

A FACTUAL SURVEY OF THE MOSLEM WORLD

with

MAPS AND STATISTICAL TABLES

by

SAMUEL M. ZWEMER



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NEW YORK
FLEMING H. REVELL COMPANY
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A FACTUAL SURVEY OF THE MOSLEM WORLD TODAY

I.

INTRODUCTION

Islam, a word of only five letters, is used in many different senses. The less people know about it, the easier it is to generalize. It is at once the correct name for Mohammedanism, a religion that presents a major problem to the churches of Christendom; it stands also for a political theory that is totalitarian; and it stands for a type of civilization. It refers to a history of thirteen centuries, includes lands as diverse as Serbia and Sierra Leone or races as different as the Moros in Mindanao are from the Moors of Spain, or the Albanians are from the Bengalis. Yet there is a strange unity and solidarity in Islam which justifies such a loose use of the term *World of Islam*. For, as Dr. C. H. Becker, the German Orientalist remarked, "Here is a uniform faith, a uniform political ideal and a civilization which in spite of local differences is uniform in its ideals and, to some extent, in its practice." "There can be no doubt," he went on to say, "that it is the *religion* which binds these factors together and that the political idea and the civilization only prevail because of their religious basis."

A vertebrate and virile creed counteracts the centrifugal tendencies of nationality, race, climate and environment. The Arab is blood-brother to the Negro convert in Africa. The souls of Indian Moslems and Chinese Ahungs throb with indignation when they read of fancied or real wrongs committed against the Riffs of Morocco or the Arabs of Palestine. The question of Zionism is front-page news in the Moslem press of India as well as in Egypt; it arouses the Moslems of Saudi Arabia but also those of South Africa and Morocco. This unity and solidarity of the Moslem world through its religious creed, the pilgrimage to Mecca, the power of the press and the continued existence and power of the Sufi Darwish orders cannot be denied.

It is, therefore, interesting to trace the earliest use of the term "Mohammedan World" and its adoption to connote this solidarity and unity of a world-wide faith. Stobart's *Islam and Its Founder*, a manual of the S.P.C.K., (1877) had a map of the world of Islam which was reproduced by H. H. Jessup in his book, *The Mohammedan Missionary Problem* (1879). Apparently the term was first used by Christians. Not only did Dr. Jessup correct Stobart's map by indicating the Moslems of China but he first introduced the phrase "Mohammedan World," pointing to "the crowning, imperative need of the gospel on the part of the

one hundred and seventy-five millions of the Mohammedan World." That was sixty-seven years ago! But the difficulties of the problem and its outline remain very much the same, although its dimensions have increased. The phrase was taken up by the press and by great orientalists. In 1907 Le Chatelier published the first number of *Revue du Monde Musulman* in Paris. In 1910 C. H. Becker at Strasburg began his review *Der Islam*. In 1911 *The Moslem World* appeared in London; in 1912 *Mir Islama* (The World of Islam) at St. Petersburg; in 1913 *Die Welt des Islam* under Professor Kampfmeyer was published at Berlin and in 1917 two Moslems, Abd-ul-Aziz Shawish and Hamza Bey began a rival publication under the title, *Die Islamische Welt*. This latest of the reviews lived for only two years. The earliest of them and the most valuable, *Revue du Monde Musulman*, continued for two decades. The Russian and one German magazine also ceased publication. Only *The Moslem World* and *En Terre d'Islam* are still current.

It is in the files of these periodicals that one can trace the movements political, social and religious which stirred the world of Islam prior to and during the first and second world wars; with the disappearance of the Caliphate, there arose new nationalisms and the social revolutions in Turkey and Iran. Only Moslems can fully realize what this stormy period meant for their faith. Prince Aga Khan of India and Dr. Zaki Ali of Egypt jointly expressed it in these words: "Since Mustafa Kemal abolished the Caliphate in 1923 the Muslim world has become a sort of rudderless ship on the wild seas of modern life. Left to itself such a ship must inevitably either sink or become seriously damaged." (*Glimpses of Islam*, 1944, Lahore, p. 72).

The Islamic ship-of-state may be rudderless and the seas wild, but it still sails on proudly and with enormous cargo of human lives. So vast in extent and in population is the Moslem world today that even maps and statistical tables are inadequate.

Face to face with baffling problems in his own station, and conscious of the vast areas still unoccupied by missions and of the hundreds of millions untouched, the individual missionary may well grow discouraged, and let hope deferred make his heart sick. But the remedy for such discouragement is not to be found in a study of statistics. The things that are impossible by statistics are often possible by dynamics. Mere numbers are as nothing over against the power of Life. The things that are impossible with men are possible with God. In the struggle for supremacy between Islam and Christianity in the Dark Continent, the statistics are all on the side of the Moslem, but the dynamics are with the Christian.

II.

HISTORY OF SURVEYS AND ESTIMATES

There have been many estimates of the total Moslem world population. Perhaps none was more painstaking and complete than that privately printed by Dr. Hubert Jansen at Friedrichshagen near Berlin in 1897. It gave population statistics for every country in the world, the adherents of Moslem sects (Shiah and Sunni), the chief Islamic brotherhoods and a bibliography of sources; all this in 78 pages of lithographed text! His total for the world of Islam was 259,680,672. This rather high figure was due to an exaggerated estimate of the Moslems in China and Africa. Others put forward still higher totals.

During the negotiations of the Peace Treaty of Sèvres, for example, an Indian Mohammedan wrote an appeal on behalf of the 400,000,000 Moslems in the world. In the *Revue du Monde Musulman*, vol. iv, pp. 770-798, there is a long review of a book *Siyāhat al Kubra*—The Great Journey—by Suleiman Chukri Bey, printed at St. Petersburg in 1907, in which this Moslem globe-trotter gives the total Moslem population of the world as 360,766,695, of which 10,718,658 are in Europe, 218,789,957 in Asia, 98,952,000 in Africa, and 32,305,000 in the islands of the Indian Ocean. *El Moayyad*, a Cairo newspaper, dated November 9, 1909, gave the total population of the Moslem world as 270,000,000; but of these 40,000,000 were said to live in China, where we know there are fewer than 12,000,000. In another case, (to which the late Rev. H. H. Jessup, D.D., called attention) the Sublime Porte carefully copied a survey of the Moslem world by S. M. Zwemer in the *Missionary Review of the World* in 1898, and gave it as an accurate census taken under the supervision of Sultan Hamid and at his expense! While an Indian editor (*The Light*, Lahore, March 16, 1935) by a curious blunder gave a detailed census of the Moslem world showing a total Moslem population of 603,322,399. The error was due to his multiplying the Moslem population of North Africa by ten, which gave an excess of 265,000,000!

These instances of gross exaggeration by Moslem writers should be a warning. The truth is bad enough. Accurate statistics were given by Louis Massignon in the first edition of his *Annuaire du Monde Musulman*, Paris, 1924; again in 1925 and a final edition in 1929; even then out-of-date in regard to India. Unfortunately we no longer have this scholarly annual which included information regarding the Moslem calendar, the press, current events, as well as a detailed census and full bibliographies. Massignon's careful estimate of the total number of Moslems in the world was given as 242,000,000. This figure with natural increase of population, aside from converts to Islam, would approximate after

seventeen years nearly 300,000,000 which is approximated by more recent estimates as follows:

Zaki Ali—*Islam in the World*, Lahore, (1938)—400,000,000.

Carlo Gasbarri—*Il Pensiero Missionario*, Rome (Dec. 1936)—
260,288,579.

The Fellowship of Faith for Moslems, London, (1938)—257,958,730.

S. M. Zwemer in Appendix of *Christian Literature in Moslem Lands*,
New York, (1923)—234,814,989.

Yet this great discrepancy in totals raises the question of the reliability of sources in *any* religious census and, therefore, in their ultimate value.

Dr. H. S. Linfield in a monograph on the subject remarks: "Whether a state desires to determine the religious convictions of the inhabitants of the country or their formal affiliations with churches it seeks to do so by means of a questionnaire or schedule." It all depends on the nature of this questionnaire whether the replies are satisfactory and reliable. Some census returns deal solely with outward affiliation; others seek the actual religious conviction of the people. The subjective character of the question, the tendency of minority faiths to group with the majority faith or cult, the fear of minorities to reveal their preference, all unite to make religious statistics suspect as to accuracy. He gives examples from European states and also from Moslem lands.*

"Few persons . . . would be found to deny the subject of religion an important place as one of the significant aspects of national life . . . simply because it touches the spirit and soul of mankind as distinguished from the material things expressed in every part of the census investigation. But an equal unanimity will not be found in accepting this view as a justification for submitting the subject to statistical inquiry. Indeed there must be many who hold the conviction that it is the very fact that the subject is in a region above the category of material things that excludes it from the range of subjects proper to a statistical investigation." In Egypt, for example, among the *fellahin* there must be many who would find it easier to register as Moslems than as Christians and in lands that are over ninety percent Moslem all minorities are at a disadvantage in census returns. Would this not be true also in the Northwest Provinces and in Eastern Bengal? Dr. Linfield's monograph seems to conclude that a religious census is of all enumerations the least reliable even in European states.

Another common error to be avoided is that of identifying the so-called Arab-World or Arabic nations with the world of Islam in the Near East. This is characteristic of the current Arab propaganda which exaggerates in the most fantastic way the power of Arab unity and its danger

* *State Population Census by Faiths: Meaning, Reliability and Value*. Hasid's Bibliographic and Library Service, N. Y., 1938, pp. 11-15, 26 and 32.

History of Earlier Surveys

for international peace, in its views on Palestine. A group of Congressmen who visited the Middle East recently were taken in by these exaggerations. The Congressional Record of Oct. 15 contains a report by Representative Wickersham in which it is stated: "The Arab world, composed of 7,114,927 square miles of Iraq, Syria, Lebanon, Egypt, Saudi Arabia, Yemen and Trans-Jordan, contains 70,000,000 people." But according to Professor Gibb of Oxford* the correct figures are about 1,800,000 square miles and a few more than 31,000,000 people.

Instead of seventy millions this unit of Arab nations melts down to less than thirty-two million.

Such facts are important when we consider the global strategy of Islam in Section IV of our survey. We must not forget that in the whole Near East there are important minorities who may speak Arabic yet are not Moslem but Christians, Jews, Druses and other non-conformists.

It is worthy of note that in the last Census for all India the British government specifies that the figures given for the various religious groups, Hindu, Moslem, Buddhist, etc., were not those of *religious affiliation* but of relation to the *community* so designated.

These different viewpoints and the general unreliability of detailed religious statistics should be kept in mind as one studies the following tables.

*New York *Times* Correspondent, Nov. 2, 1945.

	Approx. Sq. Miles	Approx. Population
Syria	58,000	3,342,000
Iraq	116,000	3,560,000
Saudi Arabia	900,000	4,500,000
Yemen	75,000	3,500,000
Trans-Jordan	35,000	300,000
Egypt	620,000	16,000,000
	<hr/>	<hr/>
	1,804,000	31,202,000

III.

ESTIMATED STATISTICS OF POPULATION

These statistics were compiled from: The Statesman's Year Book, 1945; Arthur Pellegrin's *L'Islam*, Paris, 1937; Carlo Gasbarri in *Il Pensiero Missionario*, Dec., 1936, Rome; The World Almanac, 1946, New York; and earlier surveys published in *The Moslem World* and for *Christian Literature in Moslem Lands* (Appendix), New York, 1923. Also recent Government and Missionary Reports.

The countries in CAPITAL letters are those which have more than fifty percent, some over ninety percent, Moslem population, viz.: Albania, Algeria, Anglo-Egyptian Sudan, Egypt, Gambia, Libya, Morocco, Rio de Oro, Northern Nigeria, the three Somali Lands, Tangier, Tunisia, Zanzibar, Pemba, Afghanistan, Arabia, Iran, Iraq, Syria, Latakia, Jebel Druze, Palestine, Trans-Jordan, Turkey and the Netherlands Indies. And we must add to these in India, Bengal the Punjab, N.W. Provinces, Sind, and Baluchistan. They constitute a total of thirty-three areas *where Islam is the dominant faith and has the greatest cultural prestige and influence.*

EUROPE		
Country	Number of Moslems	% of Population
ALBANIA	745,000	70.00
Bulgaria	858,000	13.00
Greece	140,000	1.96
Rumania	260,000	1.24
Yugoslavia	1,773,000	11.20
Cyprus	72,000	—
Rhodes	12,000	—
Poland	6,000	—
	<hr/>	
	3,866,000	

USSR (Europe and Asia)

Chiefly in Uzbek, Kazan, Circassia, Turkmenstan, Tajikistan, Azerbaijan, and scattered	20,363,000	12.00
	<hr/>	

AFRICA

ALGERIA	7,006,000	86.30
ANGLO-EGYPTIAN SUDAN	4,500,000	70.00
Belgian Congo	50,000	.40
French Camerouns	90,000	3.40
French Equatorial Africa	966,000	27.60
	<hr/>	
	12,612,000	

Statistical Tables

<i>Country</i>	<i>Number of Moslems</i>	<i>% of Population</i>
Carried over 12,612,000		
French West Africa	5,365,000	34.00
EGYPT	15,670,000	93.30
Eritrea	300,000	42.50
Ethiopia	2,550,000	30.00
GAMBIA	205,000	84.00
Gold Coast	56,000	.15
Kenya	200,000	5.50
Liberia	380,000	20.00
LIBYA	770,000	86.50
Madagascar and Comoro Islands	711,000	18.50
Mauritius	51,000	12.80
MOROCCO		
French	6,403,000	94.30
Spanish	784,000	92.80
Mozambique	80,000	1.74
NIGERIA		
NORTHERN	7,550,000	66.70
Southern	463,000	2.40
Nyassaland	159,000	9.43
Portuguese Guinea	73,000	17.30
RIO DE ORO	20,000	93.00
Sierra Leone	219,000	10.90
SOMALILAND		
BRITISH	343,000	98.00
FRENCH	47,000	95.00
ITALIAN	1,287,000	99.00
Tanganyika	1,000,000	18.80
TANGIER	55,000	60.80
TUNISIA	2,546,000	89.50
Uganda	110,000	2.80
ZANZIBAR and PEMBA	250,000	99.00
South Africa and Rhodesia	100,000	1.35

Total for Africa 60,359,000

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<i>Country</i>	ASIA	<i>Number of Moslems</i>	<i>% of Population</i>
AFGHANISTAN		8,000,000	98.00
ARABIA			
Hejaz	1,500,000		
Yemen	3,500,000		
Aden and Protectorate	500,000		
Hadhramaut (<i>Indp.</i>)	120,000		
Oman	500,000		
Trucial Sheikhs	80,000		
Bahrein	120,000		
Nejd and Hassa	3,000,000		
Kuweit	50,000		
Qatar	25,000		
Sokotra	12,000	9,407,000	99.00

Burma		585,000	4.00
Ceylon		393,000	6.50
China			
Sinkiang, Kansu	4,000,000		
Manchuria, Hopei, Shantung, Honan, Yunnan	2,500,000		
Tsinghai, Shansi, Shensi	1,000,000		
Ningsia, Szechuan, Hupeh, Anhwei, Kiangsu	1,500,000		
Other Provinces	1,000,000	10,000,000	3.50

		28,385,000	

Statistical Tables

Country		Number of Moslems	% of Population
	Carried Over	28,385,000	
<i>India</i>			
Madras		3,896,452	7.00
Bombay		1,920,368	
BENGAL		33,005,434	55.00
United Provinces		8,416,308	
PUNJAB		16,217,242	56.50
Bihar		4,716,314	
Cent. Prov. & Behar		783,697	
Assam		3,442,479	32.00
N.W.F.PROV.		2,788,797	91.00
Orissa		146,301	
SIND		3,208,325	70.00
Ajmer-Merwara		89,899	
Andamans, etc.		8,005	
BALUCHISTAN		798,093	78.00
Coorg		14,730	
Delhi		304,971	
Panth-Piploda		251	
Indian States		14,990,925	23.60
<hr/>			
Indo-China		230,000	1.00
IRAN		15,000,000	94.70
IRAQ		3,550,000	93.40
<i>Levant States</i>			
SYRIA, Lebanon, LATAKIA, JEBEL DRUZE		2,294,000	63.20
<hr/>			
		144,207,591	

A Factual Survey of the Moslem World

<i>Country</i>	<i>Number of Moslems</i>	<i>% of Population</i>
Carried over	144,207,591	
PALESTINE	1,010,000	61.52
TRANSJORDAN	322,000	92.00
TURKEY	17,518,000	98.03
Malaya	2,502,000	45.00
NETHERLAND INDIES	64,000,000	90.00
Philippine Is.	678,000	4.23
Thailand (Siam)	627,000	4.59
Total for Asia	230,864,591	

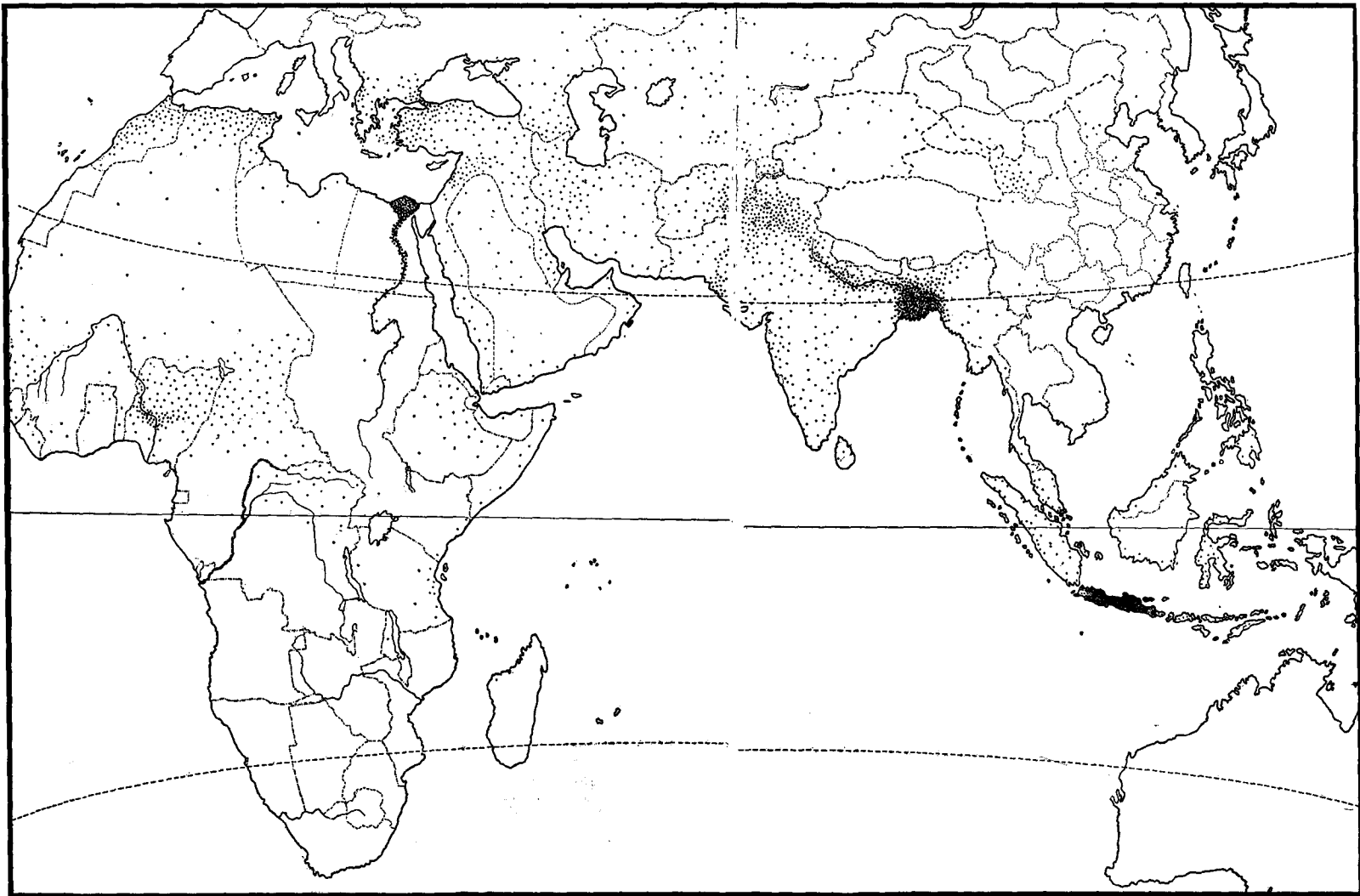
MISCELLANEOUS

North America		
U. S. A.	10,000	
Canada	500	
Mexico	4,500	
West Indies	17,600	32,600
South America		
Brazil	40,000	
British Guiana	25,000	
Dutch "	43,156	
French "	2,000	
Trinidad	26,000	
Jamaica	3,000	139,156
Australia	25,000	
Oceania	50,000	

TOTALS

Europe	3,866,000	
USSR	20,363,000	
Africa	60,359,000	
Asia	230,864,591	
N. & S. America	171,756	
Australia	25,000	
Oceania	50,000	
	315,694,347	

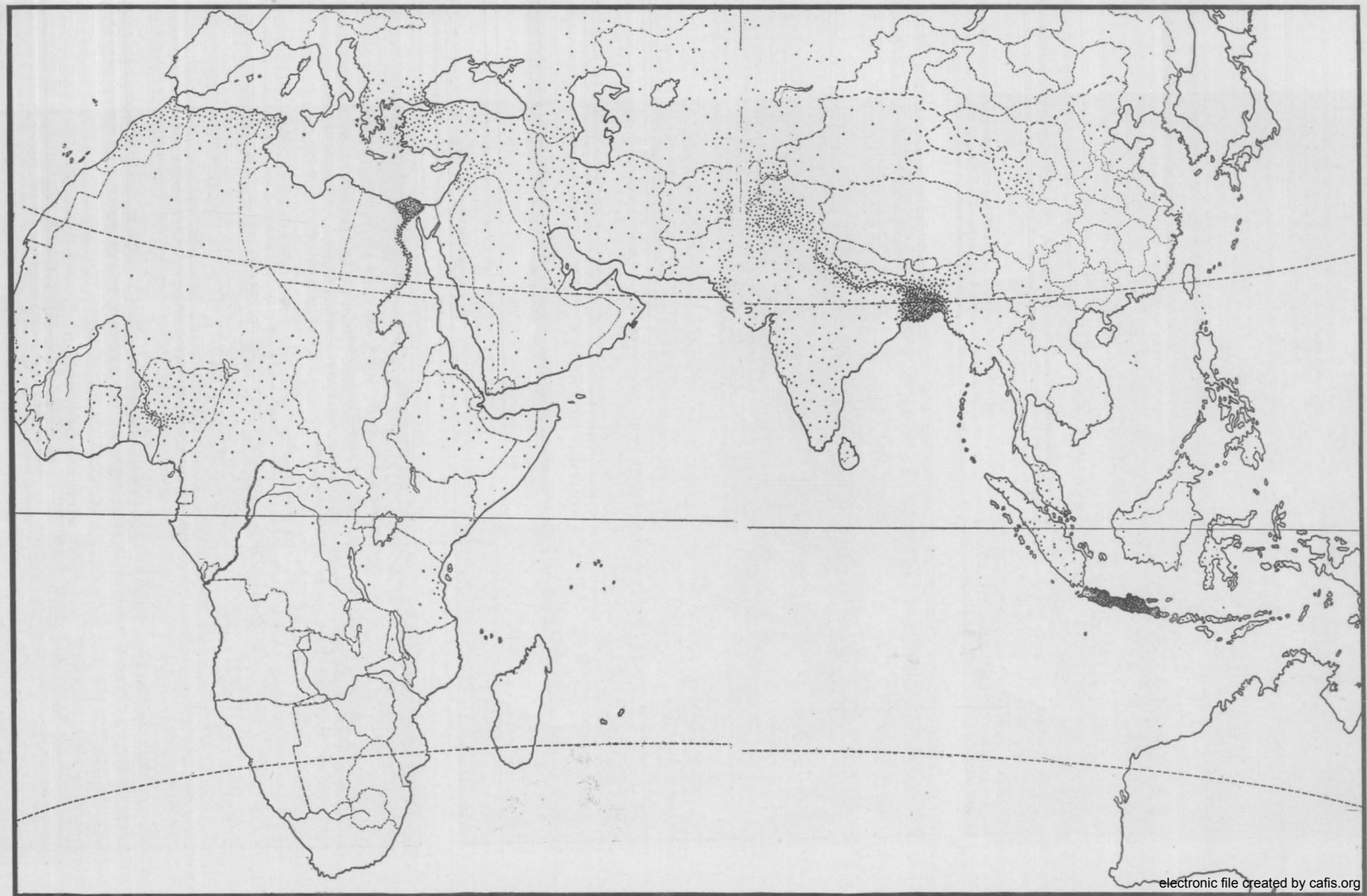
In conclusion we may add that this vast world population of more than 315,000,000 Mohammedans is not of one speech or language. Aside from many African and Asian dialects there are thirty-six important Islamic literary languages as shown in Table A, while Table B gives a list of the chief centers of the Moslem press.

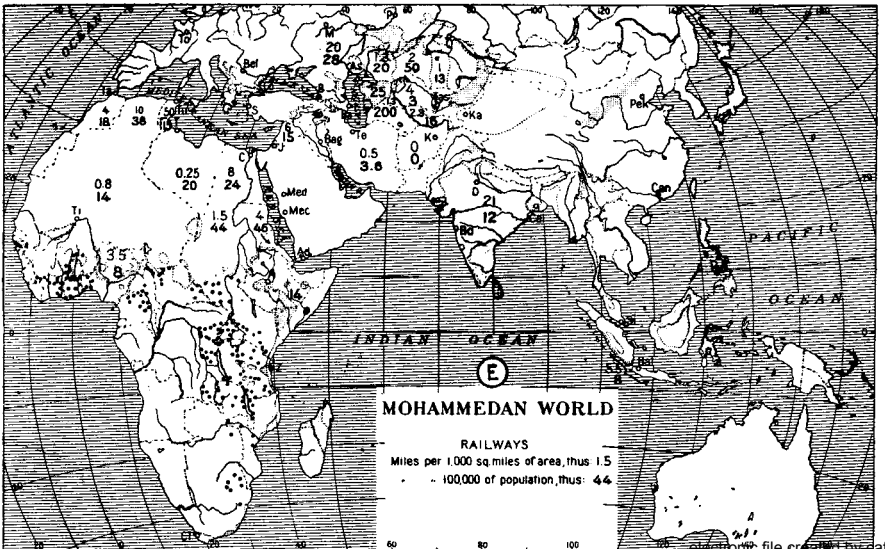
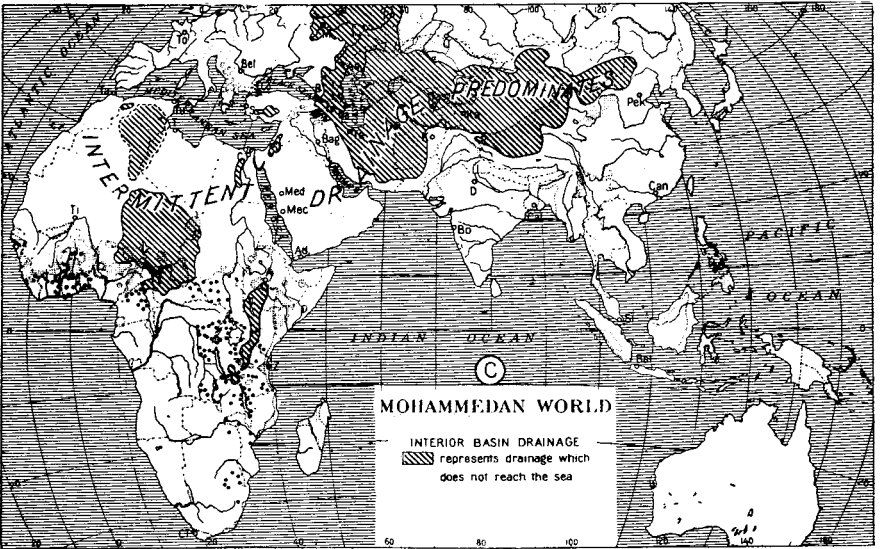
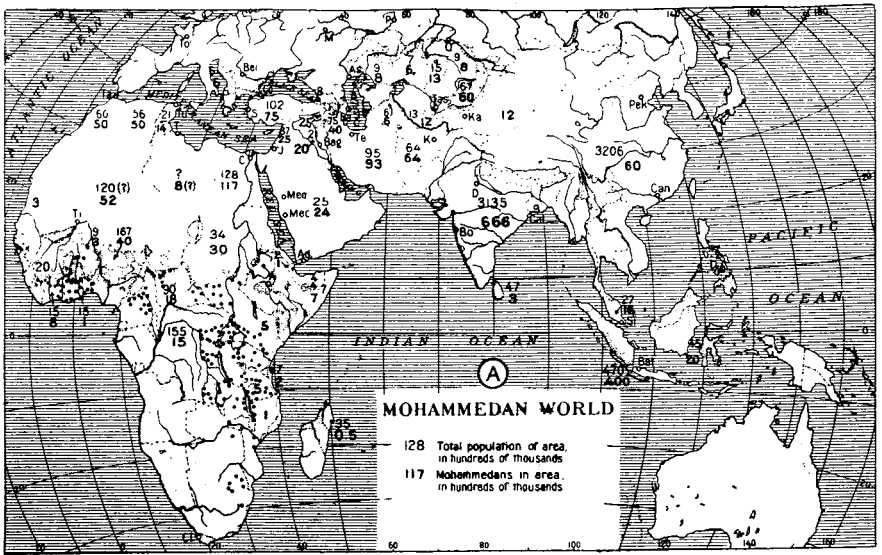


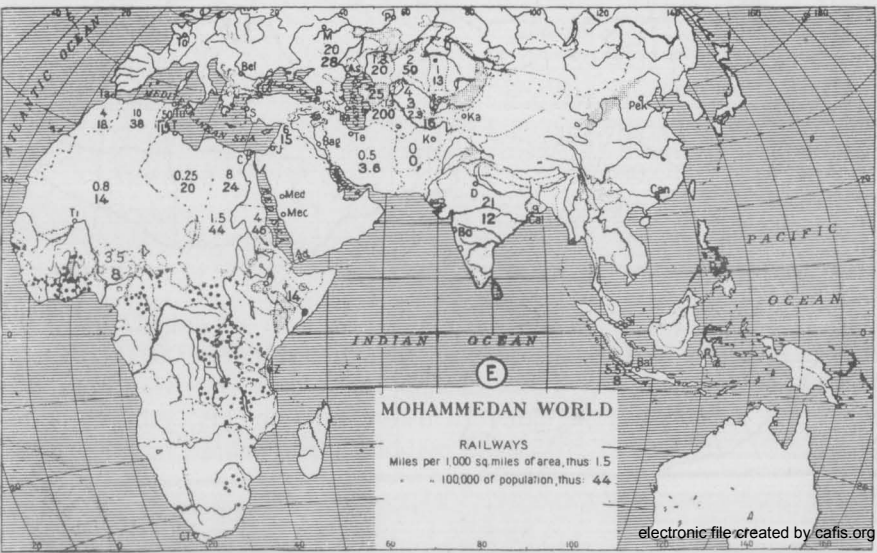
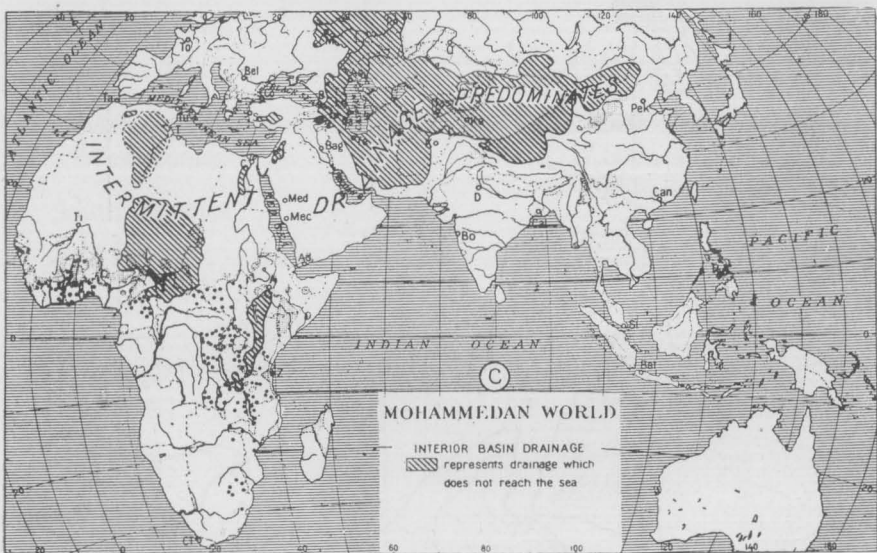
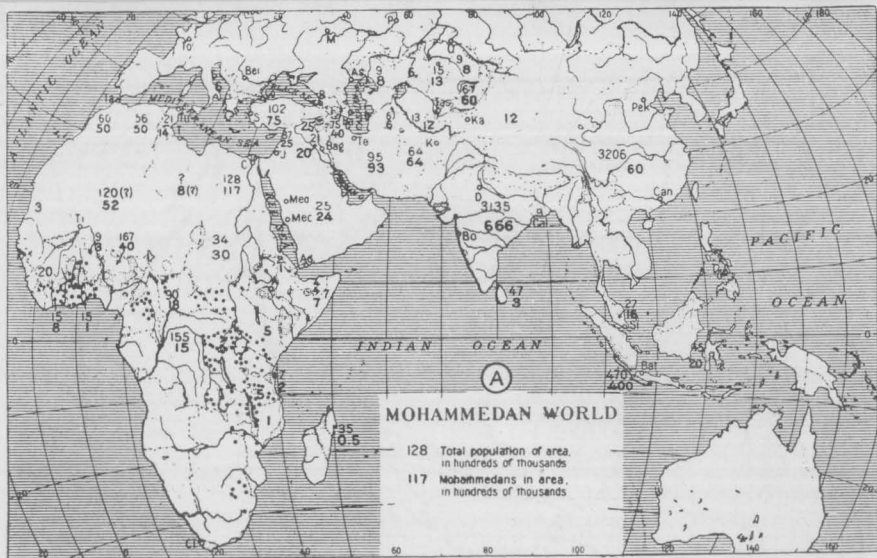
THE MOHAMMEDAN WORLD

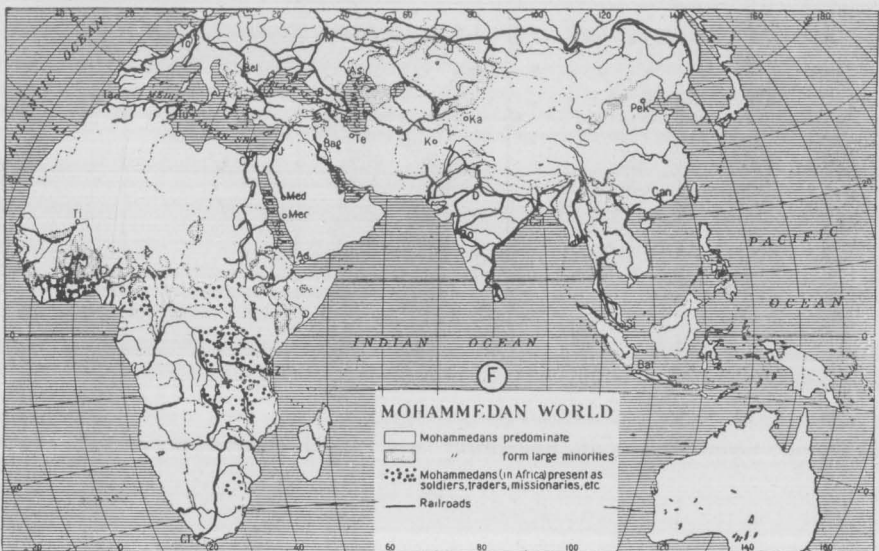
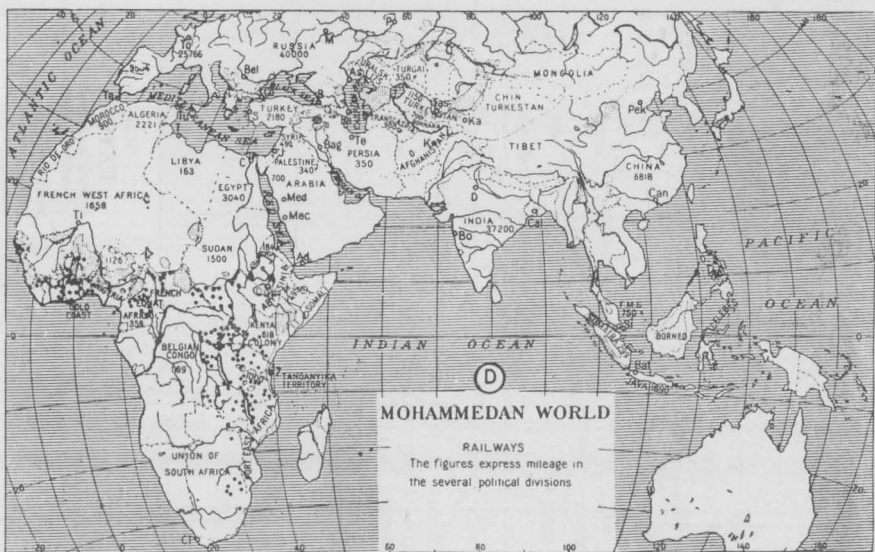
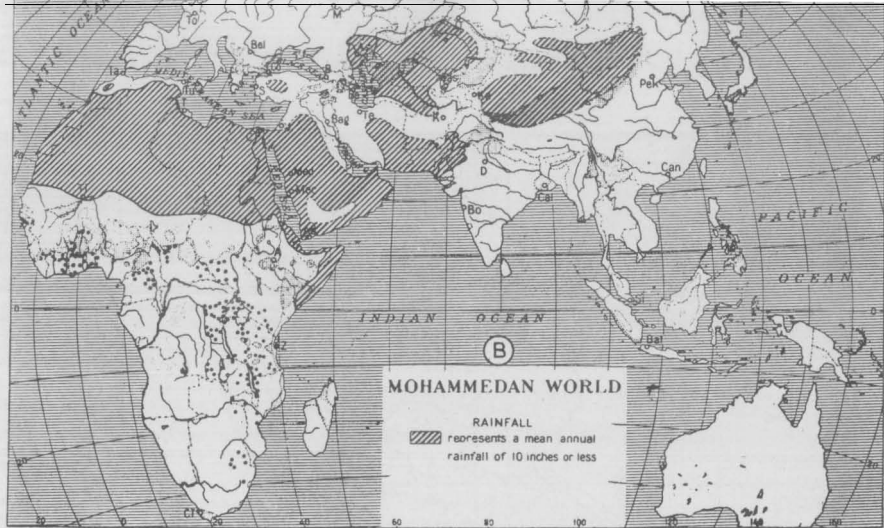
Each Dot (.)=10,000 Moslems

electronic file created by cafis.org











Map showing the
EXTENT OF ISLAM
 With location of principal Mission
 Stations to reach Moslems in 1907

Moslem Population(light tint)
 Pagan Tribes(dark)
 Direction of Moslem Advance...→
 Principal Mission Stations ...Bombay

80 Longitude West 0 Longitude 20 East from 40 Greenwich 60 80 100 120

A.

POLYGLOT ISLAM

Arabic—Everywhere	Burmese — Burma
Persian—Near East and Central Asia	Malay — East Indies
Turkish—Near East	Javanese — " "
Urdu—India	Sundanese — " "
Musulmani	Madurese — " "
Bengali — India	Achinese — " "
Musulmani	Batak — " "
Punjabi — "	Chinese—China
Sindhi — "	Sulu—Philippines
Hindi — "	Swahili—Africa
Kashmiri — "	Hausa — "
Pushtu — "	Berber — "
Baluchi — "	Kabyle— "
Afghani — "	Nupe — "
Gujerati — "	French
Marathi — "	English
Tamil — "	German
Telugu — "	Russian
Malayalam — "	Italian

} Among Western
Educated Moslems

B.

CHIEF CENTERS OF THE MOSLEM PRESS

These cities are also the strategic centers for Christian missions, although some of them still are without witness for Christ. Moslem journalism is not only an index of influence but a thermometer on which we may read the rising and falling temperature of the spirit of Islam. The press is far more important today than is the Pilgrimage to Mecca, as a unifying factor. The places are listed alphabetically and those centers where books and periodicals are published in very large numbers

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are put in CAPITALS. (A complete list giving the titles of periodicals is found in Massignon's *Annuaire du monde Musulman*, Paris, 1929).

ADANA, Turkey	London, England
Agra, India	LUCKNOW, India
Ahmedabad, India	MADRAS, India
Aleppo, Syria	Medan, Sumatra
ALEXANDRIA, Egypt	Meshed, Iran
Algiers, Algeria	Mecca, Arabia
ALIGARH, India	Moradabad, India
ALLAHABAD, India	Mosul, Iraq
Amritsar, India	New York, U. S. A.
ANKARA, Turkey	Nicosia, Cyprus
BAGHDAD, Iraq	Paris, France
Bandoeng, Java	PEIPING, China
Basrah, Iraq	Qadian, India
Batavia, Java	Rabat, Morocco
BEIRUT, Syria	RESHT, Iran
BOMBAY, India	Rio de Janeiro, Brazil
Buenos Aires, Argentine	San Paulo, Brazil
CAIRO, Egypt	SEMARANG, Java
CALCUTTA, India	Serajevo, Yugoslavia
Chicago, U. S. A.	Shiraz, Iran
Constantine, Algeria	Sibolga, Sumatra
DACCA, Bengal	Shanghai, China
DAMASCUS, Syria	Singapore, Str. Settl.
Delhi, India	Smyrna, Turkey
JOKJAKARTA, Java	Solo, Java
Fez, Morocco	Tabriz, Iran
Hamadan, Iran	Tashkent, U.S.S.R.
HYDERABAD, India	Tananarive, Madagascar
ISPAHAN, Iran	TEHERAN, Iran
ISTAMBUL, Turkey	Trebizond, Turkey
Kabul, Afghanistan	Tripoli, Syria
KAZAN, U.S.S.R.	Tunis, Tunisia
LAHORE, India	Woking, England
Fort de Kock, Sumatra	Yezd, Iran

IV.

THE SPREAD OF ISLAM AND ITS GLOBAL STRATEGY

But statistics alone do not give a true picture of the spread of Islam across the world and its global strategy today. That Mohammed himself was conscious of a world mission is a point on which scholars disagree. His successors, however, made Arabia, the cradle of Islam, its spring-board for world conquest. One hundred years after the Prophet's death, Islam was master of an empire greater than Rome at the zenith of its power. They were building mosques in China, in Spain, in Persia and in Southern India. A century later the call to prayer sounded from minarets on the Atlantic to those on the Pacific and from Northern Turk-estan to Ceylon.

On the map of the Moslem world we may trace three periods of conquest similar to what Christians term apostolic, medieval and modern missions. The first period was from the death of Mohammed, 632 to 732 A. D. During this period the early Caliphs carried victory to all Arabia, Palestine, Syria, Persia, Egypt, North Africa, Spain and even into far western China. In all these regions Islam had become deeply rooted before 1000 A. D. in life, architecture, literature and government. Christianity was put under tribute or entirely swept away.

The second period began under the Ottoman Turks and Moguls, 1280-1480 A. D. During this time Afghanistan, Turkestan, India, Java, Sumatra and the Malay archipelago were "converted" to the faith, Constantinople fell in 1453.

Lastly, we may speak of a modern period with apostles of fanatic devotion, due to the Wahhabi revival in Arabia, the Darwish orders in the Sahara regions and Central Asia, also the Oman Arabs in their slave-trade across all Africa and peaceful traders who followed in their train. One side of this story, namely, the *Preaching of Islam*, is told by T. W. Arnold in his book with that title. The other side can be read in the pages of the historian. For example, Lyall in his *Asiatic Studies* (Vol. X, p. 209) states that "the military adventurers who founded dynasties in North India and carved out kingdoms in the Deccan cared little for things spiritual; most of them had, indeed, no time for proselytizing, being continually engaged in conquest and civil war." But these Mogul emperors, Akbar, Jehangir, Jehan Shah and Aurangzeb, also built monuments in stone and marble to the glory of Islam and encouraged literature and fine arts. The crown of all Moslem conquest across the world is India today with its over ninety million followers of the Prophet.

Each of these periods of Moslem conquest was a distinct challenge to Christendom. In the first period, to the ancient churches of North Africa and Central Asia, which were decimated or destroyed. In the second period, to all of Christendom in Europe itself, until Islam was driven back from Spain and from the gates of Vienna on the field of battle. In the third period, 500 years later, Islam was a rival of Christian missions, Catholic and Protestant, in the Dark Continent and Indonesia. There is a truth, therefore, in the statement that Islam has been for thirteen centuries a menace to Christianity. It has also been a challenge, "a reproach and a rebuke to Christendom," in the words of Canon Temple Gairdner.

Isaiah Bowman, formerly President of the American Geographical Society and now President of Johns Hopkins University, made a careful survey of the political, social and economic conditions in the Mohammedan world, with maps and statistics, some twenty years ago.*

He wrote: "Precisely 1300 years ago Mohammed gained control of Mecca and there was impressed upon the world a force that has been gaining scope ever since, with effects so troublesome to the statesmen of today that they must be regarded as major elements in European political policy. For Mohammedanism does not concern itself merely with religion, but takes, as one of its cardinal principles, war against the non-Moslem world and the extension of Moslem authority. If we add that its populations are in some cases fanatical, that the spread of its influence is immensely rapid, and that no people once Mohammedan has ever been converted to the Christian religion, we may gain some idea of the seriousness of the political problems which it calls into being.

"In order to set these facts vividly before those who are responsible for the making of government policies, I have constructed the accompanying maps. Two of them show rainfall and interior-basin drainage, and the first impression is that, taken as a whole, the Mohammedan realm has a deficiency of rainfall, and that this is so marked as to have a corresponding effect upon the facts of human distribution. We see light populations everywhere except on the *margins* of the Mohammedan World, and we see a low railway mileage, with railways confined for the most part to the borders of the realm, where they are tied to the coast and represent on the whole a purely European penetration or design.

"The moment we see these facts in their bold regional expression it becomes quite clear to us that, as a whole, the Mohammedan World is without any basis of physical unity, whatever similarities we find in the general way of life of its people. This being true, enduring political union is quite out of the question, just as spiritual dis-union has raged throughout that world since the days of Mohammed."

These carefully reasoned opinions of a great geographer are of particular value in the present hour of disturbed political conditions in the Islamic world. His conclusions are that the rigorous physical conditions under which most Mohammedans live, the scant natural resources of the

* *The Geographical Review*, New York, Jan., 1924, pp. 62-74. Also his article in *The Moslem World*, Jan., 1930, from which we quote.

vast desert areas and oases prove that the world of Islam “*is not to be considered as a vast reservoir of power from which may be drawn the means of carrying modern war into the European field. These give no basis for a broad conclusion that the Mohammedan world need be a menace to Europe.*” Neither Java with its enormous population nor Egypt nor Bengal affords any cause for alarm, because of sea-control by Western powers. The strategic power of Islam also has its limitations imposed by desert environment—heat, scarcity of water and unimproved natural lines of communication. These are favorable for defense, unfavorable for attack.

Dr. Bowman’s study and his maps are very suggestive and remind us of the limitations of Margoliouth’s Heat-belt theory. “Islam,” Margoliouth wrote, “is in the main a religion of the heat-belt, the part of the earth’s surface which lies between 30 degrees North latitude and 30 degrees South latitude, with a mean temperature of 60° F.”; and he quotes Mr. Alleyne Ireland as saying: “During the past five hundred years the people of this belt have added nothing whatever to human advancement. Those natives of the tropics and sub-tropics who have not been under direct European influence have not during that time made a single contribution of the first importance to art, literature, science, manufacture or invention. They have not produced an engineer, or a chemist, or a biologist, or a historian, or a printer, or a musician of the first rank.” But a study of our statistics shows that such generalizations are rash, *for Islam has extended far to the north and south of this heat-belt and counts outside this area a population of no less than 70,000,000.*

For this so-called “heat-belt” includes large portions of North Africa, Russia, the Punjab, Afghanistan, Central Asia and parts of China—not to mention the Moslems of Europe—all lands of culture.

A much more correct and important division of the total Moslem world population is that suggested by Snouck Hurgronje and Johannes Warneck: namely, to distinguish Moslems of the Animistic-type (as the Germans express it, Heathen-Mohammedans) from the older orthodox type of Moslem. Perhaps seventy-five million belong to the former group in equatorial Africa, Malaysia and in parts of India.

The six maps prepared by Isaiah Bowman and which are here reproduced by permission, are all of them, save the first (A), still practically up-to-date and worthy of study. The total populations of the various Moslem lands given on Map A are somewhat inaccurate. But Maps B and C of Rainfall and Basin Drainage give a true picture of Islam as a religion of the desert. The Railway Maps D and E need only slight changes to bring them up-to-date as there have been no large railway projects since World War I, except in Iran. Motor-roads and air-lines have, however, knit the Near East and Middle East to Europe and Asia. Map F shows at a glance the outstanding fact of the great heart-land of Islam where over 90% of the population is Moslem, stretching its vast area from West Africa across to Central Asia in unbroken dominance. We believe these maps deserve careful study. How much of the great world of Islam is now on the program of missions?

V.

UNOCCUPIED AREAS

At the Edinburgh Missionary Conference, 1910, special attention was given to unoccupied mission fields, for, as was stated, "these regions have a claim of peculiar weight and urgency upon the attention and missionary effort of the Church. A large proportion of the unoccupied fields are to be found within the Mohammedan world. *Indeed by far the greater part of the Mohammedan world is practically unoccupied.*" Eighteen years later, in 1928, Charles H. Fahs prepared a paper for the Jerusalem Conference (not printed in the published Report) in which he stated that "the fields surveyed for the Edinburgh Conference and described as unoccupied still remain largely unoccupied. . . . *The object of this nineteenth paper of the series, therefore, is to summon attention once more to the degree to which the long-time and characteristic emphasis of missions has carried the enterprise to an inclusive achievement, and to ask afresh how nearly the long-accepted primary task has been accomplished.*"

And at the Madras Conference (1938) Alexander McLeish read a paper on *The Unfinished Task* in which for the third time the Church was summoned to heed the millions of neglected Moslems lands.*

What is the present situation, at a time when the emphasis on pervasive outreach so characteristic of the earlier missionary movement has tended to lose its primacy? The younger churches, indeed, are struggling with grave problems due to the second World War and the missionaries in every land seem to regard it as their first task to salvage results already won and to strengthen their stakes rather than to lengthen their cords.

But the call of the regions beyond cannot be evaded or forgotten in a survey of the Moslem world. Here are some startling facts which we give instead of a mere list of the areas still awaiting the first missionary herald of the Gospel.

Miss Mildred Cable tells in her fascinating book, *The Gobi Desert*, that "from Suchow in Northwest China and on to Kashgar over the main trade route of Central Asia, a journey by caravan of ninety-four days, Urumtsi is the only mission station!"

French Indo-China and Siam have together more than a million Moslems with no definite Christian work among them and no specially qualified missionary to interpret the Christian message.

Afghanistan, with a population estimated at about 8,000,000, and with Islam as the one predominant religion, is not only unoccupied but

* *World Missionary Conference, 1910, Vol. I, pp. 98-102; 279-288; 403-405. The Unoccupied Mission Fields of Asia and Africa—S. M. Zwemer, New York, 1911. The Unfinished Evangelistic Task by Charles H. Fahs. Preliminary Draft of paper prepared for the Jerusalem Meeting, 1928, New York. Madras Conference Report, Vol. III, pp. 273-288.*

Unoccupied Areas

is also a land which has long been closed to Christian entrance, and still continues to be so. On its Indian frontier are the Church Missionary Society hospitals which with their healing ministries serve many Afghans who find their way to India through the passes. On the Persian side is the American Presbyterian station at Meshed. But Afghanistan and Central Asia are today vast unoccupied areas awaiting pioneer missionaries. Moslem India itself is largely an unoccupied area since the specially qualified workers for Moslems even in the great cities are exceedingly few.

In Iran itself the south-western portion along the Iraq border and Luristan, and the large Caspian province of Mazanderan are without a mission station.

Arabia still has the provinces of Hejaz with its two sacred cities, Mecca and Medina, the whole of Hadhramaut, Asir and Nejd without a resident missionary.

Soviet Russia has some twenty million Moslems and no definite Christian work done for them.

Regarding Islam in southeastern Europe it is a startling fact that there are over 3,800,000 Moslems in the Balkans, within forty-eight hours of London by rail, and that they are practically, if not technically, an unoccupied field.

The Moslems of Burma number over 600,000 and a recent report states that "in respect of Christian enterprise on behalf of this four per cent of the population, Burma is an unoccupied and neglected field." The 1,500,000 Mappilahs in Malabar, South India, are almost untouched by Christian missions; while large numbers of the Tamil and Telugu-speaking Moslems in South India are practically unreached by any special missionary effort.

Another unoccupied area is the Eastern side of British Malaya. The large Malay states of Pahang, Kelantan and Trengganu have no resident worker. We might add Johore and Kedah as other states where the population is overwhelmingly Moslem and where little or no missionary work is being done. In the Netherlands Indies the province of Achin in the northernmost part of Sumatra must be counted among the unoccupied fields, and there are whole areas in Java with which missions have not yet come in touch. The present situation in this area with some sixty million Moslems is critical. If anywhere, then *here* there is call for immediate strengthening of the Christian forces.

Turning to Africa we mention first the Moslems of Madagascar who, according to Louis Massignon, number 669,000. They constitute three groups: the Comores in the North, the Sakalves in the Northwest, and the Moslem tribes Antaisakas, Antaimoros, etc., in the extreme Southeast of the island. These are a wholly unoccupied field and almost unknown to the church, although as early as 1891 Gabriel Ferrand published a two-volume work on the Moslems of Madagascar.

The Rev. J. J. Cooksey in his book, "*The Land of the Vanished Church*," points out the pressing claims of tribal remnants of the white Berber nation, once Christian and now Moslem. They are found all over North Africa; the Riffs, the Tuaregs, the Kabyles. numbering several

millions and speaking fifty Berber dialects. On the main railway line from Fez to Oran, three hundred miles; between Algiers and Constantine, another three hundred miles; and from Constantine to Tunis, again three hundred miles, there is not a single mission station. Similarly on the railway lines from the coast to the Sahara there is no mission between Oran and Colomb-Bechar, a distance of four hundred miles, or between Constantine and Touggourt, another three hundred miles, except one independent mission at Biskra. "Dotted along these railways and away on both sides of them are French settlements and colonists amid the native population, all of them reachable also by excellent French roads. Schools, commerce, and other factors and influences make these native populations entirely accessible."

Likewise the Aures Mountains present (except for the town of Tabessa) another almost unoccupied field, as do the high plateaus, the Saharan Atlas ranges, and the central populous mountain region of Morocco. Moreover, save two outposts in Tozeur in Southern Tunisia, and Tolga, near Biskra, the immense Sahara, with its many oases and nomad tribes is entirely unoccupied.

We have given only samples of the great unfinished task. One cannot read the table of statistics or look at the maps without realizing that these unoccupied fields in the world of Islam challenge us to great faith and, therefore, to supreme sacrifice. Here is a task for brave pioneers and men of iron will, of Christ-like love and dauntless faith.

Our willingness to sacrifice for an enterprise is always in proportion to our faith in that enterprise. Faith has the genius for transforming the barely possible into actuality. The plea of destitution is even stronger than the call of opportunity. These unoccupied fields, therefore, have a claim of peculiar weight and urgency on the Church today.

"It is a horror," said the late Bishop Charles H. Brent, "to think of facing human need—sooner or later every serious-minded man is forced to face it—without vision or vitality. The sole thing left for such a one is to break his heart across the bars of the prisoners' cage before which he stands, impotent though compassionate, and die. He might clothe himself in apathy, it is true, but it were preferable to die. God, however, requires neither tragic alternative, for He has clothed His humblest servant with power."

Long neglect, trying climates, political barriers, national jealousies or religious intolerance in all the unoccupied fields are only a challenge to faith and intended of God to lead us to prayer. All difficulties can be surmounted by those who have faith in God. The kingdoms and the governments of this world have frontiers which must not be crossed, but the Gospel of Jesus Christ knows no frontier. It never has been kept within bounds. It is a message for the whole race, and the very fact that there are millions of souls who have never heard the message becomes the strongest of reasons why we must carry it to them.

VI.

A UNITED CHRISTENDOM AND ISLAM

Walter W. Van Kirk calls the churches of our day to a "Christian Global Strategy" in his book by that title. He believes that in the post-war world and in this new atomic age "the time has come for Christians to sound the trumpet of advance on the world front. In east Asia, in Africa, in the Middle East, the signposts of yesterday's world are down. Here live many millions of people who formerly accepted a status of political, economic and cultural inferiority. These people are now awaking from the slumber of centuries. They are resolved to achieve for themselves that higher destiny which they believe to be theirs." He believes, moreover, that "imperialism is on the way out. The liquidation of empire policy may not be fully consummated within the lifetime of any person now living. There cannot be the slightest doubt, however, that the economic and political bondage attending empire cannot long survive in a world where the 'four freedoms' have become the creed of mass populations in areas hitherto deprived of these freedoms."

If there is to be a new global-strategy on the part of all Christendom and if the World Council of Churches is to be more than a name and a dream, the Moslem problem must have a primary place in such strategy. Pacifism and appeasement have lost their charm in the realm of politics. They are not the first or the last word in facing the spiritual reality of Islam. As a missionary in Iran wrote: "The uncompromising programme of Christianity as enunciated by the Lord Jesus Himself involves the evangelization of every nation and every tongue. This basic theory of Christianity cannot possibly be reconciled to continuous repulse or final defeat. The spectacle of an irresistible force being effectively repulsed for thirteen centuries is one so utterly incongruous that Christians should be startled into heart-searching thoughtfulness."

The whole story of the early spread of Islam in Persia, Syria, Egypt and North Africa is tragic because of the light it throws on the real condition of the Christian Churches during that period. What a sad fate overtook Christianity!

Dr. Shedd has pointed out in his work on Islam and the Oriental Churches how step by step they were driven to retreat before a foe, who, *had they been united*, would never have gone far beyond the bounds of the Arabian peninsula. Their strength was lost in fruitless controversy. Islam conquered Egypt because Christian betrayed Christian. The body of religion lay torn and bleeding, its soul dying, while sect and faction were fighting about the hem of its garments. But we thank God that today the power of Christianity is reviving in the Orient. The old Churches by their unfaithfulness were the occasion of the great apostasy, the falling away to Islam. Surely we may say that their requickening and the rise of new evangelical Churches is a pledge of its downfall.

The history of the Armenian Church (faithful unto death during persecution), the present-day reforms in the Coptic Church, and the growing sense of responsibility among the younger leaders in some of the Oriental Churches for the evangelization of the Moslems, are full of encouragement. We are too apt to under-estimate the spiritual forces that remain alive throughout all the Moslem lands of the East.

But the issues at stake are too vital and the urgency too great for anything but united effort. Two examples will suffice, that of Africa and India.

Islam is permeating Natal, the Congo region and Portuguese East Africa by the slow method of infiltration. West Africa is becoming linked up with East Africa. Nigerian Moslems by hundreds work their way to the Sudan, and thence to Mecca. The question whether Islam or Christianity shall form the basis of civilization is in many parts of Africa the vital question. In twelve African countries ninety per cent of the population is already Mohammedan: in seven countries over fifty per cent, and in four other countries over thirty-three per cent. In Abyssinia, whole Christian tribes have gone over to Islam in two decades. Roman Catholic missionaries, and those of Protestant Societies are entirely agreed as to the character of Islam in Africa and its present-day peril. They are conscious that without real co-operation we cannot stem the tide of Islamic progress in Africa.

Or take another example. The Church has too long neglected the nearly ninety million Moslems of India. They are increasingly active in the spread of *their* faith and are gaining many converts from among the low castes, especially in those very regions where there are mass movements towards Christianity. Bishop Whitehead of Madras referred some fifteen years ago to these conditions when he said: "These urgent needs and necessities, this great crisis coming upon us in India, do constitute a great call not merely to the members of the Church Missionary Society, and not merely to the Church of England, but to all Christians here in the homeland, to promote unity and co-operation. . . . In the Mission field, competition is absolutely fatal to us. If we are to do the work as God calls us to do it, we must have co-operation now; and God grant that we may have unity at no distant time."

That the present situation of the whole Moslem world demands united action and a united front on the part of Christendom, is incontrovertible, but how and where is such united action possible? Are there indications that the Churches of Christendom are drawing closer together; that there is mutual understanding, where formerly there was only suspicion; that it is possible to sink some of our differences, face to face with such a peril and such an opportunity?

My desire is to indicate certain lines in which Protestant Christendom at least may take the initiative towards this consummation, and perhaps enlist the forces of the Roman Catholic Church as well.*

* Portions of this section are from an article by the writer in *Review of the Churches*, April, 1928, entitled *A United Christendom and Islam*.

(a) *We must recognize the unity of scholarship in the study of this problem.* The guild of scholarship offers opportunities for a religious fellowship in which our very diversities lead to enrichment and do not tend to separation, but to mutual understanding. What is true of Christian scholarship in general applies also, and in a special way, to the study of Islam, both as a religious system and in its modern development as a missionary problem. No student of the subject can help acknowledging the manifold contribution already made by the various branches of the Christian Church, and by many outside of its bounds, to a thorough understanding of the history and character of this great non-Christian faith, especially during the past forty years.

Surely we may see in this work of preparation a special providence of God. Others have labored in this field of scholarship, and the missionary has entered into their labors. Not to speak of the great Semitic scholars of the eighteenth century and the earlier half of the nineteenth century, how much we owe to leaders in the world of Islamic thought such as Nöldeke, Goldziher, Snouck-Hurgronje, Hartmann, Becker, Macdonald, Margoliouth, Prince Caetani, Lammens, Cheikho, Le Chatelier, Houtsma, Arnold, Seligsohn, Casanova, Schaade, Grimme, Sayous, Montet, Massignon, Wensinck, Tor Andrae and Miguel Asin, not to mention others. Some of these are of Jewish parentage, many belong to the Roman Catholic Church whose missions to Moslems bear no comparison with those of Protestant societies, either in extent or in efficiency and yet are not at all negligible. Protestant Christendom owes a large debt to Roman Catholic scholarship for the critical study of Islam. The splendid work done at Beirut by the Jesuit fathers of the Faculté Orientale in publishing Arabic Pre-Islamic Christian poetry, and by the investigation of the sources of Islam in early Arabia, is only a single example of the possibilities of scholarly co-operation. Prince Leon Caetani and Henri Lammens working at Rome placed at the disposal of every student of Islam the early sources with critical care, the former in his massive work *Annali Dell' Islam*, in twelve quarto volumes, the latter in his *Le Berceau de l'Islam*. When we note how Lammens employs the higher critical method to sift Moslem tradition and to set the Koran and Mohammed before us in their real character, we not only welcome his co-operation but are glad to see on the title page vignette "*Verbum Domini manet in aeternam.*" We must ask educated Moslems to go back to the sources of their spurious revelation that they may accept the Word of God. The work of Miguel Asin at the University of Madrid in tracing the influence of Islamic mysticism on Christian eschatology is well known.

Again, students of Islam are learning to recognize the missionary work done among Moslems long before the days of Henry Martyn and long before the Reformation. God left not Himself without a witness. Three biographies of Raymund Lull appeared from the press almost simultaneously in New York (1902) and in London (1903), yet both the Protestant writers seemed to be in ignorance of the fact that another life of Lull, published in the series of lives of the saints at Paris in 1900, *Le Bienheureux Raymund Lull par Marius Andre*, was already in its

second edition. So attention was directed from three quarters to that first missionary among Moslems of the thirteenth century, whom Dr. Eugene Stock designates as the greatest, and who still lives on. But the devotees of Lull might well turn to Denmark and in the perusal of Dr. Christian H. Kalkar's *Kirken Virksomhed blandt Muhammedanerne indtil Constantinople Frøhering* (Copenhagen, 1884), learn that Lull was not only a pioneer but an apostolic successor to many who came long before. A Bohemian Hussite preached Christ and wrote an *Anti-Koran* at Constantinople a century before Henry Martyn.*

It is this common contribution to the forum of thought, this unity of scholarship which will deliver us from provincialism and sectarianism in facing the Moslem problem. We have much to learn from the past and from each other. And all wisdom does not rest in ignoring the great pioneers of the Protestant Church and their work. The missionary to Moslems who remains in ignorance of this great common literary and spiritual heritage impoverishes himself.

(b) *Our common faith is assailed by Islam in every part of the world and needs our united defence.* Most of the great creeds of Christendom were in existence before Islam arose. The opposition of the Moslem mind and heart is directed chiefly against that on which all the Churches, East and West, agree. The very character of the conflict, therefore, calls for unity, speaking the truth in love: the one supreme and final revelation of God in our common Scriptures over against the Koran; one Lord, one Faith, one Baptism, one God and Father, over against Mohammed and his teaching. The issues that unite us are so fundamental that those which divide us seem at times almost secondary. There is hardly an important fact concerning the person, life and work of our Saviour which is not ignored, perverted or denied by Islam. In spite of all that has been said of the Oriental Churches in regard to errors of doctrine or life, Meredith's simile applies, and we may not ignore that

"Sharp as a sickle is the edge of shade and shine" between them and Islam. What Adrian Fortescue, the great Roman Catholic historian, said of these Churches is eloquent with the spirit of charity and hope:

"In a land ruled by Moslems there is at bottom an essential solidarity between all Christians. These other Christians too are children of God, baptized as we are. Their venerable hierarchies descend unbroken from the old Eastern Fathers, who are our Fathers too. When they stand at their liturgies they adore the same sacred Presence which sanctifies our altars, in their Communion they receive the Gift that we receive. And at least for one thing we must envy them, for the glory of that martyr's crown they have worn for over a thousand years. We can never forget that. During all those dark centuries there was not a Copt nor a Jacobite, nor a Nestorian nor an Armenian, who could not have bought relief, ease, comfort, by denying Christ and turning Turk. I can think of nothing else like it in the world. These poor forgotten *rayas* in their pathetic schisms for thirteen hundred years of often ghastly persecution

* Dr. Souček in *The Moslem World*, October, 1927.

kept their loyalty to Christ. And still for His name they bear patiently a servile state and the hatred of their tyrants. Shall we call them heretics and schismatics? They are martyrs and sons of martyrs. The long bloodstain which is their history must atone, more than atone, for their errors about Ephesus and Chalcedon. For who can doubt that when the end comes, when all men are judged, their glorious confession shall weigh heavier than their schism? Who can doubt that those unknown thousands and tens of thousands will earn forgiveness for errors of which they were hardly conscious, when they show the wounds they bore for Christ? When that day comes I think we shall see that in their imperfect Churches they were more Catholic than we now think. For there is a promise to which these Eastern Christians have more right than we who sit in comfort under tolerant governments: *Qui me confessus fuerit coram hominibus, confitebor et ego cum coram Patri meo.*"*

When in Africa or Asia disciples of Christ face Islam and strive for the faith once for all delivered to the saints they are all Christians, Churchmen and Catholics in the deepest sense of those words. *Christians*, because they follow Christ, not Mohammed; *Churchmen*, because they are incorporated into His mystical body and not into the earthly fellowship of a Moslem brotherhood; *Catholics*, because they belong to that Church which existed before the *Hegira*, and will exist even after Islam is forgotten in Arabia, the cradle of its birth. It strengthens one's faith and love to confess here and now, "I believe in the Holy Catholic Church." In touch with Islam the Church will gain a stronger grip on the great fundamentals of the Christian faith. The doctrines of the Incarnation, the Atonement, and the Trinity will become more and more the subject of special study as we preach to Moslems. In reading the Gospel with them it becomes evident to every missionary that the death of Christ, which is denied by Islam, occupies the supreme place in the Gospels and the Epistles as the very heart of God's revelation to man. The same is true in regard to the nature of, and evidences for, the resurrection of Jesus Christ, and our faith in a Triune and holy God, as compared with the barren monotheism of Islam. The battle of Athanasius is not past history, but is being fought in every land of the Crescent and in human hearts.

Again, the Christian Church Catholic will be forced to work out her theology and creeds *experientially* in contact and conflict with unitarian, deistic Islam. In this respect the Mohammedan problem may possibly be as life from the dead to the Oriental Churches when they face its real and spiritual issues, and become conscious of the duty of evangelism. The doctrines of the Incarnation and of the Holy Spirit are not pieces of polished armor to be kept on exhibition in proof of our orthodoxy, but are vital to the very life of the Christian Church.

In view of all this the Protestant Churches facing the Moslem problem must recognize more than we have yet done our unity of faith, with one another and with other Churches—Churches that withstood the

* *The Lesser Eastern Churches*, London, 1913. Quoted in Zwemer's *Law of Apostasy*, p. 102.

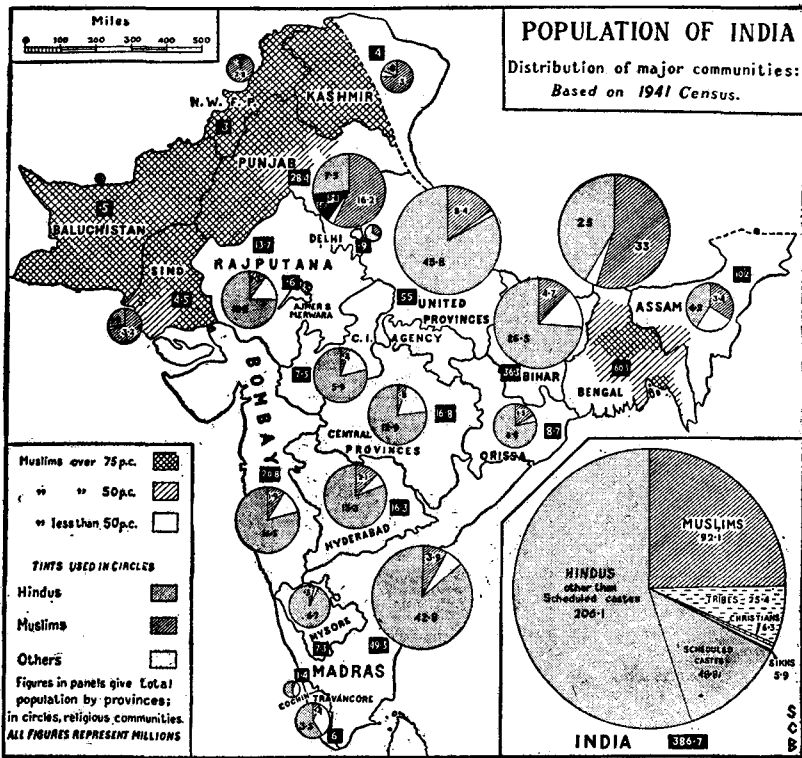
terrific impact of Islam before the Reformation and bore witness to the truth, sealing it by the life-blood of countless martyrs.

(c) *We can show a united front by a strategic survey and occupation of the field.* There are no Protestant Missions for the twenty million Moslems of the Russian Empire: but when we remember the splendid work done by Nicolas Ivanowitch Ilminsky, who died 27th December, 1891, we cannot help hoping that the Orthodox Church of Russia will yet continue anew what he so nobly began. Who will win back to Christ the three and a half million Mohammedans in Bulgaria, Rumania, Yugo-Slavia and Albania, save the Church of Christ in these very lands?

We need to recognize the work of the Roman Catholic Church in Africa and Asia among Moslems. Surely in our attempt to stem the tide of Islam we must reckon with such enterprises as those conducted by the "White Fathers" in Algiers, at Timbuctoo, and in the French Sahara. Urgency of the situation demands emphasis of this principle, for the unoccupied fields of the world have a claim of peculiar weight upon the Church in this twentieth century. By far the largest proportion of the wholly untouched areas and populations in Africa are Moslem. Indeed, in every land they are the most neglected class, as we saw in Section V of our Survey.

Has not every part of Christendom a responsibility toward Islam today? Can that responsibility be met except by mutual agreement, whole-hearted sympathy and a recognition of God's Providence in the present political situation in the new world of Islam? *The Crucifix and the Cross never seem to have so much in common as when they face the Crescent.* Has not the mantle of Raymund Lull fallen also on the "White Fathers"?

The key to all our problems is a dauntless faith and persevering prayer. Statistics and maps are inadequate. On a map one dot may represent ten thousand Moslems; in Arabia it represents ten thousand difficulties in evangelism. You cannot tabulate loneliness, nor plot the curve of hope deferred which makes the heart sick. Yet these are the things that make the difference between the shedding of ink and the shedding of blood. The end of the Survey is only the beginning of the missionary enterprise. One man with God at a mission station is a majority. All arithmetic fails when you deal with spiritual realities. Yet it is these imponderable forces which will determine victory or defeat and because we believe that the imponderables of the Kingdom of Light are on our side, we believe that opportunity is not the last word in missions. The appeal of the closed door is often even greater than of the one which is open. The open door beckons; the closed door may be a challenge to love or authority. It is the strength of these imponderable forces, that is to say, the reality of the invisible, which enables the missionary to look upward with confidence and see by faith the future result of his toil in "the great multitude which no man can number," a world where statistics are inadequate to express realities, where finance and budgets have lost all significance and gold is used for paving-stones. "Not by might nor by power, but by My Spirit."



INDIA—A COMPLEX OF RACES AND RELIGIONS

Under this title the *Sunday Statesman* of India (Dec. 2, 1945) tells of India's population of nearly 387 million spread over an area of one and a half million square miles, and calls attention to the major and smaller minorities in a chart which is here reproduced. The figures are from the census of 1941 and stand for millions; those in square panels give total population of provinces; those in circles, religious communities.

The area of the circle is proportionate to the total population of the province and the sectors are proportionate to the various communities they represent. A sector showing the strength of the Sikhs is shown in Punjab.

A large circle has been drawn separately for the whole of India. In it sectors have been drawn to show Hindus, Scheduled Castes, Moslems, Tribes, Christians and Sikhs.

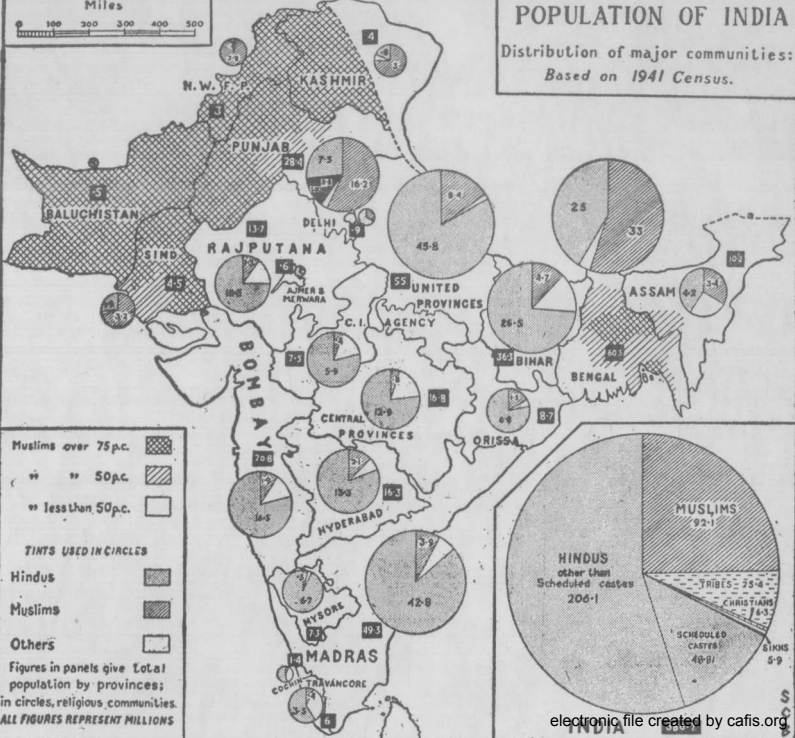
Three tints have been used to show areas predominantly Moslem, where they are over 75% (cross hatches), where they are between 50% and 75% (linear shading) and where they are less than 50% (blank). The tints clearly bring out the fact that a special concentration of Moslems occurs in the North-West and the North-East—in the Punjab, North-West Frontier Province, Baluchistan, Sind, Bengal, and Assam. It also shows that Moslems are in a minority in the South-East Punjab where Sikhs predominate, in South-West Bengal and a major portion of Assam.

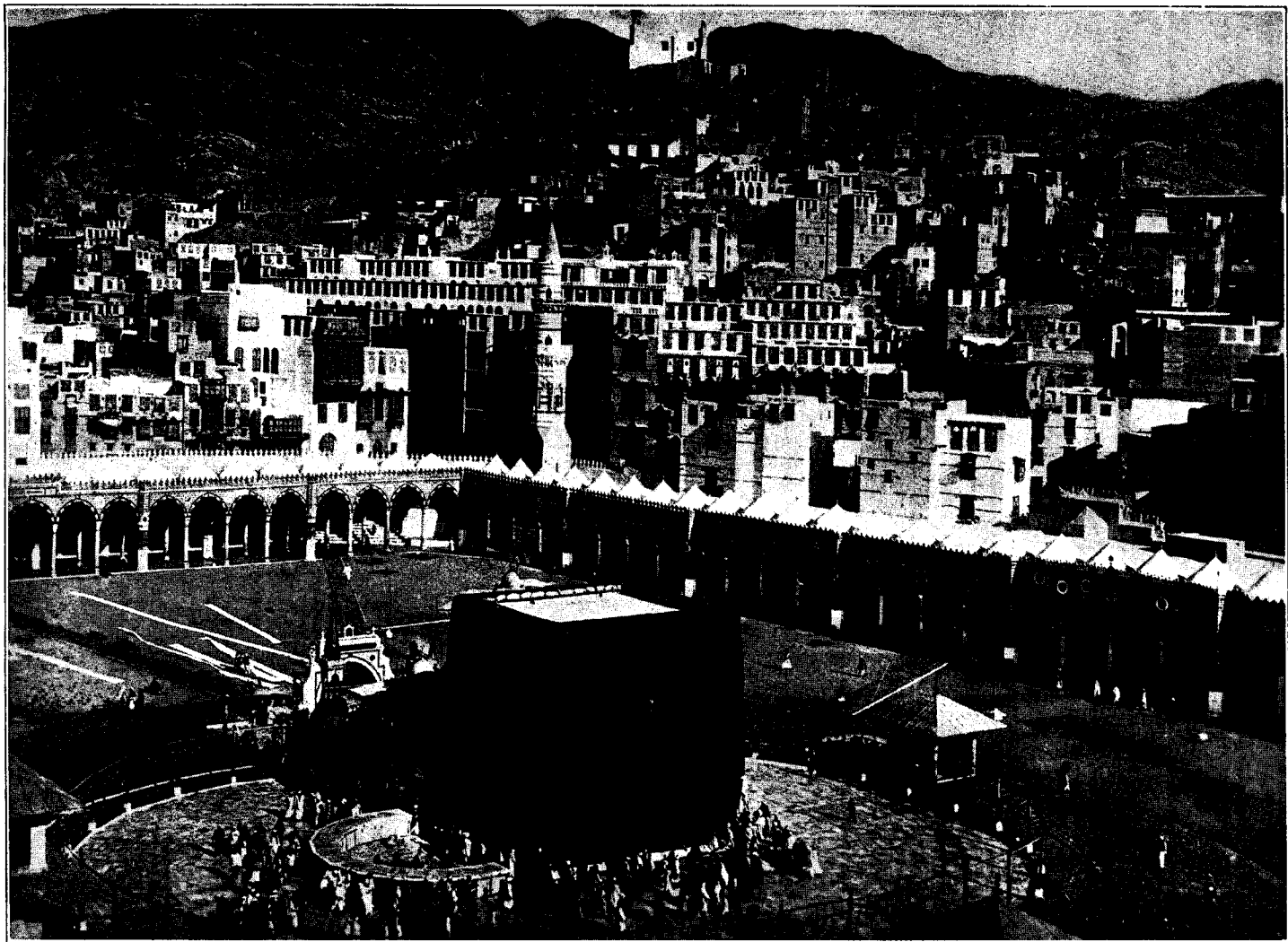
Miles

0 100 200 300 400 500

POPULATION OF INDIA

Distribution of major communities:
Based on 1941 Census.





THE KAABA AT MECCA, CAPITAL OF THE WORLD OF ISLAM

