

A PRIMER ON ISLAM

AND THE SPIRITUAL NEEDS
OF THE
MOHAMMEDANS OF CHINA

Prepared for the Christian Church
of the Chinese Republic

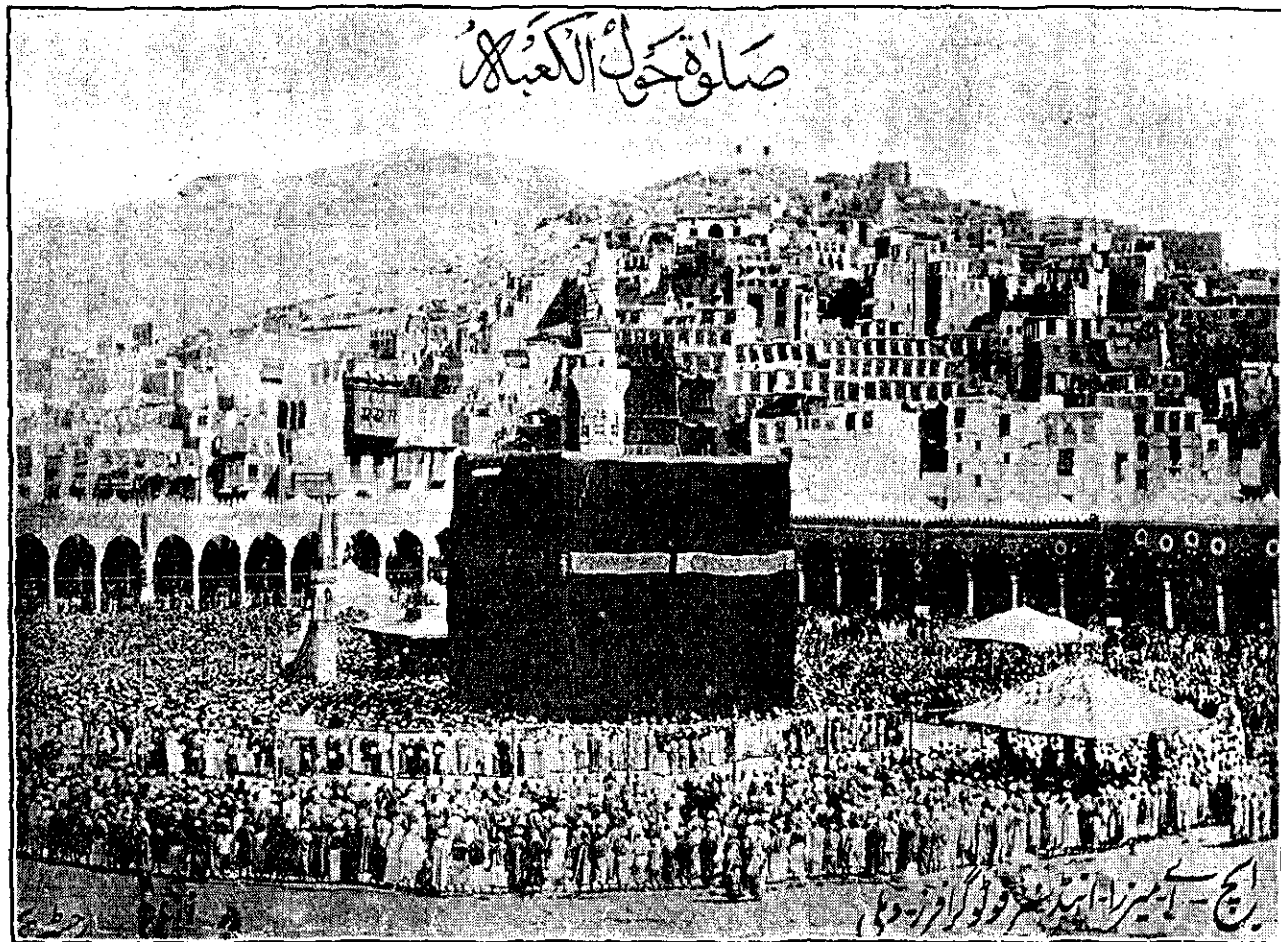
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VIEW OF MECCA

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CHAPTER I

THE FOURTH RELIGION OF CHINA

When we speak of the fourth religion of China we do not refer to Christianity, but to Islam. The correct term by which the Mohammedan religion is known to-day in China is *Ts'ing Chen Kiao* (清真教), "The Pure and True Religion." It is most commonly designated as the *Hui Hui Kiao* (回回教), or Sect of the *Hui Hui*. It is also known by the title, the *Siao Kiao* (小教), "The Small Sect," in contradistinction to Confucianism, "The Great Religion."

Islam, however, is not a small religion or sect outside of China. If we regard *numbers*, Islam is perhaps the mightiest of all the non-Christian religions; as regards its *geographical distribution*, it is the only religion besides Christianity which holds a world-empire of hearts in its grasp; and its wonderful and rapid spread proves beyond a doubt that it is a great missionary religion and aims at world-conquest. Mohammed's word has been fulfilled: "So we have made you the center of the nations, that you should bear witness to men." The old pagan pantheon at Mecca has become the religious capital and the center of universal pilgrimage for *one-seventh of the human race*, or about two hundred million people. Islam in its present extent embraces three continents and counts its believers from Sierra Leone, in Africa, to Canton, in China, and from Tobolsk, Siberia, to Singapore and Java. In Russia, Moslems spread their prayer-carpet southward toward Mecca; at Zanzibar, they look northward to the Holy City; in Kansu and right across China, millions of Chinese Moslems pray toward the west, and in the wide Soudan they look eastward toward the Beit Allah and the Black Stone—a vast Moslem Brotherhood.

Arabic is the language of the Koran, but there are millions of Moslems who cannot understand a single sentence of Mohammed's book, for they speak Russian, Turkish, Persian, Pashto, Bengali, Urdu, Chinese, Malay, Swahili,

Hausa, and other languages. Around the same Kaaba diverse lands and civilizations meet every year to profess one religion and repeat the same ritual.

In Africa according to the best estimates there are about forty-two million Mohammedans; nearly all of them live north of the equator, and Islam is especially strong in the north and east of the continent. In Europe there are still five million Moslems in what was once the Turkish Empire. There are approximately twenty million in Russia in Asia and Europe. The following countries in Asia are predominantly and some almost wholly Moslem: Arabia, Asia Minor, Mesopotamia, Turkestan, Bokhara, Khiva, Persia, Afghanistan, Baluchistan, Java, Sumatra, Celebes, and the southern islands of the Philippine group. In Syria and Armenia the non-Moslem population outnumbers that of Islam. *The chief numerical strength of the Mohammedan faith, however, is in India, which has a larger Moslem population than all Africa and far more than the total population of Arabia, Persia, Egypt, and the Turkish Empire combined.* By the last census the number of Moslems in India is over 67,000,000. In the Dutch East Indies there are nearly thirty million Moslems out of a total population of thirty-six millions. The number of Moslems in China has been variously estimated: some have said that they are over twenty million in number; others claim that they are less than five million. The table on the following page has been carefully prepared by Mr. Broomhall and shows the estimated numbers for the Chinese Republic. Doubtless the larger numbers given are the more accurate according to recent investigations.

Mohammedans in China, at least in fifteen out of the eighteen provinces, have become merged in the Chinese population, but are more or less easily distinguishable from their neighbors. They speak the language of the country in which they live and wear its costume; but there are some physical features by which they may be differentiated, their cheek bones being generally more prominent and their noses higher shaped than the majority of the Chinese, and they have a habit of clipping the mustache which the Chinese do not follow. They do not intermarry with the Chinese, but

frequently adopt native children into their families. They make little attempt to convert their Chinese neighbors, and the religious opinions which they hold are, to a great extent, unknown to outsiders.

Summary of Mohammedan Population of Chinese Empire*

<i>Province</i>	<i>Minimum</i>	<i>Maximum</i>
Kansu	2,000,000	3,500,000
Shensi	26,000	500,000
Shansi	25,000	25,000
Chihli	500,000	1,000,000
Shantung	100,000	200,000
Honan	200,000	250,000
Kiangsu	250,000	250,000
Szechwan	100,000	250,000
Kweichow	10,000	20,000
Yunnan	300,000	1,000,000
Hupeh	10,000	10,000
Kiangsi	2,500	2,500
Anhwei	40,000	40,000
Chekiang	7,500	7,500
Hunan	20,000	20,000
Kwangtung	20,000	25,000
Kwangsi	15,000	20,000
Fukien	1,000	1,000
.. .. .	3,627,000	7,121,000
Manchuria	50,000	200,000
Sinkiang	1,000,000	2,400,000
Mongolia	50,000	100,000
	<u>4,727,000</u>	<u>9,821,000</u>

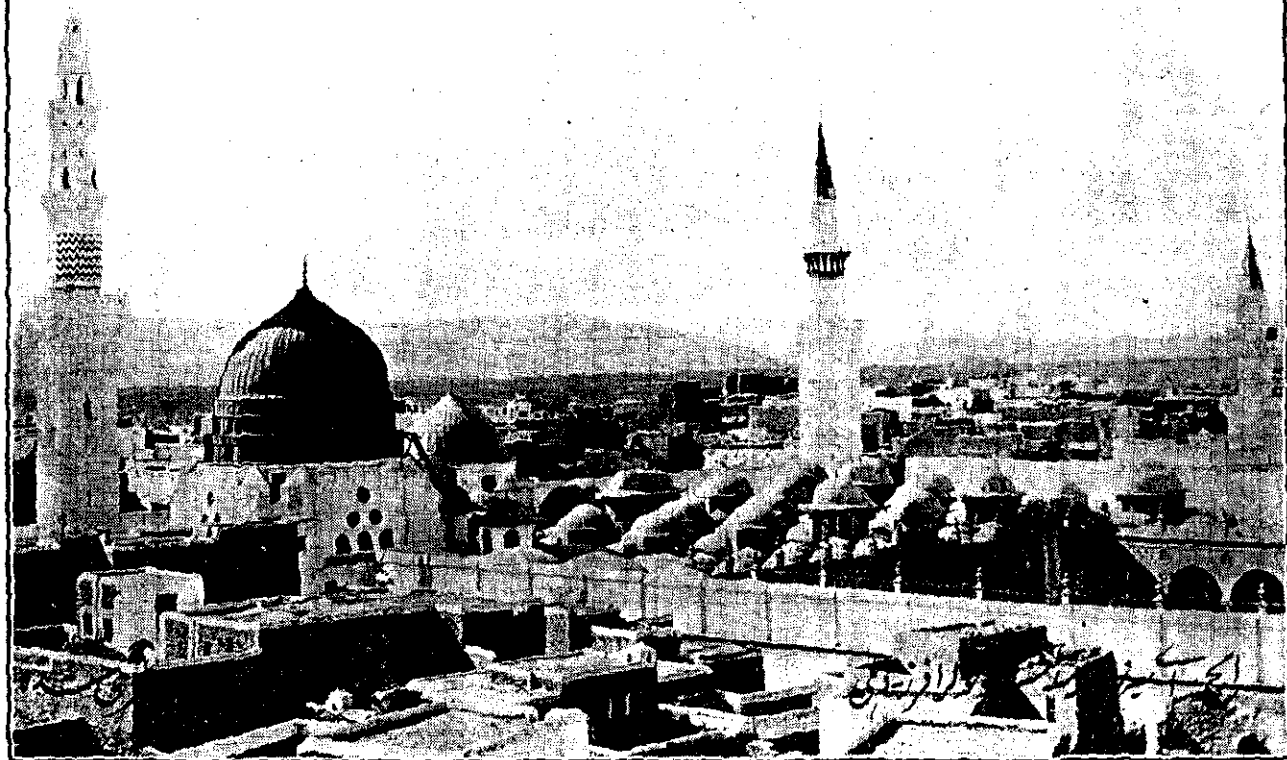
*Based on the estimates made by missionaries. The maximum figures for the following provinces are in all probability too low: Shansi, Shantung, Honan, Kiangsu, Hupeh, Anhwei, and Manchuria. The figure for Shensi is too high. It will be a conservative statement if we accept the figure *ten million Moslems in China*. (Editor.)

No class or section of the vast population of China has been so neglected in the proclamation of the gospel as the Mohammedans. The two chief reasons are that special missionaries acquainted with their religion and customs have not been designated for the task, and that the other work for those professing the three religions of China loomed so large that it has occupied all the time and strength of the missionaries and the native church.

The time has come, however, when the missionary societies and the Church of Christ in China are seriously facing the needs also of the Mohammedans. Nowhere in the world are the Mohammedans more friendly and more accessible than they are in China.

For many centuries the Moslem world of which we have been speaking was controlled by Mohammedan political power and many countries were closed against the gospel. The past century, however, has seen great changes. The present political division of the Mohammedan world is a startling evidence of the finger of God in history and an unprecedented missionary challenge to the churches of Christendom. Once Moslem empire was coextensive with Moslem faith. In 907 A.D. the Caliphate of political power included Spain, Morocco, Algiers, Tunis, Tripoli, Egypt, Asia Minor, Syria, Arabia, Persia, Turkestan, Afghanistan, Baluchistan, and the region around the Caspian Sea. To-day there is scarcely a Moslem country left that has independent rule. Over one-half of the Mohammedan world lives under British rule or protection. Thirty-five millions are found in the colonies of Holland, also a Christian power; Russia has twenty millions under her flag; and France, sixteen millions. After this war it would seem that the political power of Mohammedanism would practically cease. This, however, makes it all the more important to enter doors that God has opened and carry His gospel to all the followers of the Arabian Prophet throughout the world. In the chapters that follow the reader will see that the Moslem heart and the Moslem world have only one great need—Jesus Christ. He is the Light and the Life of men.

حرمینہ منورہ



VIEW OF MEDINA

In the present conditions and opportunities that confront the Church of God throughout the whole Moslem world we face a new and grave responsibility. It can only be met by the outpouring of life in loving service, by sacrificial obedience to the last command of our Savior, and by the immediate, sympathetic, tactful but also fearless and direct proclamation of the gospel by word and by deed everywhere. Will the Christians of China do their share for the Moslem world and bring Christ to their Moslem neighbors by the faithful preaching of His gospel and by a ministry of friendship to the men and women and little children who follow the Arabian Prophet, but do not find peace for their hearts or the joy of salvation from sin in his teaching?

CHAPTER II

HOW ISLAM AROSE

Before we give an account in the chapters that follow of the Moslem faith and practice it is necessary to know something of the life of the Arabian Prophet, the founder of this great world religion, who has left so large an impress upon history, and whose character remains a historic problem. Christianity is not a religious system, but a Life. It is Christ. One may say with almost equal truth that the religion of Islam is Mohammed; for his spirit and the practices of his life have become enshrined in its creed and ritual; and to this day he occupies the supreme place in the hearts and minds of his followers.

Before Mohammed's time three religions existed in Arabia. Most of the people were pagans and idolaters. For them Mecca was the center many centuries before Mohammed. Here stood the Kaaba, the Arabian pantheon, with its three hundred and sixty idols—one for each day of the year. Here the tribes of Hejaz met in annual pilgrimage, to rub and kiss the Black Stone, to circumambulate the Beit Allah or Bethel of their faith, and to hang portions of their garments on the sacred trees. At Nejran a sacred date-plant was the center of pilgrimage. Everywhere in Arabia there were sacred stones, or stone-heaps, where the Arab devotees congregated, to obtain special blessings.

There were also Jews in Arabia in considerable number and they exercised a large influence upon the Arabs and upon Mohammed himself. It was from the Jews that Mohammed borrowed many of his religious ideas and much of the material which is found in the Koran.

Christianity also was widely diffused in some parts of Arabia before the time of Mohammed. There were Christian priests in West Arabia. The picture of the Christian monk in his desert cell, with his night lamp and books, keeping vigil, is common in pre-Islamic poetry; and there were also Christian poets. It was in southwestern Arabia,

however, that the Christian faith exerted its greatest power and made largest conquest. We learn, from the monuments and inscriptions of Yemen, how, before the Christian preacher came, monotheism had already displaced polytheism in the cult of the Sabeans. The names used for the Supreme Deity were, many of them, identical with those used in the Koran.

We see therefore that Islam arose in an ordinary way; namely, by combining the pagan, Jewish, and Christian influences which were all striving for the mastery in the peninsula.

The exact date of Mohammed's birth is unknown. It was probably A.D. 570, in August or April. Soon after his birth, according to Arab custom, he was sent to be nursed by Halimah, a woman of the tribe of Bni Saad, where he remained for a period of two years. In his sixth year Mohammed was taken by his mother to Medina, but on the return journey she fell sick and died. The orphan boy was then taken back to Mecca and put under the care of his grandfather, Abdul Muttalib, and when the latter died, two years later, under that of his uncle, Abu Talib.

When twelve years old Mohammed was taken on a mercantile journey as far as Syria. Here first he came in contact with Christians and, according to tradition, met the monk Buhaira. For the rest the youth of Mohammed was uneventful, and he was employed, as other lads, in herding sheep and goats. To this he refers in the traditional saying, "Verily there hath been no prophet who hath not performed the work of a shepherd." At the age of twenty-five he entered the service of Khadijah, a rich widow of Mecca, whose caravan of merchandise he attended, and once more visited Busra (near the Jordan), Aleppo, and Damascus. As a reward of faithful service he secured her hand in marriage, and lived happily with her. His marriage gave him prominence, and he took a leading part in renewing an old federation at Mecca. In his thirty-fifth year he settled a dispute regarding the placing of the Black Stone in reconstruction of the Kaaba. When he approached the age of forty he gave his mind to contemplation, and probably

composed some of the earlier chapters of the Koran.* At last he received the call to become a prophet in the cave of Hira, and communicated his vision to his wife, Khadijah, who believed in its validity. After a period of mental depression other revelations followed, and he began to preach. The next two converts were Ali and Zeid, his adopted children; then Abu Bekr, Othman, Talha—until they numbered fifty souls. The hostility of the Meccans was aroused, persecution began, and some fled to Abyssinia. In the sixth year of his mission, Hamza and Omar joined Islam. In the tenth year Khadijah died, and the same year Mohammed negotiated two new marriages. Attempting to convert the people of Taif, he was driven out, but he won over a party of twelve from Medina, who came on pilgrimage and preached the faith on their return. At the next season seventy were ready to take the pledge of allegiance at Akaba. Shortly after Mohammed determined to emigrate from Mecca to Medina and this flight or journey dates the Moslem era (622 A.D., A.H.1).

The Second Period. The flight to Medina changed not only the scene, but the actor and drama. He who at Mecca was the preacher and warner, now becomes the legislator and warrior. This is evident from the Koran chapters revealed after the Hegira. The first year Mohammed built the great mosque and houses for his wives and his followers. The next year he began hostilities against the Koreish of Mecca, and the first pitched battle was fought at Bedr, where his force of three hundred and five hundred followers routed the enemy, three times as strong.

The Koreish, aroused by the defeat at Bedr, advanced upon Medina, defeated the Moslem army at Ohod, and Mohammed himself was seriously wounded. The fourth year of the Hegira, war was waged against the tribe of Asad and the Jews of Bni Nazir; Mohammed also married a fifth and a sixth wife. At the battle of Ditch he defended Medina against a superior force, and broke up their siege. The next expedition was against the Jews of Bni Koraiza; seven

* Surahs 103, 100, 1, 101, 95, 104, 92, 91, and 106.

hundred captives were slain, and the women and children sold into slavery. Before the close of this year Mohammed married Zainab, the wife of his freed slave and adopted son. In the sixth year of the Hegira there were other expeditions against the Jews and idolaters. The same year Mohammed wrote letters to foreign kings and princes, inviting them to embrace Islam.

In the seventh year of the Hegira Mohammed assembled a force of sixteen hundred warriors and marched against the Jewish strongholds of Khaibar; the Jews were subjugated or slain, and there was much booty including a new wife—Safiyah—for the prophet. It was during the Khaibar expedition that Mohammed legalized "temporary marriages" although it is said he afterwards abolished the custom. At Khaibar also, a Jewess attempted to poison him, but the deed was discovered and she was immediately put to death. Afterwards Mohammed made the attempt to perform the sacred pilgrimage to the old pantheon at Mecca, but was turned back. The next year, the eighth of the Hegira, in pursuance of the terms of the truce made at Hodaibiya, he entered Mecca and peacefully performed the ceremonies of the old pagan cult, thus forever perpetuating them in Islam. At Mecca he negotiated his last marriage, and through it won Khalid, the "Sword of God," and Amru, the "Valiant," as converts. The army sent under them to southern Syria met with disaster, and there was also renewed hostility at Mecca. Therefore Mohammed resolved to attack his native city. He approached with ten thousand men, entered Mecca without a battle, destroyed the idols in the Kaaba, and administered the oath of allegiance to the people. When expeditions were sent to subdue the neighboring tribes, and Khalid was guilty of ordering a whole tribe to be slain, Mohammed rebuked him and sent money for the widows and orphans of the slain. The ninth year of the Hegira was the year of deputations, when the various Arabian tribes accepted Islam. Other warlike expeditions to Tabuk, Duma, and Taif followed. In A.D. 631 Mohammed issued the famous command that, after four years, the Moslems would be absolved from every league or covenant with idolaters, and that thereafter no unbeliever

would be allowed to make the pilgrimage. The same year he had a great sorrow in the death of his little son, Ibrahim. The next year in great state, he made the final pilgrimage, but the excitement and fatigue told on his health, for he was growing infirm. Three dangerous revolts by rival prophets—Musailimah, Iswad, and Tulaiha—broke out in Arabia, which were all subdued, but not until after the death of Mohammed. The Prophet's health grew worse; sixty-three years of checkered life had undermined his iron constitution, and perhaps the poison of Khaibar had left its trace in his system. From his sick-bed he sent out a last expedition, under Osama, against the Roman border; and after a final address from the mosque pulpit, having given alms to the poor and counsel to his followers, he lay down to die on Aisha's lap. Arab writers tell the story: "His strength now rapidly sank. He seemed to be aware that death was drawing near. He called for a pitcher of water and, wetting his face, prayed thus, 'O Lord, I beseech Thee to assist me in the agonies of death.' Then three times he ejaculated most earnestly, 'Gabriel, come close to me!' . . . After a little he prayed in a whisper, 'Lord grant me pardon, and join me to the companionship on high.' Then at intervals: 'Eternity in Paradise! Pardon! Yes, the blessed companionship on high.' He stretched himself gently. Then all was still. His head grew heavy on the breast of Aisha. The prophet of Arabia was dead."

Aside from the disputed question of Mohammed's sincerity, whether in his early career or throughout his life, no one can say his moral character reached a high standard. It is possible to measure the prophet by three standards, of which two at least would seem to be a fair test: The law of the pagan Arabs, the law he himself professed to reveal, and the law of the Old and New Testaments, *which he professed to approve and supersede*. By the New Testament law of Jesus Christ, who was the last Prophet, they say, before Mohammed and whom Mohammed acknowledged as the word of God, the Arabian Prophet stands self-condemned. The most cursory examination of his biography proves that he repeatedly broke every precept of the Sermon on the Mount, not only in his private life, *but in his prophetic office*.

And the Koran itself proves that the spirit of Jesus was entirely absent from the mind of Mohammed.

The Arabs among whom Mohammed was born and grew to manhood also had a law, although they were idolaters, slaveholders, and polygamists. Even the robbers of the desert who, like Mohammed, lay in wait for caravans, had a code of honor. Three flagrant breaches of this code stain the character of Mohammed. It was quite lawful to marry a captive woman, whose relatives had been slain in battle, but not until three months after their death. Mohammed only waited three days in the case of the Jewess; Safiyah. It was lawful to rob merchants, but not pilgrims, on their way to Mecca. Mohammed broke this old law, and "revealed a verse" to justify his conduct. It was incest to marry the wife of an adopted son, even after his decease. The Prophet Mohammed fell in love with the lawful wife of his adopted son Zeid, prevailed on him to divorce her, and then married her immediately; for this also he had a "special revelation."

But Mohammed was not only guilty of breaking the old Arab laws and coming infinitely short of the law of Christ; he never kept the laws of which he himself claimed to be the divinely appointed medium and custodian. When Khadijah died he found his own law, lax as it was, insufficient to restrain his passion. His followers were to be content with four lawful wives; according to Moslem history he took to himself eleven lawful wives and two concubines.

The life and character of Mohammed as portrayed by history is, however, not the present-day conception of the prophet. In the Koran and in these earliest sources, Mohammed is thoroughly human and liable to error. Later tradition changed all that, and made him sinless and almost divine. The two hundred and one titles of honor given him proclaim his apotheosis, and orthodox tradition establishes the claim. He is called Light of God, Peace of the World, Glory of the Ages, First of all Creatures, and names yet more lofty and blasphemous. He is at once the sealer and abrogator of all former prophets and revelations. They have not only been succeeded, but also

supplanted by Mohammed. No Moslem prays *to* him, but every Moslem daily prays *for* him in endless repetition. He is the only powerful intercessor on the day of judgment. Every detail of his early life is attributed to divine permission or command, and so the very faults of his character are his endless glory.

One hundred years after Mohammed's death his followers were masters of an empire greater than Rome at the zenith of her power. They were building mosques in China, in Spain, in Persia, and in southern India! The extent, the rapidity, and the method of the early Moslem conquest are a marvelous illustration of their zeal.

During the first period, the days of the early caliphs, fire and sword carried Islam triumphant throughout all Arabia, Syria, Persia, Egypt, North Africa, and, by more peaceful means, as far as Canton and western China. All these regions had received the faith, and it had become deeply rooted before the year 1000 A.D., while Christianity was put under tribute and oppression, as in Asia Minor and Egypt, or entirely swept away, as in Arabia itself, by the tornado power of the new religion in its political conquest.

The second chapter of Moslem conquest began with the rise of the Ottoman Turks and the Moguls of India. During this period Afghanistan, Turkestan, India, Java, and the Malay Archipelago, with Servia and Bosnia in Europe, were more or less "converted" to Islam.

Lastly, we can chronicle the modern missionary efforts of Islam by those apostles of fanaticism, the Derwish orders in Africa, by the Omam Arabs in their slave raids, by the disciples of the Cairo University, or by returning Meccan pilgrims. Their work has been chiefly in Africa, but also in Russia, the Malay Archipelago, the Philippines, and even among the Finns of the Volga.

The first body of Arab settlers in China was a contingent of four thousand soldiers dispatched by the Caliph Abu Jaafer, in 755 (or, according to others, by the Caliph Al Mansur in 758), to the assistance of the Emperor Hsuan-Tsung, who was assailed by his commander, A Lo Shan, a Tartar, appointed to lead an army against the northwest frontier. These soldiers, in reward for their

الحمد لله رب العالمين الحمد لله

吾讚養些界普全的獨慈後世的
感調一世上慈普會獨慈後世的

فَالرَّحْمَةُ يَوْمَ الَّذِينَ آتَاكَ تَعْبُدُ

主子的還執
奴為你給就們吾 的日報掌

وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

吾就你助引吾們端壯的道路
們求相你領

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

你在他們上施恩的那一些人的道路

فِرَاقِ الْمُضْطَرِّينَ وَالْمُضْطَرِّينَ

PAGE OF MOSLEM PRIMER
PART OF FIRST CHAPTER OF KORAN

service and bravery, were allowed to settle in China, where, by intermarriage and preaching, they won over many to the faith. In the following century we read that many thousands of Moslems were massacred in China, while Marco Polo speaks of the large Moslem population of Yunnan.

Following upon the great wars of Ghengis Khan, a vast number of Moslem traders and adventurers poured into western China. "Some came as merchants, artisans, soldiers, and colonists; others were brought in as prisoners of war. A great number of them settled in the country and developed into a populous and flourishing community, gradually losing their racial peculiarities by their marriage with Chinese women."

Some missionaries are not at all apprehensive of Islam in China, and look upon this faith as a negligible factor in the evangelization of the empire. But those who have studied its progress in the past may well ponder the following account of its methods, as given by Arnold: "In the towns the Mohammedans tend, little by little, to form separate Mohammedan quarters, and finally do not allow any person to dwell among them who does not go to the mosque. Islam has also gained ground in China, because of the promptitude with which the Mohammedans have repeopled provinces devastated by the various scourges so familiar to China. In times of famine they purchase children from poor parents, bring them up in the faith of Islam, and, when they are full-grown, provide them with wives and houses, often forming whole villages of these new converts."

They have no organized propaganda yet the zealous spirit of proselytism with which the Chinese Mussulmans are animated secures for them a constant succession of new converts, and some look forward to the day when Islam will be triumphant throughout the length and breadth of the Chinese Empire. Is this only a dream? Or does it challenge the Church of Christ to exert efforts and win these monotheists to the true Savior?

CHAPTER III

WHAT A MOSLEM BELIEVES

When we compare the creed of the Moslem with that of the Buddhist or Taoist we see immediately how much closer this faith is to that of the Christian Scriptures.

It is incumbent on every Moslem to have a firm faith in six articles; God, The Angels, His books, His prophets, the Day of Judgment, and Predestination. The sources of Moslem teaching on these topics are apparent to the student of history. Islam is not an invention but a mixture of old beliefs. The genius of Mohammed mixed old ingredients into a new panacea for humanity, sugar-coated it with an easy-going morality, and forced it down by means of the sword! At a time when many religions existed in Arabia, as we saw already, and the Kaaba or old idol temple was a pantheon, the heterogeneous elements of Islam were molded into one system. These elements were partly heathen (Arabian), partly Christian from Syria and Abyssinia, but for the most part they were borrowed from Talmudic Judaism. In the following summary of Islam's creed one may read between the lines the sources of Mohammed's teaching:

1. *The Moslem Idea of God.* "*La illaha illa 'llahu*"—"There is no God but God" is the first clause in the Moslem creed. And there is no doubt that they themselves emphasize nothing so much as this part of their system. It is the motto-text of the Moslem's home-life, the baptismal formula to welcome the infant as a believer, the final message to whisper in the ears of the dying. They chant the words when carrying a burden or a bier; these words they inscribe on their banners and their doorposts; they appear on all the early coins of the caliphs and have been the great battle-cry of Islam for thirteen centuries.

How this creed is used in China we learn from one of their own books where we read:

"It is necessary to have *faith in the true Lord* as the one and only Lord, but in order to know the Lord it is necessary to know self; if a man does not thoroughly know himself he will have no evidence that he knows the Lord, therefore, knowing the Lord and his Prophet depends upon knowing self. Man was originally without transgression but even now, if he should forget the Lord for one moment, he has transgressed. He ought to praise the Lord at the set times, but he must not forget him for a moment. When the heart praises, the mouth chants, and in this way the secrets of the heart are revealed. In the management of affairs faithfulness is required; in intercourse with men, uprightness is necessary; and whilst engaged in the management of affairs or in intercourse with men, remembrance of the Lord can be shewn by the chanting of a sentence. The Prophet continually exhorted his disciples to chant the words of the Arabic *Ts'ing-chen-yen* 清真言 in an undefiled place, the Prophet first kneeling with his face towards the south, and his disciples next kneeling with their faces towards the north, the Prophet and his disciples being face to face. All knelt with knees close together, with hands resting on their thighs, arms and body being maintained stiffly in an erect position; then, chanting *Liao-yi-liao-ho* 唵一唵合 with all their strength, they brought all the breath from the bottom of their lungs 丹田, after which they chanted *In-lang-lao-hu* 印耶老乎, first forcing the breath out through the lips and then inhaling a breath of fresh air direct to the heart. The Prophet always chanted thus whilst his disciples imitated him. It is also explained that when he chanted *Liao-yi-liao-ho* 唵一唵合, he expelled everything evil from his heart, and when he chanted *In-lung-lao-hu* 印耶老乎 he only retained the true Lord in his heart. All who chant after this manner are certain of obtaining heavenly bliss.*"

We see from all this that the Moslem puts an almost superstitious value on the confession of God's unity; but the *knowledge* of God and of His attributes in Islam is altogether inferior to the revelation of the only true God in the Old

* From October, 1917, number of *Chinese Recorder*; article by J. Hutson.

and New Testaments. The Moslem does not understand God's Fatherhood and his idea of deity is conspicuously lacking in the attributes of love and of holiness. Of course, it is well known that the Moslem denies the doctrine of the Trinity and therefore the deity of our Savior Jesus Christ and the indwelling of the Holy Spirit.

2. *Angels.* Under this head we group the Moslem belief in three species of spiritual beings, viz., angels, jinn, and devils. This belief is not theoretical but is intensely practical.

Angels were created out of light and are endowed with life, speech, and reason. Of the first four archangels, Gabriel reveals truth, Michael is patron of the Jews, Israfil will sound the last trump, and Azrafil is the angel of death. Angels are inferior to the prophets (Surah 2:32). There are two recording angels for each person, who write down his good and his ill. Munkar and Nakir are two black angels with blue eyes who interrogate men after burial in the grave and mete out terrible blows to those whose replies prove them not Moslems. Therefore, at a funeral parting instructions are given the deceased in the grave and Moslems may not bury their dead *in coffins* for they must sit up to reply! The Koran seems to teach that angels intercede for men (Surah 42:3). The names of guardian angels are used in exorcism; eight special angels support Allah's throne; and nineteen have charge of hell-fires.

Jinn, or genii, the spirits of the air, are either good or evil. They were created from fire, are of diverse shapes, marry and propagate, and are mortal. The Koran and orthodox Moslem theology are full of teachings about their origin, office, power, and destiny. No pious Moslem doubts that they exist, nor that Solomon sealed some of them up in brass bottles. The chief abode of jinn is in the mountains of Kaf, which encompass the world; they also frequent baths, wells, ruined houses, etc. For fear of jinn, millions of the ignorant in Moslem lands are all their lifetime subject to bondage. This article of their creed is the mother of a thousand foolish and degrading superstitions, yet it can never be abandoned without doing violence to the Koran.

The devil (Sheitan, or Iblis) was expelled from Eden for refusal to prostrate before Adam when God commanded it (Surah 7:10-17). His demonic host is numerous and terrible. Noteworthy among them are Harut and two evil spirits that teach men sorcery at Babylon.

3. *The Books of God.* Islam is decidedly a bookish religion, for Moslems believe that God "sent down" one hundred and four sacred books. Their doctrine of inspiration is mechanical. Adam received ten books, Seth, fifty, Enoch, thirty, and Abraham, ten; all of these they say are utterly lost. The four books that remain are the Torah (Law), which came to Moses, the Zabur (Psalms), which David received, the Injil (Gospel) of Jesus, and the Koran. The Koran is uncreated and eternal; to deny this they say is rank heresy. And while the three other books are highly spoken of in the Koran, they now exist, Moslems say, only in a corrupted form, and their precepts have been abrogated by the final book to the last prophet, Mohammed. Many Moslems, however, are glad to read the Bible.

The Koran is a little smaller than the New Testament in extent; it has one hundred and fourteen chapters bearing fanciful titles borrowed from some word or phrase in the chapter. The book has no chronological order, logical sequence, or rhetorical climax. Its jumbled verses throw together fact and fancy, laws and legends, prayers and imprecations. It is unintelligible without a commentary, even for a Moslem. But Moslems regard it as supreme in beauty of style and language and miraculous in its origin, contents, and authority. From the Arab's literary standpoint it is indeed a remarkable book. Its musical jingle and cadence are charming, and, at times, highly poetical ideas are clothed in sublime language. But the Koran is remarkable most of all, not because of its contents, but for its omissions—not because of what it reveals, but for what it conceals of Christian Truth.

The *defects of its teaching* are many: (a) it is full of historical errors; (b) it contains fables; (c) it teaches a false cosmogony; (d) it is full of superstitions; (e) it

perpetuates slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women, and so petrifies social life. All this, however, is of minor importance compared with the fact that the Koran keeps ever the supreme question of salvation from sin in the background and offers no doctrine of redemption by sacrifice.

4. *The Major and Minor Prophets.* Mohammed is related to have said that there were 124,000 prophets and 315 apostles. Six of the latter are designated by special titles and are the *major prophets* of Islam. They are as follows: Adam is the chosen of God; Noah, the preacher of God; Abraham, the friend of God; Moses, the spokesman of God; Jesus, the word of God; and Mohammed, the apostle of God. In addition to this common title Mohammed has 201 other names and titles of honor by which he is known!

Only twenty-two others—*minor prophets*—are mentioned in the Korans beside these six, although the host of prophets is so large. They are: Idris (Enoch), Hüd (Heber), Salih (Methuselah), Ishmael, Isaac, Jacob, Joseph, Lot, Aaron, Shuaib (Jethro); Zacharias, John the Baptist, David, Solomon, Elias, Elijah, Job, Jonah, Ezra, Lokman (Æsop, or Balaam?) Zu'l-Kifl (Isaiah or Obadiah?), and Zu'l Karnain (Alexander the Great). The account of these prophets is confused, yet we must give credit to some Moslem commentators for doubting whether Lokman and Alexander were really prophets. Moslems say that they make no distinction between the prophets but love and reverence them all. Mohammed, however, supersedes all, supplants all in the hearts and lives of his followers.

The *Mohammed* of history and the Mohammed of Moslem tradition are two different persons. In the Koran, Mohammed is thoroughly human and liable to error. But in later biographies written centuries afterwards he is said to have had a preexistence before creation, to have been perfectly sinless, and to be the powerful intercessor on the Day of Judgment. He is the standard of character and the model of conduct. Every detail of his early life is surrounded with fantastical miracles which prove his

divine commission. Even the evil in his life is attributed to God's permission and command, so that his very faults of character become his endless glory and the signs of his superiority,—e.g., his polygamy and cruel wars to the Moslem. He dwells in the highest heaven and is several degrees above Jesus, our Savior, in honor and station. His name is never uttered or written without the addition of a prayer. Yet a calm and critical study of his life proves him to have been an ambitious and sensual enthusiast, who did not scruple to break nearly every precept of the moral law to further his ends.

5. *The Day of Judgment.* This occupies a large place in the Koran. It is called the Day of Resurrection, of Separation, of Reckoning, or simply the Hour. Most graphic and terrible descriptions portray the terror of that day. Moslems believe in a literal resurrection of the body. Moslems believe also in an everlasting life of physical joys, or physical tortures. The Moslem paradise in the words of the Koran is "a garden of delight . . . with couches and ewers and a cup of flowing wine; their brows ache not from it nor fails the sense; theirs shall be the Houris (damsels of Paradise) . . . ever virgins." What commentators say on these texts is often unfit for translation. The orthodox interpretation is literal, and so was that of Mohammed; because the traditions give minute particulars of the sanitary laws of heaven, as well as of its sexual delights. The Moslem hell is sevenfold, and "each portal has its party."

Connected with the Day of Judgment are the signs of its approach, viz., the coming of an Anti-Christ, Dajjal, the return of Jesus as a Moslem prince, the rising of the sun in the west, the war of Gog and Magog, etc.

6. *Predestination.* This last article is the keystone in the arch of Moslem faith. It is the only philosophy of Islam, and the most fertile article of the creed in its effects on everyday life. Most Moslem sects "deny all free-agency in man and say that man is necessarily constrained by the force of God's eternal and immutable decree to act as he does." God wills both good and evil; there is no escaping from the caprice of his decree. Religion is Islam,

i. e., resignation. In many Moslem lands fatalism has paralyzed progress; hope perishes under the weight of this iron bondage; injustice and social decay are stoically accepted; no man bears the burden of another. The present condition of Arabia, Persia, Morocco—all of them Moslem lands—is a sad commentary on the impotence of such a creed to elevate a nation.

CHAPTER IV

MOSLEM RELIGIOUS DUTIES

While Islam in general means resignation to the will of God, Mohammed stated that it was, especially, to be submissive to His will in the observance of five duties. These five duties merit reward and are called "the pillars," or foundation, of religion. Their pious observance is the mark of a true Moslem; to break loose from any one of them is to be in peril of damnation. Mohammed said: "A Moslem is one who is resigned and obedient to God's will, and bears witness that there is no God but God and that Mohammed is His Apostle; and is steadfast in prayer, and gives *zakat*, and fasts in the month of Ramazan, and makes a pilgrimage to Mecca, if he have the means." We give a summary of these five duties as observed in all lands by faithful Moslems.

1. *The Confession of the Creed.* It is the shortest creed in the world, has been oftener repeated, and has perhaps had more power over those that uttered it than any other. The creed is so brief that it has needed no revision for thirteen centuries. It is taught to children and whispered in the ears of the dying. Five times a day it rings out as the call to prayer in the whole Moslem world. "*La illaha illa 'Ulahu: Muhammadu Rasulu 'Ulah.*" "There is no God but God,"—that is the whole of theology; Mohammed is the Apostle of God,—that is the sum and substance of ethics. It is related that the Prophet said, "Whosoever recites this creed shall receive rewards equal to the emancipating of ten slaves and shall have one hundred good deeds put to his account and one hundred of his sins shall be blotted out, and the words shall be a protection from the devil." On every occasion this creed is repeated by the believer. There is no doubt that this continual, public repetition of a creed has been a source of strength to Islam for ages, as well as a stimulus to fanaticism; witness the use of this creed by the Derwish orders and mystics.

2. *Prayer.* The fact that Moslems pray often, early and earnestly, has elicited the admiration of many travelers, who, ignorant of the real character and content of Moslem prayer, judge it from a Christian standpoint. What the Bible calls prayer and what the Moslem means by the same name are, however, to a degree distinct conceptions. One who was for many years a missionary in India, and who is an authority on Islam, says: "Prayer is reduced to a mechanical act; and, in judging of the spiritual character of Mohammedanism, we must take into careful consideration the precise character of these devotional services five times daily. The devotions of Islam are essentially vain repetitions, for they must be said in the Arabic language by all Moslems and admit of no change or variety.

A necessary preliminary to every Moslem prayer is legal *purification*. Whole books have been written on this subject describing the occasions, method, variety, and effect of ablution by water or, in its absence, by sand. The ritual of purification is one of the chief shibboleths of the many Moslem sects. In Mohammedan works of theology there are chapters on the proper use of the toothpick, on the different kinds of water allowed for ablution, and on all the varieties of uncleanness. After washing various parts of the body three times according to many rules, the Moslem is ready to begin prayer.

The five *proper times for prayer* are at dawn, just after high noon, two hours before sunset, at sunset, and again two hours after. It is forbidden to say morning prayers after the sun is risen.

Posture is of prime importance, and includes facing Mecca, as well as a series of prostrations more easily imitated than described.

The words repeated during this physical exercise consist of Koran phrases and short chapters, which include praise, confession, and a prayer for guidance. Often the chapters chosen have no connection with the topic of prayer. Personal private petitions are allowed after the liturgical prayers, but they are not common. The least departure from the rule in purification, posture, or method of prayer

nullifies its effect, and the worshiper must begin all over again. Special prayer is obligatory at an eclipse of the sun or moon and also on the two Moslem festivals, the one at the close of the month of fasting the other at the time of the pilgrimage.

The Moslem fast was probably borrowed by Moslems from the Christian Lent. There are many traditions that tell how important fasting is. Let one suffice: "Every good act that a man does shall receive from ten to seven hundred rewards; but rewards of fasting are beyond bounds, for fasting is for God alone and He will give its rewards." The chief Moslem fast is that of Ramazan. Yet it is a fact that Mohammedans, rich and poor, spend more on food in that month than in any other month of the year; and it is also true that physicians have a run of patients with troubles from indigestion at the close of this religious fast. The explanation is simple. Although the fast extends over one lunar month, it only begins at dawn and ends at sunset each day. During the whole night it is usual to indulge in pleasure, feasting, and dinner parties. This makes clear what Mohammed meant when he said that "God would make the fast an ease and not a difficulty." On the other hand, the fast is extremely hard upon the laboring classes when, because of the changes of the lunar calendar, it falls in the heat of summer when the days are long. Even then it is forbidden to drink a drop of water or take a morsel of food.

3. *Zakat, or Legal Alms.* This pillar of the religion of Mohammed like all the others, rests rather upon the authority of tradition than upon the precepts of the Koran, since every detail in its observance is borrowed from the example of the Prophet himself. In its primitive sense the word *zakat* means purification, and it was applied to legal alms, or the poor rate, since the gift of a portion of one's gain or property would purify or sanctify, the remainder. These compulsory alms were in the early days of Islam collected by the religious taxgatherer, as they still are in some Mohammedan countries. Where Moslems are under foreign rule, as in China, the rate is paid out by each Mohammedan according to his own conscience. The rate

varies greatly, and the different sects disagree as to what was the practice of the Prophet. Moreover it is difficult to find a precedent in the customs of pastoral Arabia for the present methods of acquiring and holding property in lands touched by civilization. The greatest details are given, e. g., regarding zakat on camels,—but there is no precedent for zakat on railway bonds! One-fortieth of the total income is about the usual rate. The tithe of the Old Testament was a much larger portion and was supplemented by many free-will offerings. Charitable offerings are also common in Islam, but generally speaking the Moslem who gives his legal alms is satisfied that he has fulfilled all righteousness. There are seven classes to whom this legal alms may be given, viz., the poor, the homeless, the tax collector, slaves, debtors, those engaged in fighting for Islam, and wayfaring travelers.

4. *The Pilgrimage.* The pilgrimage to Mecca is not only one of the pillars of the religion of Islam, but it has proved one of the strongest bonds of union and has always exercised a great influence. From an ethical standpoint, the Mecca pilgrimage, with its superstitious and childish ritual, is a blot upon Mohammedan monotheism. But as a clever device to unite the Moslem world and awaken an annual and ever-widening esprit de corps the Mecca pilgrimage is without a rival. The number of pilgrims that come to Mecca varies from year to year; although a Moslem tradition says that it is always seventy-two thousand the angels completing any deficiency in the number of earthly pilgrims. The vast majority arrive by sea from Egypt, India, and the Malay Archipelago. The pilgrim caravan from Syria and Arabia by land is growing smaller every year. All told, from sixty to ninety thousand pilgrims reach Mecca at the time of the Hajj. Very few come from China, perhaps less than fifty each year.

The ceremonies are as follows: After donning the garb of a pilgrim and performing the legal ablutions, the Hajji visits the sacred mosque and kisses the Black Stone. He then runs around the Kaaba seven times—thrice very rapidly and four times slowly—in imitation of the motions of the planets. Next, he offers a prayer: "O Allah,

Lord of the Ancient House, free my neck from hell-fire and preserve me from every evil deed; make me contented with the daily food Thou givest me, and bless me in all Thou hast granted." At "the place of Abraham" he also prays; he drinks water from the sacred well of Zemzem and again kisses the Black Stone. Then the pilgrim runs between the hills of Safa and Marwa. He visits Mina and Arafat, a few miles from Mecca, at the latter place listens to a sermon. On his return he stops at Mina and stones three pillars of masonry known as the "Great Devil," the middle pillar, and the "first one" with seven small pebbles. Finally there is the sacrifice of a sheep or other animal as the climax of the pilgrim's task. The whole pilgrimage is "a fragment of incomprehensible heathenism taken up undigested into Islam." And as regards the veneration for the Black Stone, there is a tradition that the Caliph Omar remarked: "By God, I know that thou art only a stone and canst grant no benefit or do no harm. And had I not known that the Prophet kissed thee I would not have done it."

The Mecca pilgrimage is incumbent on every free Moslem who is of age and has sufficient means for the journey. Many of them, unwilling to undergo the hardships of the journey, engage a substitute and thus purchase the merit for themselves. Most Moslems also visit the tomb of Mohammed at Medina and claim the Prophet's authority for this added merit.

5. *Other Practices and Privileges.* In addition to the above "five pillars" of faith a word is necessary regarding certain other Moslem practices, if we are to complete the sketch of everyday religion and desire to see what effect their beliefs have on social life and thought.

(a) *Circumcision*, although not once alluded to in the Koran, is the initiative rite among all Moslems, and in that respect it corresponds somewhat to baptism. Its performance is attended with religious festivities and its omission is equivalent to a denial of the faith. Its observance is founded upon tradition, i. e., the custom of Mohammed. In China it is often neglected.

(b) *Polygamy, Divorce, and Slavery.* These three evils are so closely intertwined with the Mohammedan religion,—its book and its prophets,—that they can never be wholly abandoned without doing violence to the teaching of the Koran and the example of Mohammed. In Moslem books of theology, jurisprudence, and ethics, there are long chapters on each of these subjects. Nor can there be the least doubt that polygamy and slavery have had a tremendous power in the spread and grasp of Islam. It is the testimony of history that the slave traders of Zanzibar were also the missionaries of Islam in darkest Africa; and the last census report of Bengal states that the increase of the Mohammed population there is due not to conversions from Hinduism, but to polygamy and concubinage as open doors into a higher caste for submerged womanhood. We must also remember that the loose moral code of Islam is ever an attraction to the unregenerate. It is impossible to give here, even in outline, the true character, extent, and effect of these “religious institutions,” of Islam. A Moslem who lives up to his privileges and who follows the example of “the saints” in his calendar can have four wives and any number of slave concubines; can divorce at his pleasure; he can remarry his divorced wives by a special arrangement; and, in addition to all this, if he belong to the Shiah sect he can contract marriages for pleasure (*Metai*) which are temporary. Arabia, the cradle of Islam, is still the center of the slave trade, and according to the Koran slavery and the trade are divine institutions. Some Moslem apologists of the present day contend that Mohammed looked upon the custom as temporary in its nature; but slavery is so interwoven with the laws of marriage, of sale, of inheritance, and with the whole social fabric, that its abolition strikes at the foundations of their legal code. Whenever and wherever Moslem rulers have agreed to the abolition or suppression of the slave trade, they have acted contrary to the privileges of their religion in consenting to obey the laws of humanity.

(c) *Jihad.* A religious war against infidels is a duty plainly taught by the Koran and by tradition. Some apologists for Islam attempt to avoid the offense of the

sword by interpreting these passages in a semispiritual way, and they even try to make Jihad mean a sort of Endeavor Society for propagating Islam. To this a learned writer replies: "The man must shut his eyes to the broadest and most conspicuous facts of the history of Islam who denies that the sword has been the great means of propagating this religion. Until Mohammed appealed to the sword, his faith made very little way." The history of the Wahhabs in the nineteenth century, the Armenian massacres, the Mahdis of the Sudan and of Somaliland—all these are proofs that Jihad is one of the religious forces of Mohammedanism.

(d) *Food Laws.* The Moslems in China are most easily distinguished from their neighbors because of their particular care in abstaining from "unlawful" food and drink. In this respect they are distinguished from the Moslems of the West who buy their food from Christian shops and do not mind partaking of meals, etc., in the houses of Jews and Christians.

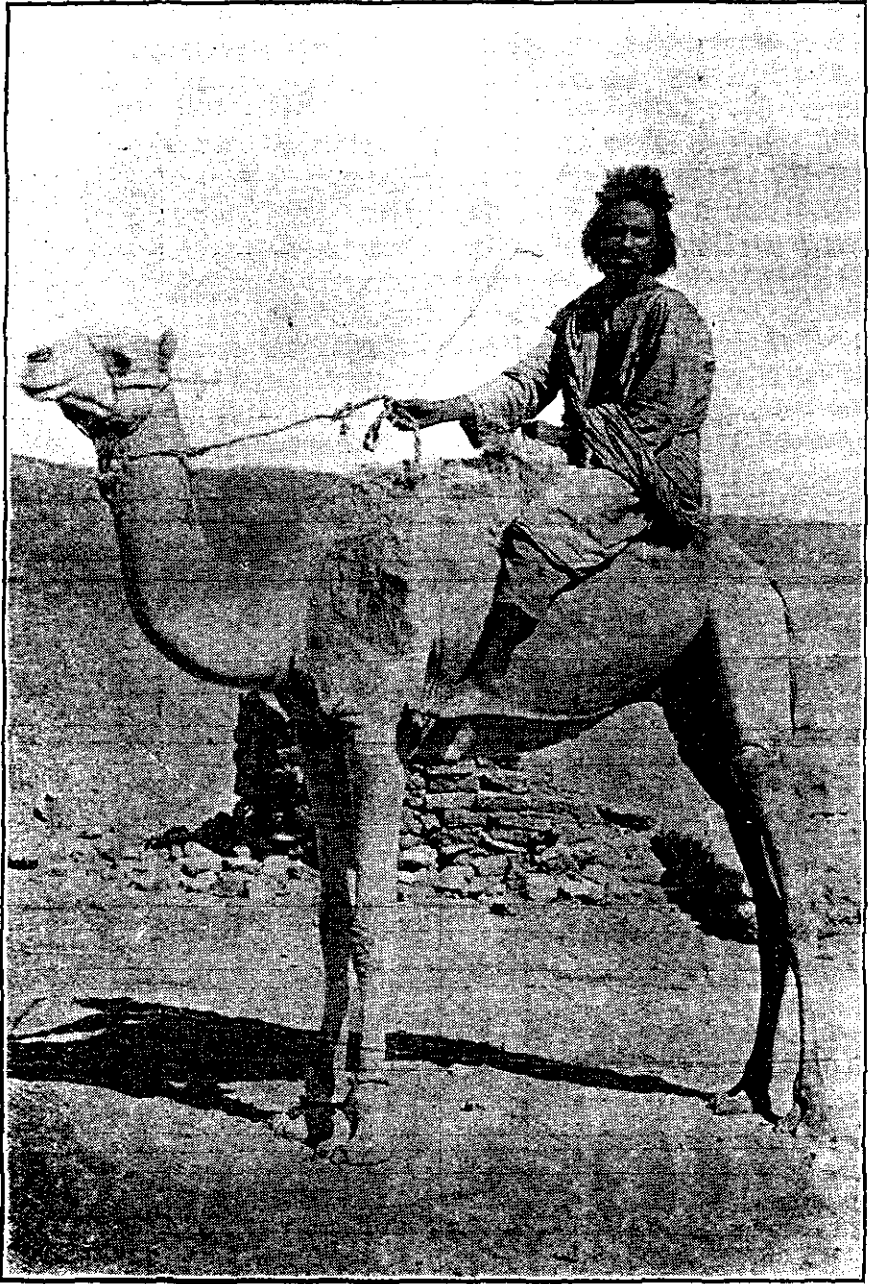
The injunctions contained in the Koran (Surah 2: 167) respecting food are as follows: "O ye who believe! eat of the good things with which we have supplied you, and give God thanks if ye are His worshipers. Only that which dieth of itself, and blood, and swine's flesh, and that over which any other name than that of God hath been invoked, hath God forbidden you. But he who shall partake of them by constraint, without desire, or of necessity, then no sin shall be upon him. Verily God is forgiving and merciful." Surah 5: 92: "O Believers! wine and games of chance, and statues, and divining arrows are only an abomination of Satan's work! Avoid them that ye may prosper."

The other injunctions concerning food are found in the traditions and sayings of Mohammed. No animal except fish and locusts is lawful food unless it be slaughtered according to the Mohammedan law, namely by drawing the knife across the throat and cutting the windpipe, the carotid arteries, and the gullet, repeating at the same time the words "*Bi'ismi 'llahi, Allahu akbar,*" i. e., "In the name of God, God is great." A *clean* animal, so slaughtered, becomes

lawful food for Moslems, whether slaughtered by Jews, Christians, or Mohammedans, but animals slaughtered by either an idolater, or an apostate from Islam, is not lawful.

The prohibition of wine in the Koran under the word *khamr* is held to exclude all things which have an intoxicating tendency, such as whisky, beer, opium, and tobacco.

In view of the above Koran text, however, the Moslems of China should have no religious scruples to eat with a Christian, as long as the food is of a lawful character.



AN ARAB OF THE DESERT

CHAPTER V

THE STRENGTH AND THE WEAKNESS OF ISLAM

The strength of any religion lies not in its bad qualities or tendencies, but in its good; not in its false teachings, but in its truths and half truths. To study Islam with sympathy, therefore, we must seek to know where its real strength lies and what there is in its teaching that captivates the minds and hearts of Moslems (i. e., those surrendered to it). We must know Islam at its best that we may point Moslems to a way that is still better. We must give full credit to all its elements of strength and beauty, in order that we may with greater gladness and boldness present Jesus Christ, who is altogether strength and beauty, because in Him are hid all the treasures of wisdom and knowledge and in Him alone dwells all the fullness of the Godhead bodily. He is the only Savior from sin.

We have already seen certain points of strength in this great religion. Others are worthy of special attention. Among the elements of real strength in Islam are the following truths and methods. Violence and falsehood are never elements of strength in any religion, although they may account for its rapid spread and apparent success.

The Strength of Islam

1. *Islam Is a Religion Without Caste.* It extinguishes all distinctions founded upon race, color, or nationality. All believers belong to the highest caste and all unbelievers are out-castes. The Hindu who turns Mohammedan loses his caste but becomes a member of the great brotherhood of Islam. Slaves have held thrones and founded dynasties. The first one who led the call to prayer was Bilal, a negro of Medina. There is no sacerdotal class of ministers in Islam. Each man offers prayer to God himself; the leader of prayers in a mosque has no spiritual authority.

2. *Its Creed Contains Fundamental Truths.* This is very strikingly exhibited, if we write out the Apostles Creed, the universal symbol of Christendom, in such form as a Moslem would accept: "I believe in God . . . Almighty, maker of heaven and earth, and in Jesus Christ . . . conceived (miraculously) and born of the Virgin Mary. . . He ascended into heaven . . . and from thence He shall come. . . I believe . . . in the forgiveness of sins, the resurrection of the body, and the life everlasting." ALTHOUGH THE HEART OF THE CREED IS OMITTED, NAMELY, THE TRINITY AND THE ATONEMENT, how much remains that is common to Christianity and Islam. What a contrast to heathen religions and even to Judaism. How much nearer than Buddhism or Taoist teachings.

3. *Intolerance of Error.* This is also an element of strength. It is the Puritan spirit of Islam; and although iconoclastic and often violent to the point of fanaticism, it is a praiseworthy trait in any religion. Islam has in it the stuff that martyrs and reformers are made of; its professors are "valiant for the truth" and have the spinal column of conviction.

4. *Desire for Conquest.* Islam is one of the few missionary religions of the world. It began with the Saracen conquest and continued for thirteen centuries until the Wahhabi revival and the Pan-Islamic movement of to-day. In the words of the Koran the Moslem must "fight against infidels till strife be at an end and the religion be all of God." And Mohammed said, "He who dies and has not fought for the religion of Islam, nor has even said in his heart, 'Would to God I were a champion that could die in the road of God,' is even as a hypocrite." And again, still more forcibly, "The fire of hell shall not touch the legs of him who is covered with the dust of battle in the road of God." In spite of cruelty, bloodshed, dissension, and deceit the story of the Moslem missionary conquest is full of heroism and inspiration. If so much was done in the name of Mohammed what should we not dare do in the name of Jesus Christ!

5. *Respect for the Authority of God's Word.* The Koran is not the word of God, but the Moslem believes it is, and

believes it with his whole heart. While their belief is unreasoning and though the Koran is anything but divine, it is no small matter to realize that in these days of universal doubt and irreverence, there are millions of Moslems who believe that God has spoken to man by the prophets; that His word contains neither errors nor untruths; and that the end of all disputation is a "Thus saith the Lord." Converts from Islam love the Bible with a passionate love and respect its authority.

The Weakness of Islam

The great weakness is in its foundations. It is rotten at the core. False religions may wear the garment of health and gird the sword of strength, but they are one and all dying of heart disease, and their end is only a matter of time. In addition to those already alluded to, the following are weak points of Islam:

1. *Its Distorted Theology.* Islam is a retrogression and a caricature, as regards its idea of God, when compared with Judaism or Christianity. James Freeman Clarke acknowledges this in the following words: "Mohammedanism is a relapse; the worst form of monotheism and a retarding element in civilization. Mohammed teaches a God above us; Moses teaches a God above us and yet with us; Jesus teaches God above us, God with us, and God in us."

2. *It Has No Incarnation and No Atonement for Sin.* This fatal omission in Mohammed's idea of religion is contrary to universal religion. The idea of an incarnation and an offering for sin is prominent in many heathen religions, and traces of it appear in all other religions, save in Islam. The cross of Christ is the missing link in the Moslem's creed. The portrait of Jesus Christ as given in the Koran and in tradition is a caricature. It is folly to reckon it one of the points of Islam that the Koran speaks highly of Jesus our Savior. No; Islam is of all religions most false in this respect, that it betrays the Son of man with a kiss. Mohammed has hidden Christ from his followers; he has eclipsed the Sun of Righteousness.

3. *Its Low Ideal of Character.* "By their fruits ye shall know them," and as we have seen that among Moslems that ideal of character and the model of conduct is Mohammed, we need not be surprised that the ethical standard is often low. It would not be difficult to show that pride, lust, envy, and anger were prominent traits in the Prophet's character. But to take another example, what did Mohammed teach regarding truthfulness? There are two authenticated sayings of his, given in the traditions, on the subject of lying: "When a servant of God tells a lie, his guardian angels move away to the distance of a mile because of the badness of its smell." But he contradicted this when he said, "Verily a lie is allowable in three cases,—to women, to reconcile friends, and in war!"

"The dastardly assassination," says Muir, "of his political and religious opponents, countenanced and frequently directed as they were in all their cruel and perfidious details by Mohammed himself, leaves a dark and indelible blot upon his character." Since Mohammed gathered ideas and stories from the Jews of Medina and palmed them off as a new revelation from God, it is no wonder that Arabian literature teems with all sorts of plagiarisms, or that one of the early authorities of Islam laid down the canon that it is justifiable to lie in praise of the Prophet.

4. *Its Social System.* On this topic it is not possible to speak plainly nor to be wholly silent. One must live among Moslems to feel the influence of this side of Islam on its followers.

Polygamy and divorce are common. Marriage often takes place when the girl is seven or nine years of age, in accordance with Mohammed's example in the case of Aisha.

Polygamy has not diminished licentiousness in any Moslem land, but everywhere increased it. Immorality among African Mohammedans is commonly indescribable. It is worse among the Arabs of the intensely Mohammedan countries to the north than it is among the negro races to the south of Africa.

In its native Arabian soil the tree planted by the Prophet has grown with wild freedom and brought forth fruit after its kind. As regards morality, Arabia is on a low plane. Slavery and concubinage exist everywhere; while polygamy and divorce are fearfully common. Fatalism, the philosophy of the masses, has paralyzed progress, and injustice is stoically accepted. Bribery is too common to be a crime, lying is a fine art and robbery has been reduced to a science. Doughty and Palgrave, who both crossed the heart of the peninsula, have given it as their verdict that there is no hope for Arabia in Islam. It has been tried zealously for thirteen hundred years and piteously failed.

CHAPTER VI

THE BEST METHODS OF REACHING MOSLEMS*

Not only in China but throughout all Asia and Africa the Church has neglected its duty in preaching the gospel to Moslems. Islam dates from the year 622 A.D. The first missionary to the Mohammedans in the annals of the Christian Church, however, was Raymund Lull, who was dragged outside the gate of Bugia, North Africa, and stoned to death on June 30, 1315. Before the time of Lull there was little organized missionary effort in the Church, West or East, to preach Christ to the Moslem nations. And as far as we know, Lull had no successors with his spirit, until Henry Martyn, who went out to India and Persia in 1806. Had the spirit of Raymund Lull filled the Church throughout those long centuries of neglect, we would not now speak of more than two hundred million unevangelized Moslems.

At first the terror of the Saracen and the Turk smothered in every heart even the desire to carry them the gospel. And when Christendom in Europe recovered from the shock of the Saracen invasion and that of the Turks, its first impulse was to take the sword and by the sword its hosts of Crusaders perished. The Crusades were the reply of Christendom to the challenge of Islam, but the reply was not in the spirit of the gospel. It was Raymund Lull who wrote: "I see many knights going to the Holy Land beyond the seas, and thinking that they can acquire it by force of arms; but in the end all are destroyed before they attain that which they think to have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted

*The missionary reader of this PRIMER is referred especially to the pamphlet, "The Presentation of Christianity to Moslems. The Report of a Committee Appointed by the Board of Missionary Preparation." This pamphlet may be obtained from the office of the Board, 25 Madison Ave., New York City. Price fifty cents.

except in the way in which Thou and Thine apostles acquired it, namely, by love and prayers and the pouring out of tears and blood." But this was a voice crying in the wilderness.

Since the day of Henry Martyn there has been a new spirit of love and devotion toward Moslems and in many lands the work is now taken up with vigor by means of schools, hospitals, and preaching, but especially by the widespread use of Christian literature. In all of these lands much has been accomplished but more remain to be done. In Java and Sumatra there are over forty-five thousand Moslem converts. In India there are more than two hundred native pastors and teachers who were Moslem and became Christian.

In China the number of Moslems although larger than the whole population of Egypt is small compared with the total population of the whole country. The Moslems are scattered and therefore are often forgotten and neglected. In trying to carry the gospel message to them, therefore, we need first of all to know their numbers and distribution. This investigation ought not to be difficult as the Moslems are not dispersed or unknown by their neighbors. They are always grouped in communities of which every one knows. These communities, moreover, are generally on the oldest routes of travel, for the Moslems are merchants and caravan leaders rather than farmers. It is, therefore, possible to visit all their communities. One could easily learn from the missionaries, the government officials and, more especially, from other Moslems, where these centers are.

In order to know the Moslems better and reach them with our message, we must try to understand their viewpoint and their present condition. We need a careful investigation of the influence of Confucianism and local superstitions. In other words, how have the Moslem creed and life been modified? We need statistics as to Moslem education; their schools, primary and higher; their course of study. We need a list of the native Moslem mandarins and of distinguished Chinese Moslems, whether their position depends on wealth, learning, or social status. From them we must try to secure their genealogy in order that in this

way the history of Islam in China may be verified. This list would be invaluable to missionary workers and Christian literature societies. But most of all the Chinese Church should set apart some of its leaders to learn Arabic, which is the sacred language of the Moslems, in order that through this speech and especially through Arabic literature, we may get in touch with the Moslem leaders, the Ahungs, who are students of Arabic and possess a considerable literature. A missionary to the Jews would have little success if he did not know the language of the Old Testament, Hebrew. The future leaders of the Church of China in this great task must grapple with the problem by setting apart a number of workers in each of the leading provinces of north-western, central, eastern, and southwestern China to learn the language of the Moslems and live among them in order to win them to Christ.

Among the methods which we suggest to the Chinese Church for reaching their Moslem neighbors with the gospel are the following:

(1) *The Distribution of God's Word.* This is the method par excellence in all Moslem lands. It is everywhere permitted. It is simple and inoffensive. It strikes at the root of Islam by placing the Bible over against the Koran, and the sublime story of the life of Jesus, the Christ, over against the artificial halo that surrounds the biographies of Mohammed. In this method of work we have immense advantage over Islam. Translations of the Koran into other Moslem languages exist and are tolerated, but they are rare, expensive, and are necessarily far inferior to the original in style and force. But the Bible has been translated into nearly every Mohammedan tongue, and is the cheapest and best printed book in all the Orient; nor has it lost its beauty and power in any translation. The Arabic Koran is a sealed book to all non-Arabic-speaking races, but the Bible speaks the language of the cradle and the market place. Distribution should be by sale, not, generally, by free gift. For Moslem readers there are portions of Scripture which are especially acceptable and therefore effective, viz., Genesis, Matthew's Gospel, John's Gospel, and the Psalms. Why should we not try to put a copy of these



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books into the hands of every Ahung and every Moslem who can read?

(2) *By Medical Missions.* These break down prejudice and fanaticism, are possible everywhere, and, when conducted with evangelistic zeal, have proved fruitful in results as has no other agency. Hospitals and dispensary clinics in the Moslem centers would be very effective. A special evangelist for Moslems might be appointed in many large hospitals of China.

(3) *By Preaching.* There are *many ways* and means of doing this that are more suitable to Moslems than the pulpit or the platform with a large, quiet audience. Preaching in this larger sense includes talking with men by the wayside, or in the tea-shop, with a group of boatmen on a sampan, or to the Mohammedan butcher or baker of your village. There is no question about the door of access to individual Moslems being open. It is wide open everywhere. Preaching must have for its subject the essentials of Christianity. Preach Christ crucified. Show the reasonableness of the mysteries of revelation, of the Incarnation, and of the Holy Trinity from their wide acceptance by human hearts and the experience of salvation and its joy which follows. Do not give much time to argument. The problem is to reach, not the intellect, but the conscience, to arouse it from stupor, to show the grandeur of moral courage to the man who is intellectually convinced of the truth. In trying to convince the will—that citadel of man—we must follow the line of least resistance. The history of Moslem theology, e.g., shows that heterodoxy has nearly always been connected with a desire for a mediator. There is much saint-worship among the Moslems of China also. This natural longing for an intercessor and an atonement is fully supplied in Christ, the Savior. Again, when Moslems object to the eternal preëxistence of the word of God as a form of polytheism, point out that orthodox Islam holds the Koran to be eternal and uncreated simply because it is the word of God. Preach to the Moslem, not as a Moslem, but as to a man,—as a sinner in need of a Savior.

Those who have tried to work among Moslems in China have found them not only accessible but sympathetic and

willing to hear the gospel message more than in any other country.

Pastor Ding Li-mei has on more than one occasion spoken to Moslem audiences by special request. He has had a good hearing, and the message has been used. My visit to Honan in 1917 proved that Moslems will gladly give a hearing to those who are prepared to speak to them. Have you any one in your church who could visit the nearest Moslem center, and pass on a loving invitation to these dwellers in the darkness of night? Could you who read these pages not spare a day or two occasionally, leaving your other "pressing work," take with you another Christian, and make known the gospel to some of these people? Many can easily reach such centers by rail or waterway. Will you not give a helping hand sometimes? "If the correspondence from many provinces is any indication of the actual state of affairs," unites a missionary from Shantung, "there is apathy, hostility, sometimes even a stronger feeling between some church members and the Moslems in their district." Without discussing the cause, let us deal with the fact. This matter needs prayer and attention. Would not your influence and example count in the breaking down of this spirit?

In all our work for Moslems, we need to keep steadily before us the supreme motive, which is also the supreme method, namely *love*. When the love of Christ constrains us nothing is impossible; without it all our plans are frustrated and hopes withered. Personally, I have found inspiration and help by reading Paul's great hymn in I Corinthians 13, and applying it clause by clause to our Moslem brothers. How high is the ideal, and how the apostle himself must have struggled in his soul to meet it. In his epistles we have a clear record of his changed attitude as regards the Jews in this very connection. The problem of reaching them must have been very similar to that which faces us among Mohammedans. In his earliest letter he speaks of them in these terms: "The Jews—they murdered the Lord, murdered Jesus, murdered his prophets before him: they have hounded us, his apostles, from city to city; they are kindling God's displeasure; they are the

enemies of the human race—their enemies in that they would hinder me from so speaking to the gentiles that they may be saved. In all this they are steadily filling up the measure of their own sins. But God's wrath has overtaken them; it is the beginning of the end." Five or six years went by. He endured more persecution from this very people, but he also learned to know more deeply the power of the love of Christ, and when he writes to the Romans he has learned the great lesson. He has learned to idealize the real. His love has covered a multitude of sins with the mantle of compassion and sympathy. He says, "Truth unfeigned is this—I speak by our Messiah's inspiration, and my own conscience, prompted by the Holy Spirit, appears as witness for me—that bitter sorrow is mine, and anguish, that gives my heart no respite. Fain, oh, fain would I be myself the accused scapegoat, driven from our Messiah's presence, if so I might deliver my brothers, those who are my own flesh and blood—the Jews. For they are the sons of Israel; theirs was the sonship of God; theirs was the glory of the Visible Presence. With them were his covenants made; to them the law given; to them was revealed the Temple ritual; to them the promises. Theirs were the Patriarch fathers; yes, and in so far as he is human, theirs was the Messiah. God, who is supreme over all, be blessed evermore for this—Amen."

It is possible for every one of us to go through the same experience, by the same methods. It is the only secret of success. One morning I was reading a little manual of Moslem devotion. It was the book of prayers of the Naqshabandi dervishes, and is typical of this kind of literature, which is everywhere in the hands and on the lips of the people. Here is a translation of one of the prayers: "I am truly bankrupt, O God. I stand before the door of Thy riches. Truly I have great sins—forgive me for Thy own sake. Truly I am a stranger, a sinner, a humble slave who has nothing but forgetfulness and disobedience to present to Thee. My sins are as the sands without number. Forgive me and pardon me. Remove my transgressions, undertake my cause. Truly my heart is sick, but Thou art able to heal it. My condition, O God, is such that I have

no good work. My evil deeds are many, and my provision of obedience is small. Speak to the fire of my heart, as Thou didst in the case of Abraham, be cool for my servant.?"

What a beautiful prayer this is for pardon. What heart-aching to realize God's forgiveness, and yet all these petitions are directed to God for the sake of the prophet. So near and yet so far is the Moslem heart from Jesus Christ. When the prodigal was yet a great way off, his father saw him and ran out to meet him. Shall we not do the same? We plead for a greater manifestation of *love* by speech, by message, and by the ministry of friendship.

In conclusion there is one method of work possible for all Christians in China, one ministry in which every one can take a part; it is the ministry of prayer. Prayer moves the arm of God. Prayer opens doors and hearts; prayer brings results irrespective of time and distance. To pray for the Moslems of China should be to every Chinese Christian not only a duty but a high privilege. All the plans of organization suggested in this little book will be of no avail and will not result in bringing one soul to Christ unless accompanied by prayer in the all-prevailing name of Jesus Christ our Lord.

The following prayer for the Moslem world and for China is used by many Christians in the West. Will the Church of China join with us in its daily use until God send the answer?

A Prayer for the Moslem World of To-day

O GOD, to whom the Moslems of China bow in homage five times daily, look in mercy upon this people and reveal to them Thy Christ.

Almighty God, our Heavenly Father, who hast made of one blood all nations, and hast promised that many shall come from the East and sit down with Abraham in Thy Kingdom: We pray for Thy two hundred million prodigal children in Moslem lands who are still afar off, that they may be brought nigh by the blood of Christ. Look upon them in pity because they are ignorant of Thy truth. Take away their pride of intellect and blindness of Christ.

Convince them of their sin in rejecting the atonement of the only Savior. Give moral courage to those who love Thee, that they may boldly confess Thy name. Hasten the day of perfect freedom in Turkey, Arabia, Persia, and Afghanistan. Make Thy people willing in this new day of opportunity in China, India, and Egypt. Send forth reapers where the harvest is ripe, and faithful plowmen to break furrows in lands still neglected. May the pagan tribes of Africa and Malaysia not fall a prey to Islam, but be won for Christ. Bless the ministry of healing in every hospital, and the ministry of love at every mission station. May all Moslem children in mission schools be led to Christ and accept him as their personal Savior. Strengthen converts, restore backsliders, and give all those who labor among Mohammedans the tenderness of Christ, so that bruised reeds may become pillars of His Church, and smoking flaxwicks burning and shining lights. Make bare Thine arm, O God, and show Thy power. All our expectation is from Thee. Father, the hour has come; glorify Thy Son in the Mohammedan world, and fulfill through Him the prayer of Abraham Thy friend, "Oh, that Ishmael might live before Thee." For Jesus' sake. Amen.

APPENDIX

A CLASSIFIED BIBLIOGRAPHY OF BOOKS ON ISLAM IN CHINESE AND CHINESE-ARABIC

The following list of Mohammedan books is far from complete, but it ought to stimulate further efforts along this line. As far as we can discover, the Mohammedans have no distributing center in China or bookshops, where it is possible to secure their books. Many of the older works are now out of print, and the only way one can secure them is to pick them up here and there at various places. Some of the publishing centers are Chengtu, Chinkiang, Yünnanfu, Shanghai, Tientsin, Nanking, and Peking. This Bibliography is based on D'Ollone's list in *Recherches sur les Musalmans Chinois*, on the Bibliography in Broomhall's *Islam in China*, on Dr. Guiseppe Ros's collection, and on the books which Dr. Zwemer and the Rev. C. L. Ogilvie were able to secure in a recent tour of Honan, Chihli, and other provinces. The Mohammedans in many places do not seem to be willing to furnish Christians with their literature. One is met with promises of assistance, but often it is nothing more. In many cases they even refuse to sell their books.

I. *Doctrine and Liturgy.*

1. 正教真詮 "A True Explanation of the Correct Religion." Author, 王岱輿. Preface to first edition dated 1657. The edition dated 1873 was published in Chengtu. Five volumes.
2. 清真大學 "Great Learning of the Pure and True Religion." Author, 王岱輿. Reprinted in Chengtu in 1875. 1 vol., 8vo, 72 pp.
3. 修真蒙引 "Elementary Introduction to the Practice of the True Doctrine." Author, 伍子先, Nanking, 1672 A. D. 1 vol., 8vo.

4. 正教修真蒙引 "Elementary Introduction to the Practice of True Doctrine of the Correct Religion." Author, 伍子先. Preface to first edition dated 1672 A. D. The edition of 1904 was issued in Chengtu. 1 vol., 8vo.
5. 清真指南 "Guide to the Pure and True Religion." Author, 馬注. Descendant of Mohammed in 45th generation. (Broomhall says Ma Yüan Ping of Yunnan, 1646 A. D.) Published in Yung Ch'ang-fu, Yunnan, 1683 A. D. Printed in Chengtu, 1885. 10 vols., 8vo.
6. 天方典禮擇要解 "Explanation of the Fundamentals of the Rites and Ceremonies of the Arabs." Author, 劉智, Nanking. Original date not given. Reprinted in Yünnanfu in 1862. 6 vols., 8vo.
7. 天方性理 "Philosophy of the Arabs" or "Nature and Laws of Islam." Author, 劉智. Original date missing. Reprint dated 1863, Yunnan. 6 vols., 8vo.
8. 性理第五卷註釋 "The Fifth Volume of the Philosophical Commentary." Author, 馬德新, Talifu, Yunnan. Original date not given. One edition is dated 1864. 1 vol., 8vo., 46 pp.
9. 性理本經註釋 "Commentary to the Fundamental Canon of Philosophy." Author, 黑鳴鳳. No date given. Reëdited in 1875. 1 vol., 8vo, 200 pp.
10. 大化總歸 "General Tendency of Evolution." Author, 馬開科. Original date missing. Reëdited in Chinkiang, 1870. 1 vol., 8vo.
11. 教款捷要 "A Summary of the Most Important Articles of Religion." Author, 馬伯夏. Tsiningchow, Shantung, 1678. Reëdited, 1871. 1 vol., 8vo, 205 pp.
12. 天方衛真要略 "A Résumé of the Fundamentals for the Defense of the True Religion of the Arabs." Author, 馬實君, Nanking. Published during reign of Ch'ien lung, 1736-1795. Reëdited in Chengtu, 1892. 1 vol., 8vo.

13. 五功釋義 "Explication of the Meaning of the Five Meritorious Acts." Author, 劉智, Nanking, 1710. Reëdited in Szechwan, 1851. 1 vol., 8vo, 70 pp.
14. 歸真總義 "What it Means to Return to the True Religion." Authors, 阿世格 (Indian name) and 張時中. Reprinted, 1878, in Szechwan. 1 vol., 8vo, 148 pp.
15. 四篇要道譯解 "Important Doctrines Explicated in Four Chapters." Author, 張時中, 1653. Reëdited 1872, in Chengtu. 1 vol., 8vo, 220 pp.
16. (天方)認己醒語 "Exhortation to Know One's Self." (According to Arab's religion.) Author, 馬明龍 (teacher in Wuchang during reign of Ch'ien lung, 1736-1795). Reëdited in Chengtu, 1898. 1 vol., 8vo, 30 pp.
17. 清真釋疑 "Explication of the Doubtful Points in the Pure and True Religion." Author, 金天柱. First preface dated 1738. Reëdited, 1877. 1 vol., 8vo, 140 pp.
18. 祝天大贊集解 "Commentary on the Great Praise and Prayer." Translated by 馬安禮 in Yunnan. 1 vol., 8vo, 82 pp.
19. 真功發微 "Minute Exposition of the True Meritorious Acts." Author, 余浩洲, Soochow. Original date missing. Reprinted, 1884. 2 vols., 8vo.
20. 天方三字經 "The Three-Character Classic of the Arabs." Explained and translated by 余海亭, Szechwan. Broomhall says author is 劉智. Reëdited, 1885. 1 vol., 8vo, 40 pp.
21. 天方認一寶珍四字經 "The Four-Character Classic for the Recognition of the Precious Pearl (God) of the Arabs." Translator, 馬安禮. Author's date, cf. 22 and 23. (Broomhall says author is 劉智.) 1 vol., 8vo, 34 pp.
22. 四典要會 "A Compendium of the Four Canons." Author, 馬德新. Preface by 馬安禮, dated 1859. Reëdited, 1898. 4 vols., 8vo.

23. (天方) 性命宗旨 "The Aim of Life" (for Mohammedans). Edited by 馬安禮, 1863. Reprinted, 1898. 1 vol., 8vo, 34 pp.
24. 天方信源蒙引歌 "An Introductory Primer in Rhyme on Origin of the Faith." Author, 馬德新, Talifu, Yunnan. 1 vol., 8vo, 58 pp.
25. 漢譯道行究竟 "Minute Researches in Religion and Tradition Translated into Chinese." Author, 馬德新, Talifu, Yunnan. Reëdited in Chengtu, 1901. 1 vol., 8vo, 92 pp.
26. 醒世箴 "How to Revive the World." Author, 馬德新, Talifu, Yunnan. Reëdited, 1874, in Chinking. 1 vol., 8vo.
27. 明德經 "Classic for the Elucidation of Virtue." Author unknown. Reëdited, 1899. 1 vol., 8vo, 94 pp. 眞德彌維 Author also unknown.
28. 歸信切要 "Summary of Moslem Forms and Teachings." Recent edition published in Shanghai. 1914. 1 vol., 70 pp.
29. 清真居正 "The Correctness of the Pure and True Religion." Date of publication and author unknown. 1 vol.
30. 聚禮撮 "Collection of Moslem Ceremonies." Author, 馬安義 or 馬俊階.
31. 歸真要道 "Important Points Connected with Truth." 4 vols., 8vo.
32. 雜學擇要註解 "Commentary on the Fundamentals of General Knowledge." Date and name of author unknown.
33. 眞功發源 "An Explanation of Real Works of Merit." Author, 劉智, 1 vol.
34. 幽明釋義 "An Explanation for the Blind and Seeing." Author, Tsing Peh-ao of Peking, 1700 A. D.
35. 回回要語 "Important Points for Chinese Moslems." Author, Ma Fu-tsai.

36. 人禮主要 "The Most Important Rites for Man." Author, Ma Mi-kong.
37. 回回教 "A Talk on Islam." 1 vol.
38. 有迷真源 "Examination into the Origin of Truth and Error." Published in Peking, 1914. 1 vol., 76 pp.
39. 謨閣必哈台 "Discourse on Love." Published in Tientsin. 1 vol., 68 pp.
40. 漢譯耳木代全冊 "Arabic Terms Transliterated into Chinese with Their Meanings." Authors, 劉春園 and 馬保山, Tientsin. 1332 A. H. (1914). 1 vol., 80 pp.
41. 正教真詮 "A Correct Explanation of the True Religion." Author, 梁以濬. Published in Chengtu during reign of T'ung Chih (1861-75). 5 vols., 8vo.
42. 天方詩經 "Canon of Arabic Poetry." Published in 1891. 3 vols., 8vo.
43. 清真釋義 "The Explanation of the Pure and True." Author, 劉智. Mentioned in Broomhall, but may possibly be confused with 清真釋疑.
44. 赫廳全集 "Selections (*Khating* or last section) of the Koran" (Arabic). 1 vol., 106 pp.
45. 漢文赫廳 "Selections from Koran in Chinese." Published, 1882, by 余海亭 in Szechwan. 1 vol., 38 pp.
46. 正教一目醒 "One Glance and Islam Will Be Revived." Author, 余海亭, Szechwan. Republished, Chengtu, 1908. 1 vol., in verse, 32 pp.
47. 註解雜學 "Commentary on General Knowledge."
48. 註解赫廳 "Commentary on Hating (see No. 44 above)."
49. 經文雜學 "Book on General Knowledge."
50. 明源註實 "Facts About the Source of Knowledge." Published, 1916. 1 vol.

51. 經文克非 "Books on Overcoming of Evil." 1 vol.
52. 清真啓蒙 "Prayer Ritual." Published in Peking. 1 vol., 18 pp.
53. 漢文雜學 "General Knowledge in Chinese."
54. 據理質證 "Reasonable Proofs."
55. 天方蒙引歌 "Introduction to Arabian Things." Published in Chinkiang, 1884. 1 vol., 26 pp.
56. 中阿初婚 "Chinese-Arabic Rules About Marriage." Published in Peking, 1911. 4 vols.
57. 清真摘要 "Important Selections from Moslem Teaching." Published, 1914. 1 vol.
58. 五功必要 "Sine qua non of the Five Practices." Published in Hangchow during the reign of T'ung Chih, 1861-75. 1 vol., 186 pp.
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60. 認禮蒙引教科書 "Introduction to the Study of Rites." Published in 1911. 1 vol., 26 pp.
61. 禮法啓愛 "Ceremonies and Laws that Awaken Love." Author, 馬安禮. Published during reign of T'ung Chih, 1861-75. 1 vol., 42 pp.
62. 天方三字幼義 "The Elementary Three-Character Classic." No date or name of author given. 1 vol., 32 pp.
63. 認禮切要 "Important Elements in the Knowledge of Ceremonies." Published in Chinkiang, 1875. 1 vol., 26 pp.
64. 聚禮明源 "Analytical Study of Ceremonies." Published in 1914 in Kwangtung in Arabic. 1 vol., 88 pp.
65. 誠律通行 "Laws that Are Universal." No date or name of author. 1 vol., 52 pp.
66. 穆民學要 "Fundamentals for Mohammedans." Published 1915 in Chinese-Arabic. 1 vol., 36 pp.

II. *Calendars.*

67. 天方曆法圖 (真本) "Arabic Calendar" (authorized edition). Author, 馬德新, Talifu, Yunnan, 1851. Reprinted, 1896, in Chengtu.
68. 天方曆源 "Sources of the Arabic Calendar." Author, 馬佑齡, Yunnan. 1 vol., 36 pp.
69. 中華民國七年曆書 "Calendar for Seventh Year of the Republic." Published by Board of Education, Peking, 1917.

III. *History and Geography.*

70. 清真教考 "Researches in the Moslem Religion." Author, 孫可庵. Preface dated 1720. Reprinted, 1738. 1 vol., 8vo.
71. (御覽) 天方至聖實錄年譜 "Record of the Acts of the Prophet of Arabia Year by Year" (Imperial approval). Author, 劉智, about 1710. Reëdited, 1872. 10 vols., 8vo.
72. 西來宗譜 "Record of the Coming of the Ancestors from the West." Author, 馬啓榮, Yunnan. Prefaces dated 1882. Reëdited, 1899. 1 vol., 8vo, 28 pp.
73. (天方) 回回原來 "Origin of the Moslems (the Arabs)." Author, 劉三傑, Reëdited, 1904. 1 vol., 8vo, 54 pp.
74. 天方寰宇述要 "Important Things About the World." Author, 馬德新, Talifu, Yunnan, 1862. 8vo, 32 pp.
75. 咸陽王撫滇績 "Meritorious Acts of Prince Hsien Yang, the Pacificator of Yunnan." Author, 劉發祥, Yunnanfu, 1684. Reëdited, 1877. 1 vol., 8vo, 24 pp.
76. 朝覲途記 "Record of Audiences with the Emperor." Author, 馬安禮. 1 vol., 46 pp.

IV. *Language.*

77. 天方字母解義 "Explication of the Arabic Alphabet." Author, 劉智, Nanking, 1710. Reëdited, 1894. 1 vol., 8vo, 64 pp.

78. 中阿文 "Chinese Arabic Grammar." No date or name of author given. 1 vol.
79. 阿拉伯語言撮要 "Chinese Arabic Grammar and Reader." Published in Shanghai. 1 vol.
80. 初學入門 "Lessons in Arabic." 1 vol., 32 pp.

V. *Tracts and Controversial Literature.*

81. 普批百條 "Criticism of 100 Points in Buddhism." Peking, 1917. 1 vol., 8vo, 34 pp.
82. 河南回教辨真 "Discussion of True Doctrine by the Mohammedans of Honan." 1 vol., 8vo.
83. 回耶雄辯錄 "Debate Between Moslems and Christians in India." Translator, 王文清, Tientsin, 1914. 1 vol., 47 pp.
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85. 詳解壹瑪尼 "A Detailed Explanation of the Faith of Islam." Peking, 1917. 1 vol., 26 pp.
86. 萬善之根譯文 "The Root of All Good." Published in Peking, 1911. 1 vol., 12 pp.
87. 清真言 "Words of the Pure and True Religion."
88. 回教考 "Examination of Mohammedan Religion." Peking, 1917. 1 vol., 34 pp.
89. 宗教必讀 "Religious Matters that Are Essential." Peking, no date. 1 vol., 74 pp.
90. 清真必讀 "That Which Must Be Studied in the Pure and True Doctrine." 1 vol., 68 pp.
91. 翻三崇一 "The Destruction of the Teaching on the Trinity and the Establishment of the Unity." Lithographed at Yunnanfu, and apparently based on Arabic books published in Egypt.

VI. *Magazines and Catalogues.*

92. 辨理明正語錄 "Record of Discussions for the Purpose of Making the Correct Way Clear." Published in Yunnan, 1899. 1 vol., 82 pp.

93. 清真學理譯著 "The Theory of Islam." First number published in Peking, 1916. Project abandoned, owing to lack of funds.
94. 雲南清真日報 "Yunnan Monthly." First number, 1916. Project abandoned, owing to lack of funds.
95. 上海清真寺徵信錄 "Record of Moslem Contributors in Shanghai." 1 vol., 338 pp.

Those who are working among Moslems or who have more or less intercourse with them may be able to supplement the above list. If so, the special committee publishing this PRIMER would appreciate it if such persons would send them the names of other books. In this way the bibliography may be improved.