

interruption. The officials and people were generally friendly, and in several places there were enlarged opportunities of evangelistic work. In some parts there was much distress, in consequence of war conditions.¹ Though missionaries of British and French nationality had to leave the country on the declaration of war, more than thirty British subjects working under the American Board were permitted to continue at their posts. The Rev. T. R. Hodgson, the agent of the British and Foreign Bible Society in Constantinople, has also been allowed to carry on his work; he was able in September to report that the Bible House had never been closed and the colporteurs were at work as usual. The very widespread activities of French Roman Catholic orders throughout the country have been completely interrupted and the buildings appropriated by the authorities and used for military or educational purposes.

General
Missionary
Situation

The abrogation of the Foreign Capitulations in September 1914 was followed by a new educational law.

Education

All foreign schools were ordered to apply to the local officials for a new commission, and were forbidden to give religious instruction except to students professing the religion with which the school is identified. In the future, educational, religious and philanthropic associations were forbidden to establish new schools.² The Robert College and the American College for Girls in Constantinople have apparently been able to carry on their regular work. In spite of war conditions the education of Moslem women seems to have made distinct advance. It is stated that women have been officially admitted to the Turkish Imperial University, where several hundred women have attended lectures.³

In Syria and Palestine the schools and hospitals of expelled British or French missions have been ap-

¹ *Missionary Herald* (Boston), 1915 (Mar.), p. 127; (July), p. 309.

² *The Outlook* (New York), 1915, Mar. 3, p. 501; Apr. 7, p. 806; *Missionary Herald* (Boston), 1915 (Apr.), p. 166.

³ *The Outlook* (New York), 1915, Aug. 4, p. 780.

propriated for military purposes. A lady missionary of the Church Missionary Society and two British missionary nurses have remained at Nazareth, an ordained missionary and lady missionary of the Jerusalem and the East Mission are at Haifa and a member of the Friends' Mission in Lebanon, all at liberty and at work. The native pastors in Palestine are carrying on the work of the church and this, so far as is known, has not been interfered with. The American missionaries have thrown themselves into Red Cross work and relief of the destitution which has been severe and widespread. The completion of the Reference Bible in Arabic, after seven years of strenuous labour, is an achievement the fruits of which will long outlive the war. The consecration of Bishop MacInnes as the new bishop in Jerusalem gives to the Anglican church in the Near East a bishop with wide local knowledge and the ability to speak and preach in Arabic.

In Mesopotamia missionary work became difficult on the entrance of Turkey into the war. The missionaries of the Church Missionary Society had to leave Bagdad early in the year and the work there and in Mosul is in suspense. The Arabian Mission of the Reformed Church in America has been able to carry on its work in its stations at the head of the Persian Gulf, in spite of the fighting which has occurred in that neighbourhood. The mission in honour of its semi-jubilee instituted a special campaign to raise \$25,000 for building and extension. A sum considerably in excess of this amount has been obtained. Sheikh Othman, the station of the United Free Church of Scotland, near Aden, was attacked by Turkish and Arab forces and the missionaries had to abandon it for some days. The damage to property was not extensive.

The north-west of Persia has experienced all the horrors of war. In the district of Urumia the withdrawal of the Russian troops was followed by a massacre of the Christian population by wild Kurdish tribes. Ten thousand are said to have met their death, and

twelve thousand refugees sought shelter in the American Presbyterian Mission, while three thousand more received shelter in the French Roman Catholic Mission. The missionaries set themselves heroically to the task of providing relief and protecting the people.¹ Bread to the amount of from three to five tons was given to the starving people daily for months, funds being provided by the Persian War Fund Relief in America. Out of a missionary staff of eighteen, twelve had typhoid, and two died of the disease. The missionaries estimate that about one-fifth of the Christian population of the district lost their lives, and by far the greater part of the rest of the population lost all their possessions. Efforts are now being made to restore to their homes the thirty thousand surviving Christians who have been for some months in exile. In Ispahan the C.M.S. missionaries were able to continue their work until September, when they were ordered to leave. At the time of writing the stations at Yezd and Kerman are still occupied. An important contribution to our knowledge of Persian history has been made by the publication of Colonel Sykes' *History of Persia* in two volumes.²

Egypt in December 1914 was declared a British protectorate, and Prince Hussein Kamel Pasha, with the new title of Sultan of Egypt, succeeded the deposed Khedive, Abbas Hilmi Pasha. The shrinkage in the world demand for cotton has affected seriously the Egyptian national income, and made strict economy in public expenditure necessary. Missionary work has pursued its normal course. A growing spirit of inquiry among Moslems is reported. There are signs of progress in the

¹ The following incident illustrates the service of the missionaries. On the withdrawal of Russian troops from Azerbaijan in January, the Kurds began to massacre the Christians. The inhabitants of one village near Urumia fought in the vacated Russian trenches for their lives. Dr Packard of the American Mission intervened single-handed in the fight, and after parley with the Kurdish chief succeeded in begging the lives of the people, on condition that they gave up their arms. While the Kurds looted and burned the village, Dr Packard rode back to the city, escorting the 3000 villagers whom he had rescued from death, or worse than death.

² Reviewed IRM, 1915 (Oct.), pp. 671-4.

Coptic church, and the increasing use of the Arabic language in the services has fostered reverence in worship. The American United Presbyterian Mission is proceeding vigorously with its plans for a Christian university at Cairo.¹ The Cairo Study Centre completed its second year of work with an enrolment of twenty-one missionary students.² The Nile Mission Press has during the year devoted special attention to the production of literature for Moslem women and children. The Church Missionary Society, as the result of long and patient efforts, has at length been successful in opening a hospital in the important town of Menouf.

It is evident that the war, whatever its issue, must have a far-reaching influence upon the Moslem world and upon the future relations of Christianity and Islam.

The War and
the Future
of Islam

Any comment on the subject at the present stage would necessarily be pure speculation. In Great Britain interest has centred largely on the future of the Khalifate in the event of the defeat of Turkey.³ In Germany the alliance with Turkey has led in theological circles to an exaggerated emphasis on the elements which Christianity and Islam have in common and to a denial that Christian missions to Moslems have any justification.⁴ These views have been repudiated in missionary quarters,⁵ and the Turkish alliance is regarded by the supporters of missions as giving rise to problems of great complexity and difficulty.⁶

¹ The sum of \$200,000 has thus far been secured towards the \$2,000,000 required to start the university.

² The novel plan, started in January 1914, of teaching colloquial Arabic first and postponing the study of the classical for six months, has been attended with complete success. Students after eighteen months of the new system are said to be incomparably in advance of two-year students of the old system.

³ Lord Crewe in the House of Lords stated that the future of the Khalifate was a question for the Moslem world alone to decide, and Lord Cromer in a letter to *The Times* emphasized the fact that Moslem opinion regards it as essential that the Khalif should occupy a position of assured political independence. *The Times*, 1915, Apr. 24, p. 9.

⁴ E.g. utterances by Professor Friedrich Delitzsch, Professor Wilhelm Hermann and Professor Troeltsch, quoted in the *Moslem World*, 1915 (Oct.), p. 341.

⁵ E.g. in the *Evangelisches Missions-Magazin*, 1915 (Juni), pp. 254-5.

⁶ *Allgemeine Missions-Zeitschrift*, 1915 (Jan.), pp. 5-6; (März), pp. 81-92; (Apr.),