

be necessary to ask the catechist to interpret a technical word used on one side or on the other.

The goldsmith was selected, and we took seats in the midst of the people. The following is a brief summary of the conversation between missionary and goldsmith:

Goldsmith.—Now, Sahib, begin.

Missionary.—O, no. I was invited here to answer questions. I may ask some after a little.

G.—Is God spiritual or corporeal?

M.—Spiritual.

G.—Is it possible that He should take a form?

M.—Yes, for He has done so.

G.—But is it thinkable?

M.—Very much more so than that any man should declare himself capable of defining the limits of possibility in God.

G.—You believe that Jesus was the Son of God?

M.—Yes.

G.—The gospel says that he was son of Joseph.

M.—Where?

G.—John 1: 45.

M.—True, but you observe that these words are quoted as the statement of Philip, and further on in the same chapter you find words of Nathaniel. Kindly read them.

G.—(Reads.) “Nathaniel answered and saith unto him: Rabbi, thou art the son of God; thou art the king of Israel.”

M.—Very well; put the two together. Which statement best agrees with the full teaching of the whole gospel? If you insist that the quotation of the words of Philip commits the gospel to the declaration that Jesus was the son of Joseph, then you must agree that the Koran teaches that Mohamed was an impostor, for again and again it quotes the words of infidels to this effect.

G.—Well, let that go. Have you any questions?

M.—Yes, but beware how you answer lest you snare yourself. I wish also that the people on both sides should mark questions and answers.

G.—Go on.

M.—Are Jesus and Mohamed equal?

G.—No.

M.—You all hear that. Now, are the religions of Jesus and Mohamed antagonistic or confirmatory?

G.—Antagonistic?

M.—Take up your copy of the Koran, find the places I name, and see if I read correctly. (Reads.) “We believe in God and that which hath been sent down unto us, and that which hath been sent down unto Abraham and Ismael and Isaac and Jacob and the tribes, and that which was delivered unto Moses and Jesus and that which was delivered unto the prophets from their Lord. We make no distinction between any of them and to God we are resigned.—(“Sura i Baqr.”)—Three other passages to the same effect. What say you now? Do you adhere to your answer to my questions?”

G.—No, Sahib. I was wrong. What is written is true.

M.—Well, then, Jesus and Mohamed were true prophets?

G.—Yes.

M.—Mohamed spoke only the truth?

G.—Yes.

M.—He confirms Jesus and His words?

G.—Yes.

M.—Then the words of Jesus are all true upon the authority of Mohamed?

G.—Yes.

M.—(Reads.) “I and my Father are one.” “Believe me that I am in the Father and the Father in me.” etc., etc. You have admitted already that these words are the true words of a true prophet. You must admit the divinity of Christ or declare that Mohamed told a lie when he attested the truthfulness of Jesus of Nazareth.

G.—But God is only one.

M.—There is but one God, but there is a Trinity in the unity.

G.—But this is absurd. How can it be?

M.—The Koran indicates a plurality just as clearly as the Bible does. (Crowd, No! no! That's false.)

G.—Sahib, you make a mistake.

M.—Turn to Sura i Ambrya. (Reads.) And remember her who preserved her virginity, and into whom we breathed of our spirit, ordaining her and her son for a sign unto all creatures.” Have I read correctly?

G.—Yes, Sahib.

M.—Who speaks?

G.—God.

M.—Then who is it that is called “Our Spirit?” (No answer.)

M.—Behold then your boast of absolute unity. The difference is simply this. The Bible teaches a Trinity, the Koran teaches