the doctrines of our faith—aye, even one article which rests on the authority of the universal teachings of the Church—must be treated not only as a heretic, but also as a blasphemer of the holy name of God. It is not necessary to lose time in disputes with such people, they are to be condemned as impious blasphemers."

RECORD OF CHRISTIANITY NOT CLEAN.

The one fact, however, which the history of Christianity establishes beyond the shadow of a doubt is that the sectarian animosity among the Christians found vent in the most brutal and barbarous acts that the history of the human race can show. For full 1,500 years from the time Christianity began to get ascendancy till the end of the eighteenth century, when it began to lose its hold upon most of the thinking minds, Europe, more or less, saw human blood unrelentingly shed at the altar of Christianity, even for a slight difference of opinion in its own ranks. What would be the intensity and magnitude of the brutality which the Christian, if given a chance, would show to those outside the pale of Christianity, it required no great stretch of imagination to conceive, and the history of the past decade has proved it to the hilt.

THE EAST DISILLUSIONED.

If the East is startled and horrified at the cold-blooded callousness with which Christian Europe gave moral countenance to the recent atrocities in Tripoli and the Balkans, it was owing to the wrong estimate which the Oriental had of Occidental culture. The Easterns had been dazzled by the shining but illusive brand of the Western civilisation, and was logically astounded when the false coating was rubbed off by the political friction of present events. Christians were again weighed and found wanting. They appeared in their true colours and we were disillusioned, though at great cost, and Christianity began to repeat its cruel history, which had received a check only in the nineteenth century.

FERDINAND OF SPAIN AND FERDINAND OF BULGARIA.

Ferdinand of Bulgaria could not afford to be less Christian than his namesake of the Middle Ages. If between 9,000 and 10,000 persons were burnt alive, and 7,000 in effigy in Spain for conscience sake, and about 100,000 were punished in other ways; "at *Rudovesta," in the last few months, "5,000 women who took refuge in the mosque in the neighbourhood of Lerres were burnt alive, and at Stunsha the slaughter of human beings lasted twenty days." "Albanian prisoners were fearfully tortured, then burnt alive." "Small children dragged into the street, and atrocities perpetrated upon them openly." "Young girls and women fearfully maltreated in the courtyard of the Consulate in Prizend," though it offered no opposition. "Uskub saw thirty-eight cisterns filled with corpses." and hundreds of dead bodies floated in the river Vardir.* "Turkish women under the protection of the Greek Bishop" were "handed over and delivered to the mercies of the soldiers (the *Outlook*, January 25), and at Lyuma women and children tied

* The *Daily Telegraph* December 10, 1912, and January 10 and 18, 1913.

together were saturated with petroleum and then set on fire, with many stabbed to death with bayonets (*Daily Telegraph*, February 4)." The Persians met the fate of the Moors in Spain after the fall of Granada. If, in the case of the Albigenses, "town after town was taken," and the Christian "inhabitants were put to the sword without distinction of age or sex" by the Christians holding a shade of difference in religious opinion in the Middle Ages, the non-Christian Arabs in Tripoli deserved worse treatment, and they had it. If "France lost," as Kurtz says in his "Church History," "half a million of her best subjects in the last crusade" against the Huguenots, "killed in battle, died at the stake, under the axe, on the wheel and gallows, and emigrated," Macedonia, Salonika, and Thrace had far less claim on Christian clemency. If the Swiss Protestant could put Ana-baptists in sacks and throw them into the Rhine, remarking that "they were merely baptising them by their own mode of immersion," we need not be surprised if the reverend writer of a letter which appeared in the *Daily News & Leader* of February 14, about the massacre in Macedonia, remarked that whatever has been done is the result of centuries of education by Mohamadans. If congratulations were exchanged between the King of France and the Pope after the massacre of 20,000 Huguenots, when the marriage of the Huguenot Prince Henry of Bearn with the Catholic sister of the King was made the occasion of the general massacre, and the most holy father, after receiving the news, "went in solemn state to render thanks to God and St. Louis," it was simply to follow the footsteps of the 'past holies of the Church,' if after the appalling bloodshed and the unspeakable misery and torment which befell thousands of men during the Thrace and Macedonia campaign, a solemn Te Deum, as the *Pall Mall Gazette* of November 18 and 21 of 1912 says, was arranged to be sung at St. Peter's Church, Piccadilly, London, on Tuesday, November 26, at 6 p.m., as an act of thanksgiving for the victories of the allied armies, with the Rt. Rev. Bishop Mitchinson, Master of Pembroke College, Oxford, as officiating prelate; and, last of all, if "Drive the enemies of God from the land" is an old Christian anthem, it has only been sung again in the Near East? "Not one Quaker should be left alive" was declared by Henry Marshal from the pulpit, and must find its re-echoes again and again.

CHRIST BROUGHT SWORD AND FIRE TO THE WORLD.

This is what we find in the record of Christianity from the day of its rise in Europe till this year 1913 of the Christian era, and in a way this fulfils what was partly wished by the Master. 'Love your enemies,' and 'do good to them that hate you,' did not suit the West, and was discarded as an impracticability, but "think not that I came to send peace on earth, I came not to

send peace, but a sword," appealed more to the mind of His followers. How prophetic He was when He said "I am come to send fire on the earth." His followers did what He Himself could not do, and fire in its different forms in the hand of the Christian became a scourge to humanity. The reader of this paper may compare the Quranic texts, given in the beginning, with the biblical quotation just referred to, and read them in the light of the events which occurred respectively in the history of Islam and Christianity to further the cause of these religions, and he will speak the truth, and nothing but the truth, in saying that Islam is the religion of toleration and charity, and Christianity is the religion of sword and fire.

DR. GORE AND THE CHURCH.

IN a debate in the House of Lords the Bishop of Oxford, Dr. Gore, told that exalted assembly that the Church of England was not the Church of the poor. It is a truism. But is there any harm in its being so, especially when it adds charm to Christianity in the work of Evangelisation in the East. We have often heard the missionaries say that the riches of Christendom are the fruits of their faith in Christ, and they are also open to those who accept Him as their Saviour. But Matthew xix. 23, 24 perhaps troubles the conscience of Dr. Gore, where the Lord has been reported to have said: "Verily, I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven." Really, if "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God," the fate of almost all the Christians is sealed. Their present riches, which in the mouth of the modern Evangelist is a strong proof of the truth of Christianity in its present form, debars them from an entry into the Kingdom of Heaven. It falsifies the whole position, and therefore the apprehensions of the learned prelate are not without grounds. But we may be excused if we ask, Is the Church ever likely to become the Church of the poor as long as its officials live in palaces and enjoy emoluments, one-hundredth of which would have sufficed to purchase all the possessions of the disciple fraternity in the days of the Lord? Dr. Gore should himself come forward for reform.

PROBLEMS FOR THE EVANGELISTS.

II. THE LORD'S SUPPER.

By BASHEER.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body."

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;"

"For this is my blood of the new testament, which is shed for many for the remission of sins."—ST. MATT. xxvi. 26—28.

IN commemoration of the incidents related in the above verses, the Holy Communion is celebrated by all Christians. No sooner are the bread and the wine sanctified, than their respective substances, as believed under the Romish doctrine of Transubstantiation, are changed into the body and blood of Christ, though the appearance of the bread and the wine remain as before. An abject superstition, says the Protestant. But is not the doctrine of the Divinity of Christ as great a superstition?

Jesus has been accepted as God, chiefly because He calls Himself 'Son and Begotten of God.' But here He calls the bread His body, and the wine His blood. If the Roman Catholics cannot interpret it literally, and it is an error to do so, is not Christianity based on a similar error in interpreting the expression "Son and Begotten of God?" Why is it that the one interpretation is rejected, while the other is confidently made the basis of the faith? If the bread and the wine cannot respectively become the body and the blood of God, I am afraid, God cannot become man, or man become God.

'CHRIST DIED FOR SINNERS,' EXPLAINED.

Mr. Basheer, in the above, has really hit the right nail. Several other expressions like the one quoted above have proved a stumbling-block to many, in appreciating the true mission of the Lord Jesus. Metaphor is taken for reality, and the shell for the kernel. The Occidental, no doubt, has a materialistic bent of mind, and will not care to go behind what is perceptible to the senses. He accepts or rejects anything in its apparent

form, and so every word in its literal sense. To him Jesus is God as long as he believes in the literal signification of the words used by the Lord about Himself; but no sooner does reason begin to mar the simplicity of the faith, than the modest Teacher of Meekness, at once becomes an egotist in the judgment of his former worshipper. But Jesus could have easily commanded allegiance even among the votaries of Rationalism if His words had been allowed the interpretation which He Himself meant when He used them. It is His extraction which an Occidental fails to bear in mind in construing his Holy expressions. Jesus came from the East and spoke in the East. An Oriental, when he wishes to become emphatic, thinks in metaphors and speaks in similes. Jesus spoke in parables, and deprecated every attempt to put a literal meaning to His words. A modern theologian of the Christian Church may pity the hopeless ineptitude of the Holy fishermen to understand the true meaning of the Master; he may call them hard names for their longing to sit literally on the right hand of the Lord on the throne of David; but the Christian divine himself falls into the same error when he fathers the Godhead of Christ sometimes on His few scattered sayings, which can easily be construed otherwise. The text quoted in the above problem by Mr. Basheer furnishes an apt illustration. If the Lord's Supper symbolises the new teachings which Jesus brought to the misguided world, to establish which His blood was shed, He only uttered a truth when He said: "This is my blood of the new testament, which is shed for many, for remission of sins."

Jesus came to reclaim a fallen race, which had once been redeemed through Moses. The Heir of David was raised, like the other begotten sons of God, to purge man of the sin which he had fallen into again. The new teaching was disgusting to the wicked, and unpalatable to the unrighteous. Jesus exposed the Rabbis, and showed the hollowness of the Pharisees. He thus incurred the general hatred and enmity of the Jews, and they began to devise His death. This was the sole apparent cause which brought Him to the Cross. Is not His fate that of every martyr in a right cause? He taught what He thought could reconcile sinful man to his Creator. He tried to eradicate unrighteousness and iniquity from the world around Him by teaching men to keep and teach the Commandments—the only way in His belief to be 'great in the Kingdom of Heaven.' To make His followers so was His whole aim, and He gave His life to the cause. With His blood He established principles of righteousness and godliness. He died therefore for sinners, and the 'remission of sins' came through His blood to those who obeyed His teachings.

We are moved to wonder when much labour is lost in forcing a mysterious construction upon otherwise simple and plain words. Jesus talked in our every-day idiom, and we use similar language when we speak of some martyr to a right cause.

Reformation has never and nowhere been enforced without the sufferings of its advocates. It has required human blood in most cases to fructify the plant. Redemption from evil and martyrdom of its agents go hand in hand. Men raised from time to time to regenerate their fellow-beings have had to meet opposition which sometimes was cruel, even to their death. They died in the struggle; but they left a new order of things behind them, which in the long run worked out the deliverance of the coming generation. It was acting upon the principles taught and established by the teachers at the expense of their lives, and not their deaths or sufferings, which produced the desired redemption.

So the human race was delivered from sin from time to time, through the sufferings of the various 'begotten sons' of God, the Prophets, with Jesus as one of them. But to make this simple thing an inexplicable mystery, and to use it as a prop to the principle of atonement, is not only unnatural, but a premium to sin. That it has been so, one need not emphasise much. A comparatively shocking increase of criminality in the priest class of the Church of Christ guarantees our conclusion, and the basic principle of the Jesuitic movement in the reign of Elizabeth also came from the same source. The Apostle to the Gentiles, whose ingenuity gave paternity to the doctrine under discussion, was no less cognizant of the harm which his new dogma was sure to create. He tried to safeguard against it when he wrote the sixth chapter of his Epistle to the Romans. 'Commit sin that grace may abound' was the problem—a natural corollary to his new theology—which gaped at his face for solution. He tried to meet it with an air half logical and half apostolical, but he failed even to convince himself, and gave it up as a hopeless task.

DID JESUS REALLY CLAIM TO BE THE FOUNDER OF A NEW RELIGION?

By QADIANI.

IF the words and actions of a man are the best index of his character and pretensions, and to be preferred to what others think or say of him, Jesus never claimed to be the Founder of a New Religion or a Teacher of a New Dispensation, as His followers have tried to make Him. Even the records of the four Evangelists do not assert openly and definitely that Jesus abrogated the Mosaic Law. That He was a Jew like other Jews, and a Rabbi like other Rabbis, is the only conclusion which an unprepossessed reader of the Gospels can gather from them. In fact, the Nazarene Prophet did not utter a single word which can show that He abrogated or proposed the abrogation of the Law of Moses. "Think not I come to destroy the law and the prophets, but to fulfil" (Matt. v. 17), comes more befittingly from the mouth of a scrupulous follower of, and a staunch minister to, an old, than the founder of a new, religion. Really, He did "not come to take anything away from the Law of Moses, nor did He come to add anything to it," because He had to "fulfil and not to destroy the law." When asked, "Master, what good must I do in order to live?" He replied, "Fulfil the law." These instances clearly show that Jesus never meant to make a departure from the Mosaic Law. In practice, too, He adhered to the Jewish Ordinances, and there are only two incidents in His life which indicate that He did not follow the customs then prevalent in Judaism. But they are both not of much significance. One of these is His permission to pluck ears of corn on the Sabbath, and the other His neglect to observe the custom of washing hands before meals. But this action and omission were infringements, not of the Law of Moses, but of the Rabbinical regulations. By committing the breach He was as much the "Lord of the Sabbath" as any other uncereemonial and law-abiding Rabbi of the time could have been who could discern between the law and the received custom. In order to awaken this race, enveloped in the ceremonials and neglectful of the law in its true spirit, to their duty, to follow the latter and reject, if necessary, the former, some drastic measure was required on the part of the Reformer, and He could not do better than to violate one of the received practices of the time. One cannot liberate his fellow-beings from the thralldom of the conventionalities but by breaking them himself. The same was done

by Jesus. On one side he breaks the Sabbath in the then sense of the word, and on the other He says "that He has not come to destroy the law," and thus He teaches the custom-ridden race to distinguish between the law and the ceremonial. That to observe the Sabbath under Rabbinical directions, as is still done by some in the Christian Church, is unnatural, and cannot therefore be a Divine Law, has come home to Christians after the sad experience of centuries. But Jesus expressed it by His action two thousand years ago. He taught a wholesome lesson, but it was ignored by His followers, who took it as a sign of Divine authority allowable only in His case, and continued strict observance of the Sabbath till circumstances caused a relaxation.

The matter is too clear to admit any mysterious interpretation, and one fails to understand the psychology of the mind which accepts all the sayings and doings of Christ, unconsciously perhaps, which tend to prove His humanity, but never fails to put its finger on some scattered sentence, though explicable otherwise, to show His divinity. He may or may not be God, but He never claimed to be founder of a new religion.

"ISLAMIC REVIEW."—"What good must I do in order to live?" is the question that every honest mind will ask, when once awakened to the sense of duty, and the reply: "Fulfil the law and the prophets," is the only satisfactory one. If the words, "the prophets," may be taken to include in their connotation every great man who taught or discovered rules and regulations to better humanity, the reply of the Lord would be the only solution of every human problem, and a sure key to success in all the branches of human endeavour. If some evil ensues from the breach of some law, its fulfilment is the only remedy. It is as true in the spiritual world as in the physical. No headache was ever cured by any physician by breaking his own head to compensate the loss caused to his patient by non-observance of some laws of nature; medicine is taken only to help the constitution to work under the laws broken. If the physician's breaking his own head cannot cure the patient under his treatment, and help the nature of the latter, the crucifixion of the Lord cannot atone for anyone's past sin, and belief in it is no guarantee for subsequent cleanliness of soul, as sin is after all a breach of the law. But the Lord never taught these nice spiritual quibbles introduced by St. Paul. But his environment was perhaps his justification. Rejected by his own people, he had to work among the Gentiles, who could hardly be reconciled to the strict Jewish law. Paul had to facilitate their way to acceptance of the new faith. He therefore declared the law a curse, and obviated its necessity, and to justify his departure from the course prescribed by the Lord his ingenuity came to help by devising the doctrine of Atonement.

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