

country, the *people* undoubtedly have a *real interest in religion*, and feel a need for it, as evidenced according to one writer, by the crowds which throng the mosques on religious festivals. He goes on to say that "it is necessary to give our citizens the spiritual nourishment they are in search of." Also, this same Turkish writer (in *Vatan*, Istanbul, Dec., 1941) goes on to say that the Government should repent of its policy of neglecting religious institutions. He declares that "the religious leadership profession has become very unpopular, and so the religious career is in decay." Those who have chosen to be religious leaders receive a salary of only seven liras a month (\$4.00), and he pertinently asks, "How can we expect those who are to keep us in touch with social values to work on seven liras a month? It is necessary not only to do everything possible in order to raise religious preaching to the level of a popular and esteemed career, but also our mosques and the radio must be open to competent preachers who can meet the social need of the hour."

This awareness of spiritual and religious need of the people in Turkey is indeed a heartening sign of the times.

5. *Arabia* so far has been little affected by the War as compared with the part it played in the first World War. Conservative Wahhabism, modified by certain concessions to modern inventions, is still the dominant note in the religious, social, and political life of the country. Ibn Saud is still master of Arabia's destiny. Mission work continues on the fringes of the peninsula notably in Aden, Muscat, Bahrain, and Kuwait.

6. *Syria, Palestine and Iraq* have been through different phases of the present conflict, and mission work has suffered serious restrictions in places. Here and there missionaries have been evacuated, but the work still goes on. The Newman School of Missions in Jerusalem has continued its useful work of training missionaries in Arabic and Islamics unabated, as well as the American University and Press in Beirut. Under western influences modernization is still the dominant trend, and it would appear that this along with the influence of Communism among other things, is leading

to a spread of what is popularly known as the "anti-God Movement" or atheism. Dreams of a Pan-Arab Federation after this War still linger in the minds of those who wish to create a close-knit bloc of Arab states in the Near East.

7. *Iran*: Here the most significant fact due to the War has been the dramatic change of Government which forced out Riza Shah Pahlavi, founder of modern Iran, because of his Pro-Axis tendencies, and the British-Russian occupation of the country with a new Iranian Government in power. This occupation has led to several definite results. Iran became a base of getting supplies through to Russia which has resulted in the rapid and extensive development of the trans-Iran railway and motor road facilities from the Persian Gulf to the Caspian Sea. It is stated that extensive irrigation schemes in Southern Iran are being considered to enable that part of the country to raise wheat and become self-supporting. Here as in other parts of the Moslem world these contacts with the west have given a pronounced impetus to modernization.

While the government has taken over the educational work formerly done by missions it is reported that the evangelistic opportunity for missions was never greater. According to the Presbyterian Board of Foreign Missions (U.S.A.) there is an "increasing freedom to do evangelistic work." Letters from all parts of the country tell "of a lack of interference with all forms of work, of the increased desire of the Iranians and the Iranian Government that the Mission extend its service to the country." This Mission also speaks of the development of an autonomous Iranian church, and states that women elders have been elected for the first time in Meshed, and that young men have been made elders in Tabriz. Financial independence of the churches in the larger centers is increasing, and in Teheran a former boys' school building has been purchased by the Christian group and turned into a flourishing Christian center.

8. *India*: The effect of the War on India's Moslem community of about ninety millions was chiefly to stimulate re-

cruiting for the armed forces of the British-controlled Indian army, and to intensify the demand for Pakistan—a movement for a separate political and cultural existence apart from the Hindus, when the time for settling the question of India's independence arrives. But *not all* Moslems of India are backing the Moslem League of Mohammed Ali Jinnah and its demand for Pakistan, for the Moslems of the Northwest Frontier Province are out and out for the National Congress, and in no single Province in the rest of India where Moslems are in the majority of the population, such as the Punjab, Sindh, and Bengal, have they ever won a clear majority in the elections, which is due, of course, to the fact that a large number of that community are not in sympathy with the demand for a partition of India into Moslem and Hindu blocs.

The dominant religious tendencies are those which have held the field for a long period now: (1) There is the conservative Sunni group which is vastly in majority, influenced here and there by some Wahhabi tendencies, notably in the Punjab, the United Provinces, and Bengal; and with these one would also group the conservative Shi'ah. (2) There is the strong and growing group which is the product of the Aligarh Movement of modern reform in thought and life, the chief exponent of which since the death of Sir Syed Ahmad Khan, its founder, has been the poet-philosopher Sir Muhammad Iqbal, who has also recently passed away. (3) The Ahmadiyyah Movement, noted for its euphemistic and un-orthodox apologetic for Islam, which still continues its strong missionary fervor and efforts not only in India but in England, and, when that was possible, in the East Indies and Europe as well.

Mission work among Moslems in India has received marked, though still inadequate, attention ever since the founding of the Henry Martyn School of Islamics in 1930. Here it is fitting that we pay tribute to the late Dr. William Paton, for it was he, perhaps more than any other single person, who was responsible for starting this institution.

and who blessed and inspired it with his great vision of service for the cause of the evangelization of Moslems in India. This institution has been the nursery for the upbringing and training of workers among Moslems, both missionary and Indian; and for the development of special literature for Moslems in their twelve main languages used in that country. The School in addition to holding its main session each year in Aligarh, has a summer branch in Landour, Mussoorie, where it serves both the students of the Language School, and special students who go there for training. At the same time it does regular extension work through members of the staff, in the southern, western, and eastern parts of India, and gives special attention to holding evangelistic meetings for Moslems on such tours.

But in spite of this new emphasis on work among Moslems brought about through the efforts of the National Christian Council of India, and the Henry Martyn School of Islamics at Aligarh, there is still a woeful dearth of workers set aside exclusively for this purpose. Still, it is fair to say that there is a larger number than ever before, perhaps as many as one hundred, mostly Indians, and in addition it may be said that there are many more missionaries and Indian workers in general work who are more "Islam conscious", and who have had some training for this work, even though not giving their whole time to it.

9. *China*: In this war-torn country Islam claims to have ten million Moslems. For twelve centuries it has been making its way beside Buddhism, Confucianism and Taoism, and again comes face to face with its old rival, Christianity. The Moslems in China are an *integral* part of the nation, and politically do not form a separate community as is the case in India. The Moslems of China do, however, maintain their distinct Islamic culture, as far as possible, and "have their own press, and educational, and broadcasting program."

In spite of a century and a third of Christian work in China very few Chinese Moslems have been won to Christ,

but is that to be wondered at when it is stated on good authority that out of a normal five or six thousand Protestant missionaries in China not more than twenty-five are devoting their efforts to Moslems?

10. *Malaysia, East Indies, and the Philippines:* Here is an area that has been entirely over-run by war, and for the time being mission work has been stopped altogether. Most of the missionaries in Malaysia and some from the Netherlands Indies have been evacuated to India, South Africa, England and America, where they have taken up other work for the "duration" or are on furlough in their homelands. But in the Philippines all missionaries have been interned, and perhaps some in Java and Sumatra too. What the fate of the struggling churches and mission work may be in those countries none can tell. Java in particular was one of the most fruitful mission fields for work among Moslems that the history of missions has ever recorded, for there exists in that field a Christian community of no less than 50,000 which has been won directly from the Moslem population. Neither the work in Malaysia nor in the Philippines has been so fruitful as in Java, but it is hoped that the time will come when the work of Dr. Frank Laubach for the Moros in the Philippines, and the pioneering efforts of Dr. William G. Shellabear in Malaya will be followed up with means adequate to the task, and worthy of our great heritage.

II. *The Challenge of the Post-war Period.* 1. *The challenge of numbers:* And now we come to consider the challenge of this great area of humanity, estimated anywhere from 250 to 300 millions. Of these about one third or nearly 90,000,000 are in India, which is, in point of numbers, the largest Moslem country in the world. Most of the increase in the last decade in India has been due to natural causes, as the census figures for 1941 show an increase of more than fourteen per cent. Will the Christian Church realize that these numbers are increasing in every Moslem land and do nothing about it—more than it has been doing?

2. *The challenge of aggression:* (1) In Egypt we are

told that the Coptic Church has for years been losing numbers through the acceptance of Islam on the part of its membership, largely for political, social and economic reasons. Here the situation is entirely the reverse of what it should be.

(2) In Central Africa there is an aggressive Moslem movement which has been in existence for decades and is pushing steadily southward through the native African tribes. The only means of stemming this advance would be to get to the tribes with the Christian Gospel before the missionary of Islam reaches them. It may be in place to proclaim once more the warning of the Sudan United Mission with the hope that something may yet be done before it is too late: "In view of the urgent need for meeting the Mohammedan advance, the Mission advocates the establishment of at least one strong station in every large tribe right across the continent from east to west, a plan which has been endorsed (time and again) by missionary conferences, and leading missionaries in all parts of the world".

(3) In India: The challenge of aggression has been growing in recent times, and is due to two entirely different causes, which have been operating in widely different directions. (a) The Orthodox Sunni community was considerably roused some years back by the efforts of the Arya Samaj Hindus to receive again into the fold of Hinduism some marginal groups of imperfectly Islamized Hindu converts whose ancestors dated back to the time of the overzealous Mughal Emperor Aurangzeb. The fact that these efforts were partially successful roused deep resentment in the Moslem community of northern India, especially as it meant a political strengthening of the Hindus at the expense of the Moslems. This incident led to the organization of *Tabligh* or Moslem propaganda efforts all over North India and the Punjab especially. Under the direction of Khwaja Hasan Nizami, a noted Moslem leader of Delhi, the most important of these organizations was set up, and not only was the conversion of marginal Moslems to Hinduism

stopped, but a counter movement was started to win as many of the depressed classes of Hinduism to Islam as possible. Needless to say many have accepted Islam, particularly in the Punjab, as a result of these efforts, and thereby the Moslem "evangelists" have come into direct "competition" with the Christian Church which has been having its most successful mass movement work among these very classes. Here is a challenge of a different character, but it is none the less real, and calls for adequate attention by those who plan Christian strategy on the Mission Field. (b) The second challenge of *aggression* comes from the well-known Ahmadiyyah Movement, which is seeking adherents from the intelligentsia of the Hindu community, and not without some success; but their chief efforts are directed against the spread of Christianity among Moslems, and to this end their literature and preaching are of an unusually provocative nature.

3. *The Challenge of Open Doors*: Opportunity in the Moslem world for proclamation of the Gospel varies from country to country, due to the temperament and heritage of the people, and to political considerations. In the countries of the Near East the religious influence of Arabia and the political influence of Turkey combine to create a protective and defensive attitude toward Christianity. Their attitudes and modern legislation are all directed toward the protection of their (1) religion and culture or their (2) political integrity, or (3) both. Saudi Arabia is an excellent example of the first, Turkey of the second, and Egypt of the third. In the same way Iran, Iraq and Syria are chiefly concerned with their political status. In India, Malaysia, the East Indies and China where Moslems are not in the majority and do not have either political or religious control of the country in their own hands, the opportunities for Christian service among them have proven to be the most numerous. We may therefore place the open doors of opportunity in two categories: A. The wide-open doors; and B. The partly open doors.