1916

Mohammedanism, Mormonism and Christianity

MOHAMMEDANISM, MORMONISM, AND CHRISTIANITY

(A Study of Practices)

by

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Senior Thesis - Required For Graduation

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OUTLINE

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I. PRACTICES COMMON TO ALL.

Chap. 1. Prayer.
- a. Mohammedan
- b. Mormon
- c. Christian

Chap. 2. Charitable Practices.
- a. Mohammedan
- b. Mormon
- c. Christian

Chap. 3. Missionary Activities.
- a. Mohammedan
- b. Mormon
- c. Christian.

OUTLINE.

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II. PRACTICES PECULIAR -

Chap. 1. To Mohammedanism
- a. Confession of Faith
- b. Purifications
- c. Fasting
- d. Pilgrimage

Chap. 2. To Mohammedanism and Mormonism.
- a. Church and State
- b. Polygamy

Chap. 3. To Mormonism and Christianity.
- a. Sacrament
- b. Baptism.

III. THE PLACE OF CHRISTIANITY -- A SUMMARY EVALUATION.

Chap. 1. Points of Contact -- but even here a great difference.

Chap. 2. Social Uniqueness of Christianity.

Chap. 3. Ethical Uniqueness of Christianity.

Chap. 4. The Place of Christianity.

INTRODUCTION.

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It was the original intention of the one who was to write on this subject to make the theme above a part of the far larger subject of Doctrines and Practices. However, the subject had not been under investigation for a great while when it was seen that its scope was too great, and that some provision would have to be made were the treatment desired to be accorded it. With this thought in mind the original thesis was limited to the question of Doctrine, while to my lot has fallen the task of writing upon the Practices of Mohammedanism, Mormonism, and Christianity.

Even the casual reader would be able to see at once that even this limited task set us would be far too large did we contemplate making a detailed study of the Practices. It shall be our aim, therefore, to confine ourselves to certain outstanding practices which are genuinely illustrative of the attitude of the various religions, and endeavor to show that in the practical working out in life of the

doctrinal attitudes of mind Christianity is the only religion fit to be the religion of the world.

We moreover believe it to be the most practicable plan to follow as nearly as possible the same general method of procedure as was adopted in the study in Doctrines. With this in mind we shall therefore endeavor, First: to point out certain Practices which are common to all the religions concerned; Second: to pick out and discuss those Practices which are peculiar (1) to Mohammedanism, (2) to Mohammedanism and Mormonism, and (3) to Mormonism and Christianity; and Third: to give a summary evaluation of Christianity in comparison with the other two religions.

Even with this plan in mind, which is intended to make for brevity and conciseness, there will be found to be a serious danger. For the constant inclination will be felt (especially with the more familiar and outstanding Practices) to roam afield and lose sight of our original intention in a maze of descriptions and moralizings. However, it shall be our aim to avoid such a result, and to con-

fine ourselves to as narrow limits as the nature of the task will permit.

So - to our task.

PART I.

PRACTICES COMMON TO ALL.

When we speak of the Doctrines and Practices of these three or any other religions we are of course indicating that very evident fact that there is an attitude of mind - a theory - toward certain great fundamentals, and also that there is a certain manner in which these theories take hold on life and are expressed in life. There is also, however, implied the possibility that while the theory may be good, the practices or the manner of expressing the theory may be very bad, - indeed a very evident misrepresentation of the doctrine. Credit must of course be given for the noble theory. But consideration must be given also to the fact that even theories are very likely to contradict themselves, while at the same time the manner of expressing them may contradict both the original and revised versions of the theory. May we express our idea in another form? There is an Ideal for which the religion stands, and that Ideal may be expressed in the theory, or doctrine. Yet at the same time there is bound to

be the Real, and this is certain to be an expression of what the Ideal means to the worshipper.

With the above in mind we can see at once that there may easily be Doctrines which are common to all the religions with which we are dealing, and at the same time the mode of expressing these Doctrines may be radically different. In fact we can go a step further and may say that there may easily be Practices which in name are common to all, and which yet are radically opposed in the manner in which they are carried out.

Let us hold these suggestions before us while discussing the subject, that we may the more clearly see the true distinctions which are present, and may be the more able to assign the judgment of respective inferiority or superiority to each.

Chapter 1. - Prayer.

Prayer is the first of the four fundamental points of religious practice demanded by the Koran. Mohammed himself made it of so much importance that he called it "a pillar of religion and the key of Paradise", and in addition once said that "there could be

no good in that religion in which there was no prayer".* Space will not permit an extended discussion of the modes and types of prayer. However a suggestion or two should be made.

Prayer must invariably be preceded by the required ablutions. Since these are to be discussed later under another heading, however, we will here take up merely the prayer itself.

In keeping with the high importance which Mohammed ascribed to prayer is the provision which he has made for the time and manner of offering the prayers. Aside from certain times of voluntary prayer there are five periods of stated prayer when every Mohammedan must render the prescribed homage, these being based upon the following text: "Glorify God when ye reach the evening, and when ye rise at morn; and to Him be praise in the heavens and in the earth. ..... And at twilight and when ye rest at noon".** The five stated times as we draw from this, and as stated by Sell and Sale are: 1. In the morning before

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* Sale's Int. to Koran, p. 83.

** Sura xxx, 17.

sunrise; 2. When noon is past and the sun begins to decline from the meridian; 3. In the afternoon before sunset; 4. In the evening after sunset and before the day be shut in; and 5. After the day is shut in and before the first watch of the night. Provision is also made for other hours of the day and night so that all times may be provided for. At all stated periods the Crier gives from the top of the Mosque the call to prayer, and immediately every occupation must cease, and every knee must be bowed.

But this is not sufficient. There is a great mass of provisions accompanying the mere act of prayer which must also be observed. The place of prayer makes no particular difference providing it be clean; but there are certain positions which must be taken, certain set expressions which must be used, and a certain direction in which to pray -- "all which have been particularly set down and described, though with some few mistakes by other writers, and ought not to be abridged, unless in special cases, as on a journey, or preparing for battle, etc". * There are

* Sale's IK, p. 84.

prayers for special occasions: the Friday Namaz, Prayers said by a traveler, Prayers of Fear, Prayers for the month of Ramazan, Rrayers for the period of the eclipse of sun or moon, Prayers at a Funeral, and a host of others. * Yet, in spite of this Sale ** takes the pains to bring forth the fact that "what is principally to be regarded in the discharge of this duty, says Moslem doctors, is the inward disposition of the heart, which is the life and spirit of prayer; the most punctual observance of the external rites and ceremonies before mentioned being of little avail if performed without due attention, reverence, devotion and hope". So, then, he would urge us not to believe that the Mohammedans were content in any degree with the mere opus operatum, or to imagine their religion wholly "to be placed therein".

In Mormon practice regarding Prayer, we find no such mass of ceremonial essentials and customs as we see in Mohammedanism. Indeed, the revelation on Prayer which was according to their Doctrines and ***

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* Sell, Faith of Islam, p. 200-7. ** Sale's IK, p. 84

*** Doctrines and Covenants, p. 242.

Covenants granted to Joseph, the Seer, would make make their conception, and let us trust their practice, of prayer very similar indeed to that which we ourselves profess. "Pray unto the Lord, call upon His holy name, make known His wonderful works among the people; call upon the Lord, that His kingdom may go forth upon the earth, that the inhabitants thereof may receive it and be prepared for the days to come....." *

Since this is a revelation to Joseph the Seer, we are of course eliminating the type of prayer which would obtain under a conception of God such as that put forth by Brigham Young, - that of the Adam-God. We, however, are not concerning ourselves with that theory, inasmuch as this idea, while at first made a leading point of difference between the Utah church and the Reorganized Church, is "no longer defended, even in Utah". **. But with Smith's conception of God before us their prayer takes on a different meaning. In a revelation vouchsafed to the Seer in April 1830, the church is exhorted to take heed and pray

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* D & C, p. 244. **Linn, Story of the Mormons, p.117.

"always, lest they fall into temptation" for "there is a possibility that man may fall from grace and depart from the living God". * There is no set form, no special ceremony, but rather the spirit of the prayer would seem to be the thing advocated. Just in what the practice may be different from this evident theory is rather hard to state, since there is at hand no information which would cover that fact.

When we come to Christian prayer the way would seem easier. A loyal Mohammedan will be loyal and faithful to the formulas and ceremonies prescribed for him; a loyal Mormon will be true to the "revelation" concerning prayer which was given to Smith; a Christian will be just as true to the prayer ideal as set forth by Jesus Christ. Now, what does He say regarding the matter? Notice: "When thou prayest, thou shall not be as the hypocrites..... ..But when ye pray, use not vain repetitions as the heathen do..";** the teaching of the whole of the so-called Lord's Prayer;*** "...neither in this mountain nor in Jeru-

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* D & C, p. 124.

** Mt 6:5,7. *** Mt 6:9-13.

salem shall ye worship the Father .... (for) ... God is a Spirit and they that worship Him must worship Him in spirit and in truth". * All these point directly at the entire absence of formula or ritual or ceremony, all of which tended so strongly in the direction of the fanatical Pharisaism which Christ so strongly opposed. And just as strongly as appears this tendency toward spiritual worship appears also the tendency to importunity in prayer, **to intercession,***, and to faith in prayer:**** How often we are able to pick out the true type of Christian by the prayer he makes! Of course, there are times when we will be deceived, for wherever man is, there man will be able to deceive man. But ever in true Christian prayer there is breathing out the spirit of perfect confidence and trust and hope and assurance which is so peculiar to Christian prayer. The true Mohammedan, the true Mormon, and the true Christian (and this is the type we are discussing) will follow his respective leader. The type of religion possessed will be shown without

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* Jn 4:21, 24. ** Lk 11:5-13 *** Mt 5:44, Jn 17
**** Mt 21:22.

a doubt by the quality of the prayer. Mohammedan prayer is what we would expect of the Mohammedan religion; we would that we could say something more definite concerning Mormon prayer, - but since we dare not speculate on the matter in this type of paper, we must rest content; Christian prayer is the revealer of the power of Christianity in life, and tells as nothing else could, of what Christianity is. Christian prayer, like no other prayer, "serves to lead the petitioner in mind and heart both toward God and toward his fellows". *

Chapter 2. - Charitable Practices.

"Observe prayer, and pay the legal impost", ** is the way in which the Koran sums up the injunction to alms-giving. And indeed, this, as most other injunctions of the Koran, has so gripped the Moslem imagination that Khal'if 'Umr Ibn "Abd-ul-'Aziz has often said that "Prayer carries us half way to God, fasting brings up to the door of His palace, and alms procure us admission". *** And that it does

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* Sheldon, System of Christian Doctrine, p. 507.

Sura ii, 40. * Bell, FI, p. 218.

play an important part in their system none can doubt when he remembers that this, too, is one of the four fundamental points of religious practice.

With the Mohammedans, alms are of two kinds, - legal and voluntary, Zakat and Sadqa. It is the first of these which concerns us chiefly now.

"The legal alms are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given, and of what things it ought to be given". *. Since it is of so great importance, we would expect to find much the same kind of prescriptions for their observance as we found for the duty of prayer. And we do, for Mohammedan law expressly states that alms are to be given of five things: "1. Of cattle, that is to say, of camels, kine, and sheep; 2. Of money; 3. Of corn; 4. Of fruits, viz., dates and raisins; and 5. Of wares sold". ** And in this way, and to a much greater extent, the law of the Mohammedans dictates certain rules by which the legal alms-giving is to be conducted.

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* Sale IK, p. 85. ** Sale IK, p. 86.

The voluntary alms have their place, also, for if the legal alms "draw down a blessing" and "produce in his soul the virtue of liberality" then the voluntary gifts are a sure "proof of a man's sincerity in the worship of God".

In most Mohammedan countries certain officers have given to them the task of collecting the legal alms. In countries not Mohammedan, such as India, the payment is as one sees fit. But while the payment is somewhat irregular, "due credit" says Sell, "must be given for the care which Mussulmans take of their poor". * We must note, however, that the emphasis is to be laid very strongly on the pronoun "their" as showing the extent to which their charitable purposes carry.

Once again we are somewhat at a loss when we turn to the Mormon practice of Charity. It is true that there are various injunctions covering this very important phase of religious activity. For example: "And they (the bishops) shall look to the poor and needy and administer to their relief, that they shall not suffer";** "And inasmuch as ye impart of

* Sell, FI, p. 222.

** D & C, xxxviii, 35.

thy substance unto the poor ye do it unto me...;" * and ".....the residue shall be kept in my storehouse to administer to the poor and the needy, as shall be appointed by the High Council of the church, and the Bishop and his council". **. Now these seem to have a perfectly good ring to them and to speak of a genuineness in every respect. And yet in all of the information which we were able to gather together not a word did we locate concerning any charitable propaganda whatever. It is rather hard to explain this absence of this very desirable element in religious work, especially in view of such commands as the above. It would almost seem that there had been an attempt to conform this religion in this particular to other established religions, and then that there had been a failure to carry out the program. Might a possible interpretation lie in the fact that even their own leaders were at times quite willing to admit that "through the help of the Lord" they were able to lie and to steal in a very superior fashion? We do not offer this as a solution for the diffi-

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* D & C, xlii, 31 ** D & C, xlii, p. 34.

culty, but we do offer it as a possible interpretation. Even paganism, it would seem to us, would be able to offer a better explanation of itself than this.

It hardly seems necessary for us to go into detail in the matter of Christian charity. "He who runs" may be able to read the glowing story of the life of the Master -- a life lived primarily for others; a life filled with the joy of serviee and helpfulness; a life which gave the lie to every religion or every creed which did not take account of the "other fellow" and which turns to shame that follower who would not dare to follow in this course of helpfulness. Of course, the help He gave had a double aspect: it was help for the sake of the help He alone could give, it is true; but it was also help looking to the larger and fuller life, which again He alone could give. But He did not hold His followers in an iron rule begetting fear; He did not demand of His followers certain iron-clad obediences to certain iron-clad rules of giving; nor, again, did He limit His giving to those of His immediate following.

Rather, His help went out far beyond them to. Jew and Gentile, to believer and unbeliever --- to every one and any one who might in any way be helped, - and these, of course, meant to Him this whole sin-sick world.

And His true followers have inherited from Him this same spirit. Charity - not for the sake of Charity, but for the sake of the man, is their motto. It means a Brotherhood of Men, and the limits of the Brotherhood are the limits of the world.

Chapter 3. Missionary Activities.

But a brief glance at the numbers and the territory involved in the beginnings of Mohammedanism and the numbers and the territory involved at the present time will reveal some very startling facts. Then - Arabia, and but a very limited portion of that, was the place of operation; now - there is hardly a section of the world but is touched by its power and fanatical zeal. Then - a little handful of followers constituted the whole number of the Faithful; now - they are numbered in the hundreds of millions. Even here in our own country, chiefly on the

Pacific Coast and in New England, there are no less than 8,000; in South America, 166,041; while on the little island of Trinidad there are 10,000, with no less than 1500 marriages celebrated annually. And when we also take into consideration the fact that Mohammedanism had its rise some six hundred years after the birth of Christianity we are forced to recognize that there must be some powerful factor which is producing this remarkable spread. "The seeds of tragedy in the new faith bore fruit in the violent deaths of the three Khalifs who succeeded Abu Bakr, - Omar, Othman, and Ali, and never from its origin until today has Islam known unity and peace, but never during all these centuries has Islam ceased to spread". * What has done it?

Some will reply that conquest has been the means. But Shedd brings home to us the fact that very frequently the religion was established in these places before the sword ever came near their borders. This simple statement gives us somewhat of a clue to the situation, and enables us to pronounce that Mo-

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* Speer, Light of the World, p. 211.

hammedanism, a missionary religion, has been able to do what Mohammedanism, a non-missionary religion could never have accomplished. Here, then, is the solution.

We must admit that conquest played a large part, and that "Tribute, Islam, or the Sword" was a mighty factor in bringing into the circle of the Faithful many who had no desire to come except their own safety. But when all that is said, we must still see the Moslem missionary as he goes about his task. The Moslem Missionary is the Moslem trader, the Moslem settler, or the Moslem business man. But whatever may be his trade, he carries the Faith with him, and never fails to give the Faith to others. He comes with his more advanced civilization, - his ability to read, his cleanliness, and a faith that gives great lee-way to his own desires and animal impulses, and both by what he has that is superior to what the native has, and with what he is able to do in the name of religion which will appeal to that instinct in the native, and with a creed short and satisfying, -- he draws him. He adopts the dress and the customs of the place to which he goes; he marries their women, and becomes

one of the people ------ in a sense. For with all his effort to appear appear on an equality with them he has at the same time a certain indefinable air of superiority and aloofness which appeals and draws.

That in nearly every case the more backward peoples are materially helped by adopting Islam goes without saying. But even in this point we dare not carry the matter too far, for socially and ethically Mohammedanism puts a blight upon the peoples to whom it comes that is wonderfully hard to eradicate. And religiously, the fanatical fervor and the intolerance which possess them are the witnessws which speak for themselves.

Now, when we turn to Mormonism, we find the missionary impulse in no wise of less moment that that in Mohammedanism. "The mission work of the Mormon church has always been conducted with zeal and efficiency, and it is so continued today". * In their church organization the Twelve Apostles and the Seventies are the agenty by whom the truth is to be witnessed in all the world. And it must be admitted

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* Linn, SM, p. 611.

that the energy with which the propaganda is carried forward is far more commendable than is the propaganda itself. At home and abroad is their "Gospel" carried; and from home and abroad do they bring back to the Utah home those unsuspecting mortals who have swallowed whole the bait held out to them. That deceit and trickery has characterized their missionary work has been very manifest. Converts abroad have been induced to migrate to Utah, having the promise of productive farms, good business enterprises, or remunerative employment, and having come to their new home have found that the vision was only a mirage. Everywhere, at home and abroad (at home, especially in the Southern States) do they pursue their work, taking great pains to reach servant girls with their literature and their arguments and with promises of husbands and homes of their own.

Especially in the states around Utah have the Mormons been pressing their influence. It would seem to be not wholly religious zeal. In fact, it is a puzzle to know just how much of religious zeal can be found in the whole system. One thing is evident,

however, and that is that the maintenance of the present status and the increasing of its power will depend largely upon its ability to win adherents and influence in surrounding states.

The most favorable thing we can say in regard to the missionary propaganda in Mormonism is that the zeal and enthusiasm involved is wonderful. But when we look at the results - by which any enterprise is to be judged - we cannot speak so favorably. And surely we cannot expect a campaign of lying, deceit, and trickery to produce any great ethical or religious results. We will admit, with Dr. Sheldon, that some of the Mormon constituency are far better than their system. But even that does not alter the judgment rendered to any appreciable extent. The test of missionary enterprise is found in the social, ethical and religious conditions following in its wake. Judged by these standards Mormonism's page is pretty dark.

But what of Christianity? Mohammedanism without a doubt lives up to the commands issued by her great leader; Mormonism is evidently carrying out the spirit of the Mormon "fathers"; Is Christianity fol-

lowing in the footsteps of the Master of men, and carrying to the world to which He came the Light which He came to bring?

There come to our mind the words of Christ just before His final departure: "All authority hath been given me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you even unto the end of the world". * And again, as He was sending the Seventy forth to their new task: "Go your ways; behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; salute no man on the way". ** In these there seems to be no hint of any warlike measures; there is no "Christianity, Tribute, or Death"; houses, lands, hysbands, or wives have no place in the rewards offered. The task of the missionaries was not to draw men and women to a System, but to Jesus Christ. Philip found the Ethiopian eunuch and "preached unto

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* Mt 28:18-20 ** Lk 10:3, 4.

him Jesus" * and sent him on his way rejoicing, rather than to bring him into a System and hold him in the iron hand of ecclesiastical despotism. Says Whitley, in his introduction to "Missionary Achievement", - "Christianity is a Missionary religion. This is no accident, nor an afterthought of man, but the eternal purpose of the all-wise God". The whole program of His disciples Followed right in line with the program of Jesus Himself, - and that a missionary program - the training of others who were to carry the Christ to the Christless. That His followers have always lived up to the vision dare not be intimated; that the missionary propaganda under the name of "Christian" has always been carried on in the spirit of Christ cannot successfully be maintained. And yet, judging Christian Missions by their fruits, just as we would judge all other missionary enterprises by their fruits, we can see that the missionary program of the religion of our Christ is justified as is no other. For proof we need only to look at the social, ethical, and religious conditions which prevail in those lands which have been touched by the religion

of the Master. Of course, we will have to admit that in the train of Christianity there follows a host of un-Christian influences which do much to destroy the constructive work of the Christian propagandist. But just as they are the enemies of Christianity on the home field, so are they the enemies of Christianity on the mission fields; and just as sure as the power of the Christ will overcome them here, just so sure will that same power overcome them there, and the true results of Christianity in its touch upon the nations will be seen as never before - Christian homes, elevation of woman-hood, the individual dignified, and Christ glorified. To this end is missionary education, and to this end is missionary Christianization, for they both aim to draw men to Christ.

PART II.

PRACTICES PECULIAR.

In pursuance of the task set for us, we are now to consider the practices which are peculiar First, To Mohammedanism; Second, To Mohammedanism and Mormonism; and Third, To Mormonism and Christianity.

Chapter 1. - Mohammedanism.

It would be natural to suppose that a religion whose place of origin was Arabia, and whose doctrines and practices were derived in great measure from old Jewish ideas would have within itself practices which were quite peculiar to it when compared with Mormonism and Christianity. And this is true. For while Christian influences did enter in, the formula and ceremony which so marked the Jewish religion (and especially the more corrupted forms of it) are so manifest in Mohammedanism that we can claim this as its true source in many particulars. However, this was not the only source, and Arabian, Sabian, and Zoroastrianism influences must receive their due share.

a. Confession of Faith.

"There is no god but Allah, and Mohammed is the prophet of Allah" is their confession of faith, and consists, said some-one, "of an eternal truth and a necessary fiction". This creed has been the watch-word of all their conquest; it embodies the very spirit of Islam. Speer says that "it has led everywhere the march of its armies, it has rung for twelve centuries in the morning air from its minarets, it has passed from lip to lip, as no other word has ever been passed, by thousands of millions of the human race". * It forms the basis for admission into the faith, and the veriest heretic and the most zealous Christian convert may win admission by the repetition of the prescribed formula. It "is the key of heaven; dying with this on his lips the Muslim warrior gains the glory of martyrdom; it is the refrain of all prayer and religious service, and with this the captive may reseue himself from slavery. And when the Creed has been accepted, the other duties follow". **

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* Speer, LW, p. 208

** Johnstone, Muhammed, p. 154.

And right here it is that we may place our finger on the strength of Islam. Today the sword of Islam may be broken and its political power may be fading, but as a religion of power it shows but little tendency to surrender its sovereignty of the human race. And the secret lies in the Creed, in the proportion of truth which is combined with the very evident error. "There is no god but Allah", and with this as a beginning they solve in a very clear and practical manner the most pressing questions of existence and future life. "Falsehood unmixed with the smallest modicum of truth seems unable to maintain itself in this world, and those faiths show the greatest vitality in which the proportion of truth is the greatest." * Day after day, and prayer after prayer this Creed is ingrained into the minds and lives of the Muslims, so that by it they live, and for it they die.

b. Purifications.

Purifications are supposed to precede every

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* Tisdall, Religion of the Crescent

period of prayer. It is, according to Zwemer, "one of the chief shibboleths of many Moslem sects". * Al-Ghazali, the great Mohammedan theologian, has said that the Prophet once declared that "the practice of religion is founded on cleanliness, which is one-half the faith, and the key of prayer, without which it will not be heard by God". **. Al Ghazali further reckons four degrees of purifications: 1. The cleansing of the body from all pollution, filth, and excrements; 2. The cleansing of the members of the body from all wickedness and unjust actions; 3. The cleansing of the heart from all blameable inclinations and odious vices; and 4. The purging of a man's secret thoughts from all affections which may divert their attendance upon God." *** Zwemer brings out the idea however, that while "in theory it is mentioned, in practice moral purity as a preparation for prayer is never alluded to, nor does the Koran allude to it"**** This, then, would seem to detract somewhat from the force of the further statement by Sale that the charge that the Mohammedans look to these formal

*Zwemer, Islam, p.104. ** Sale, IK, p. 82
*** Sale, IK, p. 82 **** Zwemer, Islam, p. 105

washings as able to cleanse from sin is absolutely unfounded.

But the Mohammedans go far beyond this mere washing and feel under obligations to heed certain other ceremonial requirements regarding cleanliness, "such as combing the hair, cutting the beard, paring the nails, pulling out the hairs of their armpits, shaving their private parts, and circumcision". * Zwemer, furthermore, quotes extensively and verbatim from a book which is accepted by all orthodox Mohammedans of North Africa and the Levant and India, as one of the highest authorities on piety, concerning the exact and religious use of the tooth-brush, as prescribed and practiced by the Prophet himself. If "cleanliness is next to godliness" then it would seem as though the requirements for purifications would bring the Mohammedan to a point almost corresponding to perfection.

c. Fasting.

Here again we have a duty of great moment, so great indeed that Mohammed was accustomed to say

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* Sale, IK, p. 83.

that it was the "gate of religion", and that "the odour of the mouth of him who fasteth is more grateful to God than that of musk." Al Ghazali, furthermore, reckons that "fasting is one-fourth part of the faith". *

The period of fasting corresponds somewhat to the Christian idea of Lent, with the distinct difference, however, that with the Christian bodies it is optional, and very often unobserved, while with the Mohammedan it is an obligation which dare not be avoided. There is this further difference, also. With the Mohammedan the period of fasting is much more variable than with the Christian bodies. The month of Ramazan is the time set aside, and as that is likely to occur at any time during the year the strict observance of the command goes hardly with some. Ramazan was chosen in order that they might thus commemorate the period in which the Koran was given to the Prophet.

Three degrees of fasting are set forth by Sale: 1. The restraining the belly and other parts of

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* Sale, IK, p. 87.

the body from satisfying their lusts; 2. The restraining the ears, eyes, tongue, hands, feet, and other members from sin; 3. The fasting of the heart from worldly cares, and refraining the thoughts from everything besides God. *

That their regulations concerning the observance of this important item are strict goes without saying, and by comparison with the other regulations laid down by Mohammedan law. During the days in this period nothing whatever must pass their lips or nostrils, contact with women in any way must be eschewed, and the restriction is carried so very far that even a bath in the daytime would condemn a man in the eyes of the law. Travelers and sick alone are exempt from the rites, and even they are required to make it up in some way, either by fasting at some other time an equal number of days, or by a liberal giving of alms.

So much for the theory of Fasting. And be it far from me to say that they do not observe this

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* Sale, IK, p. 87.

theory to the very letter of the law. And yet, when we stop to think that the evening hours are for the most part times of debauch and lust and gratification and feasting, we wonder just how much value can be attributed to the practice. That it has a great hold on the imagination of the Mohammedans cannot be doubted, however, and for the manner in which they observe even the letter of the law due credit must be given.

d. The Pilgrimage

The importance of this item of Muslim requirements is so great and its details so interesting that we would gladly spend much more time than we dare in treating it. However, some few things must be said.

The first item which we must note is that it is one of the pillars of the Faith, and is so necessary a point of practice that one who does not sometime within his life perform it might as well die a Jew or a Christian. Suras ii, iii, xxii, and many others expressly command the strict observance of this item of practice. Every free Moslem, male

or female, who has the necessary means for the journey must go. It is possible, it is true, to engage a substitute, and in this way purchase the merit or some large part of it which would come from the exact obedience to the command. And this is very often done.

When once the destination is reached, then the ceremony begins in earnest. Processions around the Caaba, seven times, the running between the mounts Safa and Merwa - again seven times, the shaving of the head in the valley of Mina, the ensuing tumultuous rush to Mt. Arafat, the visit to the sacred mountain, and a hundred other no less exacting requirements are all definitely laid down and must be obeyed. Many pilgrims also visit the tomb of the Prophet at Medina, while many pay visits to local tombs. But none of these, of course, equals in importance the one great Pilgrimage to Mecca. Zwemer notes in this connection also that the two sacred cities of Islam, Mecca and Medina, are hotbeds of immorality of every kind, and "sink holes of iniquity and dens of robbers".

But the important thing is not the trip itself. There is an element involved which makes

this really seem insignificant. "It has proved one of the strongest bonds of union and has always exercised a tremendous influence as a missionary agency". * Coming from all parts of the Mohammedan world to this great Mohammedan center, catching there the vision (new, perhaps, to them) of the greatness and glory of Islam, these zealots go back to their homes in Java, India, Africa, and where-not, as fanatical ambassadors of this same greatness and glory of Islam. Mecca and Medina may be rank in their immorality, and the pilgrimage from an ethical standpoint, may be a blot upon Mohammedanism, but it cannot be denied that, "as a great magnet to draw the Moslem world together with an annual and ever widening esprit de corps, the Mecca pilgrimage is without a rival". ** A recent clipping from a daily paper (and we, of course, do not vouch for its accuracy) has placed the annual pilgrimage at the present time, or at least before the war, at 100,000. Send these back to their homes as missionaries, - enthusiastic, fanatical missionaries, and the Faith is bound to spread.

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*Zwemer, Islam, p. 109 ** Ibid.

As a Pillar of Faith and as a bond of union and missionary zeal it has to be reckoned with in spite of the fact that it is, as Kuenen has said, "a fragment of incomprehensible heathenism taken up undigested into Islam". That the ceremonies involved in the Pilgrimage go far back beyond the time of Islam itself even the Mohammedans admit. Mohammed, however, took these old pagan Arab customs and incorporated them with some changes into his own system, and so the matter was closed. Many, likewise, are agreed that the rites in themselves have no particular merit. Nevertheless, they are continued with rigid punctiliousness because commanded by God through the Prophet, who himself performed them. However, neither the good to Islam nor the harm to the world can be accurately measured by us.

Chapter 2. - Mohammedanism and Mormonism.

Comparisons have so often been drawn between the modern Smith and the ancient Mohammed, and Mormonism has so often been called the "modern Mohammedanism" that it seems quite fitting to try at this time to point out some striking similarities

in these two systems. We must, of course, while making this comparison, keep in mind the different environments under which the systems matured, and the different times in which they came to light. We may then be able to account in some degree for what differences there may be in the practical working out of the various ideas.

Two characteristic practices have been chosen. These are, their attitudes toward the question of Church and State, and toward Polygamy.

a. Church and State.

The very name "Ottoman Empire" suggests the Mohammedan attitude toward the question under discussion. The very fact that this "Empire" is diminishing in extent and power but serves to bring before us all the more clearly the remembrance of Saracen and Turk. Even the present war in Europe causes us to remember former wars, and the onslaughts of Mohammedan hordes against the strongholds of Europe until turned back by Sobieski and Martel. In short, the history of the Mohammedan movement from the beginning until today suggests many things, but this

one in particular -- that to Mohammed and his followers the Church and State were one.

Probably the most modern illustration of this tendency is found in Pan-Islamism, which is the term used to describe the political and social combination of all Moslems throughout the world to defy and to resist the Christian powers. Whatever may be the influences which this movement has had or will have upon the Islamic masses, its tendency, according to Lord Cromer's report of 1906 is perfectly clear, being 1. "A more or less complete subserviency in Egypt to the Sultan"; 2. "A recrudescence of racial and religious animosity"; and 3. "Connoting an attempt to regenerate Islam on Islamic lines". But there can be seen in it the same spirit which has dominated the great movement from the beginning. Islam must conquer the earth, and that conquest can only be made as political and religious lines are abolished and the Prophet and his successor can not only teach men the truth, but lead men in the practical working out of that truth. It takes but a brief survey of the history of Islam or of any of the nations which have come

into touch with Islam, to convince one that religious conquest and political conquest were fundamentally the same.

When we turn to Mormonism the task would not at first sight seem so easy. Their doctrinal books would seem to set forth in conclusive fashion that their aim was merely to furnish for themselves a place where they could worship God as they saw fit, and then to try to spread their religion to all outside the pale. To this end there are sundry exhortations on the part of their theologians to submission and obedience to the powers that be. But, says Linn*, "an intelligent examination of the present status of the Mormon church can be made only after acquaintance with its past history and the political policy of the men who have given it its present doctrinal and political position". And again, "The Mormon power has ever in view objects rather than methods". So, he continues, "in trying to arrive at a reasonable decision concerning their future place

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*Linn, SM, 609.

in American history, one must constantly bear in mind the arguments which they have to offer to religious enthusiasts, and the political and commercial power which they have already attained and which they are constantly strengthening".

Their political policy may be said to embrace three things: 1. "To maintain the dictatorial power of the priesthood over the present church membership; 2. to extend that membership over the adjoining states so as to acquire in the latter first, a balance of power, and later complete political control; 3. To continue the work of proselyting throughout the United States and in foreign lands with a view to increasing the strength of the church at home by the immigration to Utah of the converts." The first is a present accomplishment made possible in that the church membership in and around Utah is made up largely of the children and the grand-children of men and women who remained steadfast in the faith; the political dictation of the Mormon church in the surrounding states amounts in many cases to practical dictation, secured by the commercial hold which the

Mormons have secured upon their their enterprises; their zeal and earnestness and success in the missionary propaganda has already been discussed.

"The devout Mormon has no more doubt that his church will dominate this nation eventually than he has in the divine character of his prophet's revelations". * The early leaders of Mormonism did not hesitate to say that their religion would finally dominate the earth, and domination with them, according to the policies they seem to have adopted, meant anything rather than a godly and spiritual rule.

With such policies, and such methods as theirs, sanity demands that we attribute to Mormonism the same ambitions for state power and state control that we have assigned to Mohammed, and his followers. We may not now think it a menace, says Linn in substance, but that is only due to the fact that the public attention has been turned from it to other things.

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*Linn, SM, p. 617

b. Polygamy.

This single word designates a practice which is far more reaching in its evil results than any other. In Mohammedan life it embraces a host of other evils which eat at the tap roots of any people's vitality. Concubinage, degradation of women, divorce, limitless possibilities of moral degeneracy, and a host of other evils are attendant upon it. The Koran* limits, practically, the number of wives a man may have to four, though of concubines he may have as many as he sees fit. The Prophet himself, however, did not hold himself to this limited number of wives. Although until quite late in life, comparatively, Mohammed had but the one wife, yet the desire for sons probably proved too strong, and special revelation paved the way for as many as he desired. It is a coincidence, but a very striking coincidence, that the Sura which contains the provision for multiple wives is given the name of "The Cow". The woman is indeed a "cow" in the mind of the Moslem; she is a "field" which belongs to the husband, and which he may use

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* Sura iv, 3.

whenever he sees fit; marriage is a "kind of slavery" says Al Ghazali, and the wife must obey the husband in every particular except in those points which are forbidden by the Koran. Divorce is made easy, and remarriage just as easy. The last census report of Bengal states that the increase in Mohammedan population there was due not so much to conversions from Hinduism as to polygamy and concubinage, which opens doors into a higher caste for the submerged of Hindu womanhood.

The social and moral results of such a practice can readily be seen. And yet the full meaning of the results cannot certainly be grasped. The psychological and ethical menace of the harem, the disgusting and loathsome effect of unlimited licence, the moral stupor of children raised amid such surroundings ---- all these we but dimly sense. "The Koran maintains polygamy, divorce, and slavery as perpetual institutions in Islam", says Tenney * while Mr. Stanley Lane Poole (Studies in a Mosque)

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* Tenney, Contrasts in Social Progress, p. 102.

who has made a specialty of Mohammedan studies, and is a thorough-going English scholar of high rank, has this to say: "As a social system, Islam is a complete failure: it has misunderstood the relation of the sexes, upon which the whole character of the nation's life hangs, and in degrading woman, has degraded each successive generation of their children down an increasing scale of infamy and corruption, until it seems almost impossible to reach a lower level of vice".

Right here is where there is a danger of forgetting the limits by which we are bound and of trying to give in detail what we must be content with treating in outline. But the wrong is so great, and the results so serious that it is hard to limit ourselves. May I, however, as a closing word of this dark picture, quote again from Prof. Tenney the words of Mr. Poole? "It is the sensual and degraded view of woman that destroys to so great an extent the good influences which the better part of the teaching of Islam might exert in the East. So long as women are held in so light an esteem, they will remain vapid,

bigoted, and sensual; so long as mothers are what most Moslem mothers are now, their children will be ignorant, fanatical, and vicious..... It is quite certain that there is no hope for the Turks so long as Turkish women remain what they are and home training is the initiation of vice". *

We are prepared for something of the above when we think of Mohammedanism as being a product of so many contending forces, and having its growth among the wild Arabs. Unless we had been prepared for it, however, and had some information concerning the practice of the Mormons in this particular we would have been utterly surprised to find the situation which prevails. In the Doctrines and Covenants** it is expressly stated in one place that it is lawful to have "one wife". In 1843, however, Joseph, the Seer, was blessed with another revelation which not only permitted plural marriages, but signified that he who lived up to the new covenant would attain to blessedness untold, while he who did not would be damned.

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* Tenney, CSP, p. 106

**D.& C, xlix, 16.

Turning, however, to another and very reliable source,* we find that this Divine Law was suspended following upon the action of the Federal Government in holding as constitutional the statutes of 1862 forbidding Polygamy. The Church, through its chief officer, discontinued the practice of plural marriage, and announced its action to the world, "solemnly placing the responsibility for the change upon the nation by whose laws the renunciation has been forced". So that, to all theoretical intents and purposes polygamy is with the Mormons a forgotten practice.

It would seem, however, that they were not inclined to have the nation face this responsibility, for present conditions would indicate a renewal of the practice, - if, indeed, there had ever been a discontinuance. From this time on until 1890 there was constant skirmishing between the Mormon forces and the Federal powers. Federal laws were enacted which forbade the practice, but they only served, in most cases, to call forth fanatical enthusiasm on the

* Talmadge, Articles of Faith, XXIII, 23.

part of the Mormons. Federal Commissions were appointed to investigate, and the result of the investigation showed so plainly that the practice was an evident fact that the feeling grew very bitter, until on May 19 the Supreme Court affirmed the decision of the lower Court confiscating the property of the Mormon Church "and declaring that church organization to be an organized rebellion", * and on June 21 the Senate passed a bill which disposed of the church property for the benefit of the school fund. In fact, things came to such a pass that on Sept. 25, 1890, Woodruff, then President of the church, issued a proclamation which struck the practice of polygamy out of the necessary beliefs and practices of the Mormon church. A concrete situation had caused the revelation of the Seer to be superceded by the manifesto of the President.

The proclamation of "amnesty and pardon" in 1893 was followed in 1896 by the admission of Utah as a state, with a constitution which provides for a "perfect toleration of religious sentiment", but at

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* Linn, SM, p. 602.

the same time indicates that "polygamy or plural marriages are forever prohibited".

The one question which still remains, however, concerning the fact of polygamy, is with regard to its continuance at the present time. No one who is in any way in touch with the Mormon situation will believe that the manifesto of Woodruff did more than to hold in abeyance for a time this practice. Indeed, a study of the doctrine concerned will at once bring to light certain facts which will go far to keep this practice a live issue. Mormon women, in the beginning the greatest opponents of polygamy, are now for the most part, its sincere adherents. This must have some explanation. It is found in the fact that the doctrine of polygamy decrees that a woman can enter heaven only as she is sealed to some devout member of the Mormon church; that the space around the earth is filled with spirits seeking admission to life, and that she and she alone is able to give to them the power to enter in; and further, that the more children she has, and hence the more spirits she enables to become clothed with natural bodies, the greater

will be her reward in the life to come. These things all combine together to make polygamy a force with which we must reckon in the days to come.

May we, in closing this section of our work, quote from the first annual message of President Cleveland concerning the many-sided evils of polygamy:

> "The strength, the perpetuity, and the destiny of the nation rests upon our homes, established by the law of God, guarded by parental authority, and sanctified by parental love. These are not the homes of polygamy.
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> "The mothers of our land, who rule the nation as they mould the characters and guide the actions of their sons, live according to God's holy ordinances, and each, secure and happy in the exclusive love of the father of her children, sheds the warm light of true woman-hood, unperverted and unpolluted, upon all within her pure and wholesome family circle. These are not the cheerless, crushed, and unwomanly mothers of polygamy.
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> "The fathers of our families are the best citizens of the Republic. Wife and children are the sources of patriotism, and conjugal and parently affection beget devotion to the country. The man who, undefiled with plural marriages is surrounded in his single home with his wife and children, has a status in the country which inspires him with respect for its laws, and courage for its defence. These are not the fathers of polygamous families.

Here is the fact, and here are the results of polygamy within our own borders.

Chapter 3. - Mormonism and Christianity.

Since Christianity claims to be the establishment on earth of the principles of Jesus Christ, and since Mormonism claims to be the agent whereby is being brought about the "restoration of the gospel" and "the re-establishment on earth of the Church of Jesus Christ" * we believe it would not at all be out of place to put forth here one or two of the practices in which Christianity and Mormonism agree as contrasted with Mohammedanism. That these practices are found in each of these religions, however, need be no indication to us that their use is the same or that the purpose involved is the same. The two practices which we have chosen for this purpose are, 1. The Sacrament, and 2. Baptism, and a treatment of them, however limited it must necessarily be, will probably bring out the elements which we desire to be noted.

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* Cowley, Talks on Doctrine, p. 7.

a. Sacrament.

That in both Mormonism and Christianity the Sacrament plays an important part is well understood. We will be pardoned therefore, if we discuss the meaning of the Sacrament rather than the practical working out of the theory concerning it. For in Christianity there are so many different "sects" and just as many ideas concerning who shall receive and how it shall be administered, that it would be rather to becloud than to illuminate the understanding of the question.

In Mormon Doctrines and Covenants we find detailed explanations and instructions concerning the carrying out of the Sacrament. * When we turn to Talmadge we find a still more detailed explanation of method, as well as a statement of the purpose. It is administered, he says, "to commemorate the atonement of the Lord Jesus, as consummated in His agony and death; it is a testimony before God, that we are mindful of His Son's sacrifice made in our behalf; and that we still profess the name of Christ and are determined to strive to keep His commandments in the

*D & C, pp. 127, 138, 191, etc.

hope that we may ever have His Spirit to be with us".* And again, "participation in the ordinance is restricted to those whose consciences are void of serious offence, those, therefore, who are acceptable before the Lord; those indeed who are in as little need of special forgiveness as mortals can be". **

That this is very good none can doubt. That they carry the rite through in the manner prescribed and with the limitations involved we can have little hesitation in affirming. But what of the spirit involved? Once more we must remember Dr. Sheldon's statement that there are, without doubt, those Mormons within the System who are much better than the System itself. And for them, of course, the criticism would not apply. Delusion and circumstances may perhaps cover a multitude of errors. Yet, when we look at the closing statement of the quotation made above we wonder if the average Mormon individual who partakes of the sacrament is "in as little need of special forgiveness as mortals can be". Is it possible for ad-

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* Talmadge, AF, p. 179 ** Ibid.

herents to a religion based on deceit and trickery, lust and greed, to have the beautifully commemorative spirit, the submissive spirit, and the spirit hoping for a nearer walk? Somehow or other, to our minds, there is a deal of incongruity in lying, thieving, deceiving, and living in adultery, and the Sacrament of the Lord's Supper. But that they do practice it goes without saying, and also that it is a tremendous factor in holding within the fold those who would otherwise find the demands made upon them burdensome, and even distasteful.

In the New Testament we find numerous passages referring to the significance of the rite of the Sacrament from the Christian point of view, and also an account of the manner in which the "Sacrament"was administered at the Last Supper.* From these Dr. Sheldon** has gathered the following specifications: 1. The Supper is a memorial of the sacrificial death of Christ, or of His broken body and shed blood. 2. Inasmuch as the emblems are not merely viewed, but

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* Mt xxvi, 14-20, Mk xiv, 22-24, Lk xxii, 14-20

** Sheldon, System of Christian Doctrine, p. 524

also taken by the communicant, the rite is significant of a close personal relation. 3. As being of the Lord's own appointment it is a token of His gracious will, a seal of the new covenant. 4. As being a response on the part of the communicant to this token, it is a solemn confession of discipleship and a pledge of loyal devotion, and 5. Since it brings the disciples of Christ together in the intimacy of a sacred meal, it is significant of their oneness in their Head.

Here too we must say that its significance to the Christian faith we do not doubt. It plays with us probably the most important part in helping us to realize the sacrificial work of the Master, and to aspire to a closer fellowship with the Holy Spirit.

That in Christianity there are many who unwarrantedly take the Sacrament, and who seem in no wise to be influenced for good by it, we cannot doubt. And yet - Christianity itself, based upon Jesus Christ the Son of God, and not upon the false presumptions and dictatorial policy of an ambitious upstart, has for its adherents something so far richer and superior to anything which Mormonism can give to hers, that

the comparison would seem useless. Take from Christianity the Sacrament and it is not inconceivable to think that Christianity would lose much of its spirit and its power; take from Mormonism its Sacrament, and we would be hard put to it to believe that any of the essentials of Mormonism would be seriously affected.

b. Baptism.

"We believe that the first principles and ordinances of the Gospel are ....(3) Baptism by immersion for the remission of sins". So says Article 4 of the Articles of Faith of Mormonism. Talmadge, in his discussion of this principle traces its origin back to the very beginnings of the race, when God manifested Himself to Adam after his expulsion from Eden, and urged him to remember the rite of baptism, finally catching him up and immersing him in a ppol of water. Hence the real and only true manner of baptism is by water, and this is its origin. Baptism by water is absolutely essential to salvation or remission of sins. The order, according to Talmadge, is, 1. baptism by water, 2. baptism by the Holy Spirit, and 3.

remission of sins. John the Baptist, Jesus Himself, Paul, the Prophets, the Book of Mormon, and finally, "modern revelation" all unite in declaring emphatically and finally the efficacy of baptism, and hence "the elders of the Church are commissioned to preach the remission of sins as obtainable through the means of authorized baptism". * They are unalterably opposed to Infant Baptism, which they believe to be "sacrilege in the eyes of the Lord", since they believe that a child cannot be looked upon as impure, and hence has no need of remission of sins until having reached the age of accountability. "But baptism is required of all who have attained to years of accountability. None are exempt". ** And again, "No one has reason to hope for salvation except by complying with the law of God, of which baptism is an essential part". *** Evidently, with laws so binding as these there would be little possibility of any relaxation in the observance of the rites.

One very striking feature of their belief

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* Talmadge, AF, p. 126, ** Talmadge, AF, p. 130

*** Ibid, p. 137

and practice of Baptism lies in their baptism for the dead. By this they mean that anyone who has relatives who have passed beyond without having undergone the rite of baptism, may be baptized for them and obtain for them the pardon, peace, holiness, and eternal life which Christ has promised.

This doctrine is a very taking one, says Linn, with the uneducated Mormon converts, and the Church officers saw in it a means to hasten the work on the temple. In October, 1841, Smith made the matter a little more urgent by saying that those who neglected the baptism of their dead, "did it at the peril of their own salvation".*

Turning to Christian Baptism, we find considerable difference in emphasis. Old Testament symbolism and New Testament reference all unite in making it represent a cleansing and washing, a making new "by taking away the old ingrained corruption". But nowhere does Christianity make Baptism the instrument or occasion of regeneration, says Sheldon. On the

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* Linn, SM, p. 119

other hand the injunction to "believe on the Lord Jesus Christ" is everywhere held out as the means wher whereby salvation is to be gained. "In a true perspective of New Testament teaching it is clear enough that no external transaction whatever stands on anything like a parity with that interior central act of a man's religious personality which is called Faith, the profoundly ethical and religious transaction by which one delivers himself up to God as revealed in Jesus Christ".* It is always the office of the Spirit rather than the office of the water that is emphasized By a comparatively early exaggeration, "stress upon the propriety and utility of baptism passed over into an assertion of its necessity."**

The Christian conception refrains from making Baptism a wooden, mechanical thing, such as it is so likely to become if it is made an absolute requirement. Rather it is a beautiful and holy rite, symbolical of the transformation which has taken place, or of the one hoped for.

"Transformation hoped for" may be the ex-

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* Sheldon, SCD, p. 513 ** Sheldon, SCD, p. 514

pression used to designate the attitude of the New Testament toward infant baptism. For its propriety "is not to be measured by the extent of its immediate effect upon its subject".* Nor does the silence of the New Testament on the subject constitute any argument for the rejection of this practice, since no detailed treatment was given of the subject of baptism, and since the New Testament was, furthermore, directed more largely to the adult understanding, dealing with the great themes of the Christian religion.

When we turn to the method of Baptism, we find even among Christian bodies a marked difference of opinion. Some there are who stoutly maintain that immersion alone will answer; others maintain that sprinkling is the only and the Scriptural method. However, there is fast coming about a more liberal attitude toward the whole matter, and it is being seen that, in keeping with the idea of Baptism, as a symbolical rite, the method of symbolizing is of little moment. It is, after all, the thing represented, the great gransformation made, which is the important

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* Sheldon, SCD, p. 516

element involved..

PART III.

THE PLACE OF CHRISTIANITY ..... A SUMMARY EVALUATION.

We have completed the more detailed study which we had in hand. We have traced certain practices which were common to all, and then turned our attention to practices which were peculiar, first; to Mohammedanism, second; to Mohammedanism and Mormonism, and third; to Mormonism and Christianity. It now remains for us to summarize as best we can, and to present an evaluation of Christianity which will show something of the place which Christianity holds in the world. We will try to do this by first; pointing out that there are indeed points of contact in all these religions, but that even in these points of contact there is a vast difference; second; by showing the social uniqueness of Christianity; third; by showing the ethical uniqueness of Christianity; and fourth, by attempting to show the place Christianity must fill and the part she must play. It is a difficult task, and I realize before I begin on the details of the plan that my best efforts will result in very little.

Yet, logically, it must be undertaken.

Chapter 1. The Points of Contact.

That striking similarities are manifest in the religions with which we are dealing has been clearly set forth throughout our whole discussion. But even so, where has this information placed us? and how are we any the better for the statement of a very evident fact. Any religion, anywhere, that has any life in it at all, will produce these same characteristics. Religion demands a deity, and any religion that has a deity will have prayer. Religion demands some kind of consideration for the helpless and needy, and so some form of charitable practices will most likely be found. Any live religion is a missionary religion. But what is it that Christianity has which these other religions have not got? Granting the resemblances, there must surely be a wide difference in some particular which will justify the claim we are making that Christianity is supremely the religion of the world. That there is a wide difference is the fact that justifies the comparison, as well as the fact which justifies the missionary attitude

of Christianity to the other religions. Wherein, then does the difference lie?

Let me answer in a single word: In Jesus Christ; in the Work of the Man; in the Words of the Man; in the Spirit of the Man. When we look at the other religions and see what they have to offer, and what they have been able to do for their followers - and then look at Christianity, see the Man Jesus Christ, look at His life, feel the grip of His message, and catch a little vision of the attitudes of the "Mind of the Master", --- then we have the heart to carry His message to the others.

Once more let me turn to Dr. Sheldon for help. He has given us a summary of the characteristics of Jesus Christ which seem to me to sum up very well just the thing we are trying to say. First, there was in Christ "a unique personality"; second, there was in Him a marvelous "union of meekness with strength"; Third, there was also a "union of full compassion toward the sinner with sharp intolerance for sin"; Fourth, "a remarkable union of spirituality and kindly contact with the world may be noticed in Christ";

and Fifth, the transcendent manner in which He exemplifies the union of human sensibility with superhuman grandeur. * Place these qualities along side the characters of both Mohammed and Joseph Smith, and we will at once realize why it is that there is such a spirit in Christianity. Leave the Spirit of Christ out of many of the Christian enterprises today, and nothing would remain but enterprises conducted for gain and power, and the beautiful ceremonies made beautiful by the Spirit of Christ would become nothing more than mad rites driving us on to still greater excesses in the name of religion. But inject the Spirit of Christ into the form, ceremony, bigotry, lust, greed, impiety, and fanaticism of any other religion, and the transformation can be worked, and the Spirit of Christ can dwell even there, for all these other things shall have passed away.

Chapter 2. The Social Uniqueness of Christianity.

"The social uniqueness of Christianity sets it in a class apart from the other religions".**

**Speer LW, p. 348. *Sheldon, SCD, p. 90ff.

*Jevons, in his Introduction to the Study of Comparative Religions, points out this social uniqueness somewhat as follows: "In them (other religions) at their highest, the love of man is for his fellow man, and usually for himself. Christianity alone makes love of God to be the true basis and the only end of society, both that whereby personality exists and the end in which it seeks its realization. Therein the Christian theory of society differs from all others. Not merely does it hold that man cannot make himself better without making society better, that development of personality cannot be effected without a corresponding development of society. But it holds that such moral development and improvement of the individual and of society can find no rational basis, and has no rational end, save in the love of God". Another says that the best social elements in any of the other religions are often only a "reflex from Christianity", and that the lack is a lack that needs nothing but the Christian Gospel. Christianity takes this position in virtue of the fact that she has

* Jevons, p. 260.

taught the equality of man and woman, she has produced the unique social institution of the Christian home, and she has set the child in the first place as a matter of social and religious principle. This last, indeed, thinks Speer, is a matter of profound importance. Christianity takes care that the child should come to life in surroundings which will not mar, but make; Christianity lays plans for the education and the care of the child after birth; Christianity alone has set the pace for the establishment of those social institutions which will guard and protect the child.

Under the reign of christian ideas, says Tenney, "have been developed the material resources of the earth to a degree unknown to non-Christian races, through a knowledge of natural science that has not yet been attained by rival peoples. The best educational methods, the most general intelligence, the best systematized altruistic humanitarian work, and the most thoroughly organized and aggressive religious power upon the planet, have characterized the races of Christendom".*

* Tenney, CSP, p. 384

Chapter 3. - The Ethical Uniqueness of Christianity.

"The ethical uniqueness of Christianity entitles it to absorb and displace all other religions".* Christianity alone has an ethical conception of its God. It alone, furthermore, presents a perfect ethical ideal for the individual, and it alone possesses a social ethic adequate for the true national life and for a world society. All the values of Christianity are ethical values. In all Christian lands the best life is a constant effort to embody the Christian ethics in life, -- but in this life appear none of the evils of christian or pagan lands. Just to the extent that the demands of a pure morality are supported by the religion of that civilization, just so sure is that support a criterion of the type of that civilization. Does the religion supply men with perfect moral ideals? And does that religion condemn evil and refuse evil a shelter under religious sanction? To the religion that can answer these two questions satisfactorily goes the palm. There is good in Mo-

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* Speer, LW, p. 344.

hammedanism: but Mohammedanism sanctions the slavery of women and children, authorizes unlimited concubinage, and sanctions polygamy. Mormonism may have some good in it: but it is based upon deceit, and its continuance is dependent upon the continuance of the deceit and trickery; it sanctions in the name of religion the practice which gives the lie to all its theories and doctrines -- Polygamy. Over against these comes the command from the lips of the Master of Men: "Be ye perfect even as your Heavenly Father is perfect". Christ taught that our relationships with our God determined our relationships with our fellows. He taught that an ethical conception of God meant an ethical conception of our fellows. He taught, further, that our relationships with our fellows will determine largely our relationships with our God, no matter what the theories and the creeds may be to which we give adherence. And what is more, the Master of Men lived His ethics. Special revelations were not necessary for Him in order that He might have uhlimited licence. He asked no man to go where He Himself would not go. He blazed the trail

for all men, and Christianity is following in that path. Christianity is great in its ethical uniqueness.

Chapter 4. - The Place of Christianity.

One brief word remains.

There has already been presented to us in the former thesis covering the Doctrines of the religions involved the superiority of Christianity and the challenge which is thrown at the feet of Christianity because of this superiority. May I now try to summarize in just a few brief words the arguments which go to determine the place of Christianity?

Robert E. Speer* has done this so well that I feel the best policy would be to merely indicate what his conslusions have been. They are these.

1. It is significant to note that Christianity is the only religion which is trying to make good its claim to universalism. None of the others are really attempting to do so. Mohammedanism and Mormonism, with which we have been dealing, have made no attempts of importance. Mohammedanism has spread to Africa

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* Speer, LW, pp. 232-264

and India, but it makes little effort of consequence to conquer America or Europe or Japan. Mormonism is still very young. But now, seventy-five years after its inception, it is still of but little moment, comparatively, and certainly has not within itself the seeds of a world conquerer.

2. Christianity has a unique and superior idea of God. Here all religions meet to be judged. And this as no other possession enables Christianity to take its place as the religion of the world.

3. It follows from its conception of God that Christianity has a message to the world "which is full of notes which the non-Christian religions do not and cannot possess". The Fatherhood of God, the Brotherhood of Men, Redemption, the Incarnation of a Personal God, Atonement, Character, Service, Fellowship, and many more -- these are what Christianity stands for and can teach.

4. In its conception of sin, and in its provision for sin's forgiveness and defeat, and in its ideal of salvation and the free offer of its salvation to every man, Christianity is unique and satisfying.

5. Christianity is the only religion which at once is historical, progressive, and spiritually free.

6. Its ethical uniqueness has already been stressed, while its social uniqueness, the close follower of the former, speaks for itself.

7. The Bible is unique among the sacred books of the World. Of this we would speak at length, but it needs in this paper no defence.

8. Finally, Christianity is worthy to become the one religion of the world "because it is the only religion that can be made the world's religion; the only religion that belongs to every race, but exclusively to none --- which has no narrowing ethnic limitations, which is adaptive to all the life of humanity and capable of inspiring and guiding all the progress of mankind".

There would seem to me to be no more fitting close th this discussion than the words of our Master. The work which He has given us to do grows tremendously large in the face of facts as we face them. Our own powers seem so very, very weak in the face of these same facts. We sometimes

shudder when we look to the future and think that the work of the Master has been given us to do. But we turn our faces in another direction - toward God - and there come to us the cheering words which take the sting out of temporary defeat and hardship, and which cause us to look toward the final consummation, when the "kingdoms of the earth shall become the kingdoms of our Lord, Jesus Christ", - the words:

> "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY LIVING CREATURE ..... AND LO, I AM WITH YOU EVEN UNTO THE END OF THE WORLD".

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